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AN ORGAN FOR

CHRISTOLOGICAL, HISTORICAL AND POSITIVE

THEOLOGY.

EDITED BY

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Unus Christus Jesus dominus noster. veniens per universam dispositionem, et omnia in semet ipsam recapitulans.—IRENÆUS.

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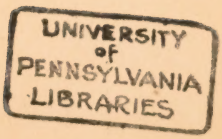

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THE MERCERSBURG REVIEW.

JANUARY, 1878.

Art. I.—SACRED HERMENEUTICS.

"Then he said unto them, O fools. and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. —And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" (Luke xxiv. 25-32.)

Again: "He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke xxiv. 44-49).

We have before us a new work, poorly translated from the German,* on the art and mystery of understanding the Holy Scriptures, which are able, we are told, to make us wise unto salvation through faith which is in Jesus Christ; and we must confess the impression made by it upon our spirit is dismal and dreary in the extreme. Can it be possible that this, or anything like this, is to be received in the way assumed by both the author and his translator, as the last best result, and pure net outcome of our modern theological science, on the field of what has been claimed here as its central ornament and distinction? Is this in reality the answer of the age to the question, How shall we communicate with the mind of God in his Word, so as to know that it is indeed his very voice we hear, and not the sound simply of man's voice, or the mere echo possibly of our own thought reverberated upon us from the inspired oracle? For many, the question may seem a matter of indifference. They are content to have the Bible just in that ambiguous shape. But no living faith in the Bible can ever be satisfied with any such view. It is a case of which we may say with the deepest emotion, "If the foundations be destroyed, what can the righteous do?" And just for this reason, a feeling of boundless desolation has come over us in reading the book to which we refer. We have not indeed pretended to read it in full. A cursory survey has been sufficient to put us in possession of its contents, as far as we could have patience to study them; but this has been enough at the same time to make us sick at heart. We once had some faith in the modern science of biblical exegesis. But for years, we have regarded it only as a great snare of the devil; and now we feel as if the last vestige of respect for it were fairly swept away from us by this late Berne-Andover publication.

Let it be well understood at the beginning, it is not with the idea of exegetical science universally, that we are declaring war, but only with what has come to be known specifically as

* HERMENEUTICS OF THE NEW TEST. By Dr. A. Immer, Prof. of Theo. in the University of Berne. Translated from the German by Albert H. Newman.

this science in modern times. We are not dreaming for a moment, of subjecting the interpretation of God's Word to any other rule, than the objective theopneusty to which it owes its birth. No outward Church authority, no inward light of enthusiasm can ever rightly put itself in the place of this. The sense of God's Word must proceed from the Word itself; and this we see at once implies the necessity of its being so read, so studied, and so understood in its own heavenly constitution, that it shall be for men, in fact, the divine revelation which it claims to be in such form. Here then is room enough plainly to conceive of a true science of biblical hermeneutics, calling for the largest learning and profoundest thought that can possibly be impressed into its service. It is not with sacred philology in such character that we have here any quarrel. On the contrary it is just in the interest of the true method of studying the Bible in this manner, that we feel constrained to lift up our voice against the reigning hermeneutical science (falsely thus named), which has so mastered the general mind of the Christian world, that few alas have any power even to think of entering into the sense of the Scriptures scientifically in any "more excellent way." Our object is, to discredit and condemn the common theory of biblical exegesis; not just because we hold it to be false and bad in itself; but more particularly for the purpose of calling attention to what must be considered, in the nature of the case, the only true conception of any such science. And in order also, we may add, through the light of contrast and opposition, if possible, to awaken with some at least (rightly predisposed for the purpose) such an inspiration of faith in this conception, that they will find it impossible any longer to "seek the living among the dead;" but be led to look for themselves with open face into the Scriptures—where "beholding as in a glass the GLORY OF THE LORD, they may be changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). Something immeasurably beyond all the learning of such men as Semler and Ernesti, in its best form.

It may appear to some, perhaps, that we wrong the modern science of exegesis, by speaking of it as a common whole, bearing everywhere the same character from the beginning down to the present time; whereas, it comes before us in fact in the form of various more or less diversified, if not actually conflicting theories and schemes; each needing its separate judgment, and all showing at the same time a real historical movement of the dialectic sort, such as Dr. Dorner for example, in his History of Protestant Theology, tries to make out for the cause of Protestantism in general. We admit of course the force of this objection as far as it goes. There has been, indeed, a very observable historical movement with the science of biblical hermeneutics, reaching from the age of the Reformation to the present age; and we are willing to admit, moreover, that this movement has involved in it a real dialectic progression from the beginning, by which through continuous action and counteraction—the conflict of successional denyings and affirmings—the true interior sense of the science in question has come more and more decidedly into view, until it has become in full what we find it to be in our own day. In such view the history of it is full of instruction, quite as much so as the history of any other theological discipline or doctrine. But all this does not disturb for us, in the least, the force of our general proposition in regard to the science as a whole. It could not be historical without changes such as we have mentioned; but so neither could it be historical, without the unity of a common general life underlying these changes. And it is just of the science in such total view that we wish to be understood as now speaking, when we declare it to be unworthy of confidence altogether as a key to the right understanding of God's Word. Our business here is not at all with any secondary questions and points belonging to the scheme in its historical explication, but with the scheme itself back of all such details. What we wish to fix attention upon, is the essential radical defect of the scheme in its universal character. It is based from the outset on a wrong principle; and it is not pos-

sible that this wrong principle should not be found working in it as a power of falsehood and confusion in whatever aspect it may come into view.

The ground falsehood here charged upon the science of biblical hermeneutics in its reigning modern form, is nothing less than a misconception of the whole nature of divine revelation; by which the idea is virtually shorn of all real theopneustic sense, and made to resolve itself into the notion of divine thinking, brought down to the measure of human thinking, and so then compressed also into the terms of mere ordinary human speech. This is simple naturalism in its most hideous form. What we mean by it exactly will become more clear as we go forward.

The history of modern hermeneutics begins properly with the sixteenth century, and proceeds from that time onward through successive stages, with a movement answering in general to the law of progression ascribed by Dr. Dorner to the Protestant theological sciences in common. Writers on the subject take pains usually to decry all previous methods of explaining Holy Scripture (Jewish, Patristic, Medieval,) as childish, superstitious, or fantastic, for the purpose of magnifying the merit of what they affect to regard here as a new era gained at last for the study of the Bible.* All before served at best, it is assumed, but to prepare the way negatively or positively for

* And yet the old exegesis, we verily believe, rested on a better foundation than the modern. It abounded in all sorts of arbitrary license. It set grammar, logic, and common sense alike at defiance. But with all this it did full homage in its confused way to the idea of an infinite supernatural in the oracles of God, something very different from the light in which they are commonly viewed at the present time. Origen, we are told, stands at the head of this ancient Christian school. "Pre-eminent among his commentaries is that on the Gospel of John. His Christian Platonism appears here in full, arrayed against empty Ebionism, as well as against unbelieving Paganism. He adopts a threefold sense of Scripture, answering to the trichotomy of body, soul and spirit in man. He owns the literal sense, but sees in it only the shell of what is higher, just as the earthly nature of Christ was the shell of His divine nature. It was partly an exaggerated *idea of inspiration*, that led him often into fantastic, over-refined explanations." Exactly so; and just for that reason how immeasurably he transcends the level of interpreters, such as Hugo Grotius, J. Aug. Ernesti, or Moses Stuart.

what now took place, namely, the exaltation of the Bible to its proper supremacy as the rule of faith and practice for the Christian world. The interpretation of the Bible, however, soon came under the domination of the new Protestant system of doctrine. Hence, a period of scholastic tradition running into one-sided intellectualism, cold, hard and dry. Next, in the way of protest against this, we have in the seventeenth century the reaction of the Christian heart in the form of Pietism, inaugurated by Cocceius in the Reformed Church, and by Spener in the Lutheran Church. A most respectable, and at the same time most necessary movement all round, as may be easily seen. But the principle of the movement unfortunately could not be confined to its own limits. The Pietistic revolt against ecclesiastical dogmatism made room for a similar Rationalistic revolt against the same authority, which easily extended itself to a revolt against the authority of the Bible itself in every supernatural view. This is the form in which sacred philology, along with sacred criticism, is found challenging our consideration in the eighteenth century. It is common to speak of this as the transitional period of the modern science of biblical hermeneutics (as of our modern theology in general,) through which it has been happily led out of its previous wilderness of difficulty and doubt—not without vast conflict—into the state of rest and promise where it is now found. Two names stand especially conspicuous in connection wtih the movement,—Semler and Ernesti. The first is known as the father of modern biblical criticism. To the second belongs the credit of what we may call the instauration at least of modern sacred exegesis, in its present latest form.

Ernesti's *Institutio Interpretis Novi Testamenti* made its appearance in 1761, and soon found general acceptance in Germany. It fell in happily with the religious genius of the age, and became the natural expression of its want of firm faith in the supernatural character of the Bible. Ernesti himself still clung professedly to this faith, as did also his great cotemporary Semler, who seems at last to have shrunk in dismay

from the consequences of his own unbridled criticism. The truth is, however, the older supernaturalism could stand no longer in its old form. It carried in it a principle of self-dissolution from the beginning; and that principle had now got so far with its internal waste, that there was no longer any clear distinction between supernaturalism and the enemy it pretended to be fighting against on the opposite side. That is largely the theological amphibology of the eighteenth century, reaching over into the nineteenth century, and very generally, it is to be feared, down even to the present time. A rationalism on the one side, which affects to be the highest sense of the supernatural and divine. A supernaturalism on the other side, which affects to be the divine let down into the forms of ordinary natural thought and speech. These two engaged forever in a sort of mock combat, which resolves itself forever into mirage and mist, the only actual result being the commingling of the sham forces more and more into one and the same frightful array of common practical unbelief. For in such issue as this, it is not possible that the rationalizing supernaturalism should not ultimately give way before the open and confessed rationalism. Even its visionary victories are sure to be substantial defeats. It belongs at heart to the "army of the aliens" from the outset, and there only in the end it finds its proper home.

It is this phase of the theological life of the modern Christian world, in its relation particularly to the Bible, that Ernesti seems so well to introduce and represent in the eighteenth century. His system of interpretation has not been allowed indeed to pass without censure. It was not possible that the real religious life of the Church—which no rationalism could effectually extinguish—should not recoil, more or less sensitively, from the wrong it was thus made to suffer in the house of its pretended friends; and hence it is that we find subsequently strong efforts made in different directions, to break away from the shackles of the Ernestian doctrine, in favor of a more spiritual and vital interpretation of the Divine Word. And this, some would fain persuade us, has resulted in a new, higher

standpoint, doing away with the thorny dilemma of naturalism and supernaturalism altogether, and bringing in a general reign of peace, where all before was confusion and discord.

As something comically characteristic of the spirit of the age (in Germany especially), with regard to this subject, we cannot do better than to quote here a passage at some length from Dr. Immer's new book on Hermeneutics: "It lies in the nature of historical development," we are told, "that upon a dominant negation something positive must follow, and upon the domination of empty intelligence the reaction of a spiritual and heartfelt tendency. Various circumstances prepared the way for this revolution; other circumstances gave the immediate impulse. First of all, it was the appearing of the great German poets and their praiseworthy works, which awakened and disseminated the sense for the beautiful, the ideal, the purely human. Influenced in part by this awakening, and himself in part powerfully helping it, *J. G. V. Herder* (1744–1803) became a great source of influence, as for German literature and culture in general, so in particular for a more lively conception and treatment of the Bible. Diametrically opposed to all dogmatism and scholasticism, borne along by the idea of *Humanity*, he looked at the biblical writings also from the view-point of the beautiful and the purely human. In this interest, he wrote his treatise, *Die älteste Urkunde des Menschengeschechts;* his *Lieder der Liebe* on the Song of Solomon, otherwise always explained allegorically; and his brilliant work, *Der Geist der hebräischen Poesie.* He sought also to revive the study of the New Testament through his *Erläuterungen zum Neuen Testament aus einer neu eröffneten morgenlandischen Quelle.* From Herder proceeded the æsthetic treatment of Scripture; and though his works on this subject are more brilliant than thorough, more inspiring than exhaustive, yet must he be designated as the forerunner of the more recent theology. Another preparatory auspice was the change wrought in German philosophy through Fichte, Jacobi, Schelling, Hegel; indeed the vibration from absolute idealism and

subjectivism to ideal realism was already accomplished even in Fichte. This change ministered essentially to a fundamental and living comprehension of religion as we have it in Schelling's *Religion and Philosophy*, and in Daub's *Theologoumena*, but most of all in Schleiermacher. More than all else, however, did the years of war, and the inspiration of the war of liberty (1813 ff.), contribute to the awakening of religious earnestness and faith."

So our Berne Professor of Theology here; following out the same familiar line of thought that we meet with in Dorner, Hagenbach, and other German writers, who lay themselves out to span our modern ecclesiastical history with the rainbow of promise, where there is so much of dark cloud otherwise, it must be confessed, that looks ominous only of despair. Poetry, philosophy, humanism, the heavy scourge of the Napoleonic war—these are regarded as opening the way gradually, for Bible exegesis, from a dead past over to a living present. Mention then follows of different tendencies and endeavors, which are supposed to have worked together somehow (though by no means harmoniously) for the accomplishment of this end, during the progress of our own century. These we need not now more particularly notice. It is enough for us to say, that they do not amount in any case to a radical breach with what must be considered the general error that underlies the hermeneutical theory of Ernesti. They appear as qualifications simply of that theory, intended to hold the practical use of it under proper and safe control. The ground doctrine of Ernesti, therefore, must be regarded as being here the true and right test still for the modern science of biblical exegesis universally. The science has not got beyond the Ernestian basis anywhere. By this system then let it be judged. It may have other worth not drawn directly from the scheme it is thus found to rest upon; but that amounts to nothing for what we have here in hand. All must stand or fall together, along with the system or scheme on which all is bottomed.

The general principles of Ernesti's scheme are sufficiently

familiar. They have been received, Professor Immer tells us, as "the imperishable heritage of posterity"; and amount to this: That the notion of a manifold sense of Scripture is to be unconditionally rejected, and the verbal meaning of the text to be everywhere held fast—so that no allegorical or typical interpretation may be allowed beyond what is explicitly set forth in the text itself. That the verbal or literal sense of the Scriptures is of one nature with the literal sense of human speech generally; something common, therefore, to sacred and profane writings, since the Bible, as a revelation made to men, must necessarily be for the ordinary thought and speech of men, and thus necessarily subject in such form to the ordinary logical and grammatical rules of all such thinking and speaking. That any pretence, then, of governing such outward verbal sense by an imaginary *real* interior or spiritual meaning, actuating the words of Scripture from within instead of being itself passively actuated by the words from without—must be derided as presumptuous and vain. "False and ruinous," we are told, "is all interpretation of Scripture that explains the verbal sense according to the presupposed actual sense instead of conversely deriving the actual sense from the verbal."

This is enough for our present purpose. Neither is it necessary here to take up the question, how far the particulars of Ernesti's scheme thus broadly outlined may be able to bear critical examination even on the low merely human plane to which he insists on bringing down his subject. It would be an easy thing to show, we think, that the relation between words and their proper sense even here is something vastly less mechanical than he is pleased to imagine; that words, worthy to be so called *are* indeed always things, and not simply outward signs of things; that as mere *voces et præterea nihil* they are but spectacular unrealities, amenable to no art of interpretation, sacred or profane; that there never has been and never can be, any intelligible speech of man, oral or written, that has not owed its intelligibility to the presence of some objective spiritual substance in it, looking forth from it as the life and

light of the soul look forth from the face of the body it animates—without being themselves in any sense whatever an efflux or derivation from the body. These are mysteries, that belong to the world's common life, the sense of which lies imbedded in the universal thought and speech of men, far down below their ordinary empirical existence; for which reason it is no wonder, that the mind of the Christian Church, in the higher realm of religion, has ever found it impossible to acquiesce steadily in the idea of subjecting the inspiration of God's Word to any such merely human measure of interpretation as is presented to us in this philological Procrustes bed of Ernesti. Hence the various attempts we meet with on the part of the best theological thought of Germany in its later form—as represented, for example, by such men as Schleiermacher, Lücke, Olshausen, Tholuck, Hengstenberg, Stier and others—to get clear of all such preposterous rule, by forcing into view, as it were, what must still be regarded as the indestructible right of the Scriptures to be interpreted primarily from the living spirit that is in them, rather than from their outward letter. Their right in other words to be read from the shekinah of the Lord's presence in the cloud, rather than from the darkness of the cloud unillumined by such presence. But such strivings after emancipation, as already intimated, could bring no real help for the cause of sacred exegesis, so long as they were fettered still by the original sin of Ernesti's theory; by the view, namely, that the Scriptures in their human character are like all other human writings, and must therefore be interpreted by the same principles and laws that we apply to the interpretation of any other book written by men for the use of men.

Dismissing then all farther regard to secondary points and particulars, we confine ourselves now to this one proposition so generally accepted by the modern science of biblical hermeneutics; the salient point, we may say, of all its errors and confusions. Is there any truth in the proposition? We take it boldly by the horns, and answer No. It is a wild bull of

Bashan let loose into the garden of the Lord's house, which has wrought only unspeakable mischief within its borders, thus far, and which no art of man can ever effectually tame into the service of either truth or righteousness! The proposition, as a root principle, is fundamentally, radically and fatally false to the whole idea of divine revelation. It sweeps away the universal doctrine of inspiration (the soul of all that is properly signified by the WORD OF GOD), in any sense that is not arrant nonsense.

That the principle affirmed in the proposition has in fact changed the old doctrine of inspiration is commonly allowed, and is indeed too plain to admit of any serious question. But this it is pretended, should not necessarily be regarded as the giving up of the doctrine; it merely shows that the doctrine, in its older form, labored under a flaw in its view of the relation of the divine to the human in the case, which needed to be dialectically worked out of it by the movement of history; and which has now been so worked out of it in fact, with pure gain only to the proper substance of the doctrine as it stood before, and no real loss whatever. This is the pretence; but it cannot bear examination. The flaw in the old doctrine may be allowed; but it was not necessary that it should be eliminated by sacrificing the divine side of it to the human. What the inward logic of the mystery really required was a deeper apprehension of the divine, sinking the human by comparison into its proper nothingness. Only so in the end can the idea of any real revelation of God to man have place in the human spirit. Only so can the relation of natural and supernatural, as it lies at the ground of all religion come ever to any actual reality for the faith or life of the Church. The attempt to rectify the untenable mechanism of the older theopneusty, in the way pursued by our reigning modern biblical literature, has resulted in just the opposite of this. The history of the eighteenth century may be characterized as an open conflict, between supernaturalism in its previous form, and the coming in of a general declaration of independence against the pre-

scriptive authority of the divine in every such view. The vital nerve of that supernaturalism, as is now commonly understood, was virtually paralyzed from the beginning; and so it fell over more and more from its own professed principle to that of the enemy; till finally, in our own century, by a sort of drawn battle, the two camps have melted more or less into one—with a common banner overhead, inscribed on the one side *Supernatural Rationalism*, and on the other *Rationalistic Supernaturalism*. Hence a supposed general rectification of the older orthodoxy (which it sorely needed), and as part of it that imaginary rectified conception of Holy Scripture of which we are now speaking; the end of which has come to be what we have here sorrowfully affirmed, the conversion namely of the whole idea of the word of God into what turns out to be at last simply the word of man.

If we look closely into the subject, we cannot help seeing that the doctrine of inspiration, as applied to the Bible, amounts commonly, with those who hold it at the present time, to no more than this—that we have in it, in some way, an outward communication of the mind and will of God made to us through holy men of God, in the forms of ordinary human thought and human speech. He is in heaven, we are on earth; but if He speak to us at all, it is assumed, it can only be by condescending in this way to meet us, so to speak, on the plane of our common natural life, where only his speech can be for us at all intelligible. How plausible this seems, how axiomatic one might say, for all common sense! How else, it may be asked, can the Bible be for us in truth the only rule which God has given to direct us how we may glorify and enjoy him, if it be not before us first of all in the shape of such an outwardly intelligible canon or codex, whose authority we can then interpret and bow down to with the obeisance of true faith? Here, accordingly, room is supposed to be found for the reasonableness of the Christian faith. It rests upon the word of God contained in the Bible. But we are not required to take that word blindly or in the dark. The Bible appears before us with proper credentials—

evidences, as they are called, of its authenticity, genuineness, credibility, and inspiration; whole volumes full of which we may examine, if we please, before we consent to accept it as God's voice speaking to us from heaven. This makes our faith *rational* to start with, after which it is clear nothing can be more reasonable than that we should yield unquestioning obedience thence onward to what we have thus, by fallible reason, ascertained to be the infallible rule that God has given us to walk by in order that we may obtain eternal life. That certainly deserves to be dignified with the title rational supernaturalism; for is it not reason posted at the gate of entrance to the Bible, to assure us that she—*sitting* there as the impudent janitress of heaven—has tested its claims, and can now vouch them to be all correct. Nor is that all: The office of reason, under the view of such *ab extra* priority, cannot possibly stop there with this insinuating self-sufficient scheme. The Bible, thus rationally proved to be the inspired Word of God, being this in common human form, subject to the condi ions of ordinary human speech, calls for ordinary human interpretation. It cannot interpret itself. There must be criticism, history, grammar, in one word a whole hermeneutical apparatus to make sure of what it teaches; and, as any one can see, this involves the umpirage of natural reason again to an unlimited extent. Who can say that the supernaturalism of the Bible may not be made by such mode of treatment quite as natural as the Principia of Sir Isaac Newton or the Koran of Mohammed?

The view of inspiration just sketched is found in combination with the most diverse theories of religion otherwise considered. It falls in readily with all sorts of evangelical orthodoxy, and finds its home with like ease in any of the sects composing the Evangelical Alliance. Methodists, Baptists, Presbyterians, Lutherans, and Episcopalians, show themselves to be here of substantially one and the same mind. And being of that mind, there is no real difference here in truth between them and others, who with more latitudinarian belief, and better insight, perhaps, into the real meaning of divine inspiration, openly

refuse to own it in any form. We do not mean to say that these various parties and tendencies in the Christian world regard the Bible in just the same way. Some, no doubt, may be better affected toward it, and render it better homage than others. But all suffer alike by falling short of the full idea of divine revelation. The ban of the modern science of biblical exegesis rests upon them alike. They labor alike under the common hallucination, that the natural must light the way for the right understanding of the spiritual in the Bible; whereas, it is only by the torch of the spiritual going before it, that the natural here can ever come at all to its true sense.

Who should not be able to see, that a divine revelation let down absolutely, by mere outward dictation or report to the plane of the simply natural, must cease to be a divine revelation altogether, in any strict and proper sense? The Bible in that view can be no more at best than a conveyance or translation of the divine over into the forms of ordinary human thought and speech, which in the nature of the case can bear no sort of proportion to the measure of the divine itself. Even the speech of angels must utterly refuse to fall into the circumscription of human speech in that way. How much more the speech or word of God? But just this monstrous presumption it is that lies at the foundation of the whole Ernestian theory of biblical hermeneutics, under the plausible sophism that when God speaks to men it can be only in the way of common human language, subject to its common rules of interpretation. That involves in fact a double metathesis or transposition; first, a change of the supernatural divine into the human or merely natural; and then a change of this back again, through human natural interpretation, to the beginning of the movement in the supernatural divine. But surely no such vicious circle as that can deserve to be taken for the direct speaking of God to man, which the full idea of inspiration implies. Human speech, as simply human, draws its quality always necessarily from merely human affection and thought. To be the vehicle of divine affection and thought then, it would seem to be plain, it must cease

to be merely human. It must, in some way, become immeasurably more than the common word of man, if it is to be strictly and truly the word of God.

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall MY WORD be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Is. lv. 8–11). What truly religious mind can help feeling in this passage—beyond all it means in the way of common philological exposition—the very power of the mystery itself which it so grandly proclaims; namely, the presence of the divine in its own transcendent character, shining directly *through* the veil of its human speech so as to make this also no longer human merely, but inwardly and essentially divine. The image of the rain and snow then, descending upon the earth, and causing it to bring forth seed for the sower and bread for the eater, is no longer image only, but positive living embodiment on a lower plane of what the word of the Lord is in the higher sphere of divine revelation; nothing less, in fact, than the life of the Lord, streaming forth continually from its own everlasting fountain in himself (Ps. xxxvi. 9), and filling the universe with its glory. Just, as everywhere in the Bible, indeed the order of things in the natural world in this way, is made to be the reflex and mirror (not dead, but living), of the order of things in the spiritual world. As where it is said, for example: "Forever, O Lord, THY WORD is settled in heaven. Thy faithfulness is unto all generations; thou hast established the earth, and it abideth. They continue this day according to thy ordinances; for all are thy servants. Unless THY LAW had been my delight, I should then have perished in my affliction" (Ps. cxix. 92). So in the

19th Psalm: "The heavens declare the glory of God; and the firmament showeth his handy work.—In them hath he set a tabernacle for the sun.—His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.—The LAW OF THE LORD is perfect, converting the soul," etc. So, if possible, still more practically in *the* 147th Psalm: "He sendeth forth his commandment upon earth; HIS WORD runneth very swiftly.—He giveth snow like wool; he scattereth the hoar frost like ashes. He casteth forth his ice like morsels; who can stand before his cold? He sendeth out HIS WORD, and melteth them; he causeth his wind to blow, and the waters flow. He sheweth HIS WORD UNTO JACOB, HIS STATUTES AND HIS JUDGMENTS UNTO ISRAEL" (v. 15–19).

It would be a waste of words, we think, to go into any discussion of these divine oracles, for the purpose of enforcing the thought we have here in hand; namely, that God's word or truth is one everywhere, "quick and powerful," as it is said (Heb. iv. 12), and in universal harmony with itself; and that the order of its action universally, therefore, is from heaven downward to earth primarily, and never, according to the common preposterous imagination of men from earth upward to heaven. The oracles must be left to speak for themselves. Their inward voice is for the inward ear. If that be wanting, there is no help for them. They must become necessarily dumb.

Our general thesis it will be understood, is this: That the accepted ground maxim of the modern so-called science of biblical hermeneutics, which declares the Bible to be a divine revelation from God to men in the form of ordinary natural human language—subject for the right understanding of its contents to the ordinary laws of interpretation, as these are applied to other books of simply human composition—is an unsound and untrue maxim, which must sooner or later, where it is accepted, undermine the idea of revelation altogether (as it has indeed already done largely in the modern Christian world,) by subordinating the supernatural to the natural, and raising the

human into the place of the divine. Thus far we have held our argument to what we may call the immediate internal evidence of the subject itself. There is an immediate self-contradiction, as we have tried briefly to show, in the very terms that are employed to set forth the hermeneutical maxim in question. The imprisonment of the divine—the Word of God which liveth and abideth forever—in forms of human speech, made to be the inhabitation of its presence in common grammatical, logical, historical human sense, is a huge solecism, quite as much, we think, as the fancy of the rude African who thinks of his god as similarly imprisoned in a fetich of common wood or stone. When it comes with us to that way of looking at the Bible, the true doctrine of its inspiration is gone. We may stickle still for the shell of it; but inwardly it will be found to have for us, more and more, no real significance or power. So, we say, the argument stands, as derived immediately from the nature of the subject itself. There are, however, other considerations clustering, as it were, around this central idea, in general confirmation of our thesis, which we are bound in duty to it not to overlook To these we now pass.

I. And here first we have to urge the *testimony of the Scriptures themselves in regard to the character of their divine inspiration.* They claim to be the Word of God, not simply as a body of heavenly truth reported under divine direction, in the forms of ordinary human thought and expression, but as the veritable mind and voice of the Lord himself, reaching from their own infinitude into these finite forms, and imparting to them a new divine significance, wholly above and beyond all their merely natural meaning. The proof of this does not lie so much in particular separate affirmations, as in the quiet tenor rather of the sacred books taken as a whole. Their tone habitually is that of authority, which is felt to be more than human, and which few have it in their power utterly to disregard. Hence the impression of their sanctity common to all, as of something continually issuing from the very bosom of the writings themselves. We have just now spoken of the way in

which the Bible lays weight on the *Word of the Lord*, of which it is itself the perpetual habitation and home; showing it to be in very truth one with the eternal Logos, "who is before all things, and by whom all things consist." This, of course, is not something that holds good only of some parts and portions of Scripture, such as we have quoted. It must extend plainly to the Bible universally, as being throughout, in its own view at least, just what it means in speaking thus of the word of the Lord. And then, just as clearly, all the other terms which serve to diversify this fundamental conception,—such as the law, commandments, testimonies, judgments and statutes of the Lord,—must be understood in the same living and pregnant sense. They are not dead, outward rules. They are not to be thought of for one moment as mere human formulas, significant of heavenly and divine things. They are the very presence of the heavenly and divine. Most certainly the law given from Mount Sinai was nothing less than that. The whole Jewish ritual was that. So all the testimonies, statutes and judgments belonging to the Old Testament, of which we hear such glorious things all through the Book of Psalms. All these meet together in the general conception of God's Word, and are but so many variations of expression for that everlasting *Truth* of God, which is at the same time his everlasting power and glory—the word by which the heavens were made, and which as the breath of his mouth still holds the universe together.

In our two articles (January and April, 1876,) on the passage, *The Testimony of Jesus is the Spirit of Prophecy*, we have shown at some length what is to be understood by the interior life which the Scriptures continually assume for themselves in the way here affirmed. They are instinct throughout with the revelation which God has made of himself in the mystery of the Incarnation of his Son Jesus Christ—by which room was made, through his glorified humanity, for the full advent of the new reign or kingdom of truth and righteousness in which is reached the last and highest sense of the world. This is the testimony of Jesus, the truth which he came into the

world to bear witness to, by the living actualization of it first of all in his own person. And the testimony of Jesus in such living view, we are told, is the spirit of prophecy, which means all Scripture given by inspiration of God. Such Scripture, then, is not a dead outward witness to the truth of the Gospel, mediated through the thought and speech of man in their common natural form; it is itself the very presence of the Gospel, its self-exhibition, not as notion or theory merely, but as positive life and power. The testimony of Jesus Christ in such living view, is in the Bible just as the soul of a man is in his body. And this single analogy serves at once to place the whole subject in its proper light. As the soul of the Bible, its vital inspiration, the testimony of Jesus must be in all and every part of the Bible. To talk of a distinction in it between what is Messianic and what is not Messianic, must be as absurd as to say that some parts of the body are animated by its soul and other parts not. And so then also, as it is only the soul shining through the body which can ever expound the true sense of the living man, it is but in keeping with this again to say, that the true interpretation of the Bible can never come from its exterior letter, but only from its interior spirit—the life of the Lord looking forth upon us from every part of the letter. The mystery in the one case is not a whit more difficult to comprehend, than is the mystery in the other case.

It does not need much reflection to see, that when Christ, after his resurrection, is said, in the text placed at the head of this article, to have "opened the understanding of his disciples, that they might understand the Scriptures," it could only have been in this interior way. The illumination dawned upon them through the Old Testament Scriptures, lighted now into their true significance by his own presence seen and felt to be there; and while he talked with them, their hearts were made to burn with celestial fire. So it was then, and so it must be still, wherever it comes with man to any real understanding of what the Scriptures are as the Word of God.

II. *The order of all life in the world imperatively forbids*

the thought of any real entrance into the sense of divine revelation from the simply natural side of our human existence. A passing reference to this has already been made; but it is well to give it a little more direct attention. The universal creation of God cannot be thought of rationally at all, except as one grand whole bound together in all its parts, and distinguished at the same time into a succession of different spheres or grades, proceeding from God always in one view as the beginning of their existence, and in another view returning toward Him always as the end of their existence. This is that idea of order, of living law, of eternal truth, "forever settled in heaven," without which there can be no real faith in nature as the work of God, in divine providence, or in any economy of grace and salvation through our Lord Jesus Christ. In such serial connection, every inferior sphere of life must be dependent on that immediately above it; owing to this in fact all its causal springs of action. For how else could the whole refer itself to God as the first cause of all? Hence, also, the lower (or say more outward) existence must ever find its real meaning and purpose n the next higher (or say more inward) existence; and this can be intelligible only from the light that is in this, and never primarily from its own light separately taken. The lower or more outward existence seems, indeed, to be all the time putting forth efforts of its own to reach what is thus above and beyond it; but it is only by the power of the above and beyond after all entering into these efforts, that they can ever be of any avail for their own object.

Not to lose time now with lower illustrations, let us look directly at the complex of our own human life in its simply natural form. Here it is a life of mere bodily sense, a life of reflection, and a logical or so-called rational life; the whole unfolding itself in this order from infancy on to manhood. It seems as if the first in time here must be first also in being—the senses stocking the memory with facts, and these facts then by what is called the process of induction, leading over to judgment and ratiocination. But this is a grand fallacy. To what could

sensations and facts ever come in this way, if they were not met from within, at the proper time, by the previously latent life of the soul in still more inward form, taking hold of the *rudis indigestaque moles* thus presented for its use, and reducing it to order and shape? In this case, the office of the senses is intelligible from the more inward life of natural thought, and the office of this again from the reasoning life; but there can be no reversal of this order. Any imagination of that sort is simply absurd.

And what shall we say then of any such imagination, when applied to the whole natural life of man as related to his spiritual life? Here again that which is apparently first with us in time, is required to subordinate itself to what follows, so that this then is found to be in truth the deeper power that has wrought all along in what went before to bring it to its proper completion and sense. The Scriptures teach us most plainly the necessary unchangeable order of the process, by which alone it is possible for this great work to go forward with men; and all who have been awakened at all to the perception of what the natural and the spiritual are for men may easily perceive also how it is that they can be conjoined in this case only in that one way. The natural must be raised into one life with the spiritual and held in it by what is always the prior flowing of the spiritual into the bosom of the natural. This is what is meant by the mystery of regeneration, of which our Saviour says, Except a man be born again, born from above, born of the Spirit, he cannot enter into the kingdom of God, cannot indeed even see it so as to know at all what it is.

The mystery discloses itself first of all in the progressive coming together of the divine and the human in Christ himself, by which his humanity at last became fully glorified in and with the Father (John xiii. 32). There we have at once, not only the idea of the kingdom of God, but the entire actual power and possibillity of it for men through all ages. The glorification of the Son of Man is the prototypal law of the new creation for all that are spiritually born into his image

and kingdom. He himself utters the law where he says to Nicodemus: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven" (John iii. 13). Only he, therefore, can give power to others, believing on his name and thus receiving him, to become also sons of God—born in that case, not of the will of the flesh, nor of the will of man, but of God in Christ (John i. 12, 13). That which is born of the flesh is flesh, and as such merely can never by any possibility get beyond itself. If we are to be ever more than that, an advance which our universal nature demands—"groaning and travailing in pain together" toward its own completion in the form of a higher life—it can only be by the life of the Lord himself entering into us from the interior side of our being, as spirit and *not* flesh. To this flesh-bewildering, flesh-confounding wonder, the flesh itself which is to be thus regenerated can contribute nothing. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: SO IS EVERY ONE THAT IS BORN OF THE SPIRIT" (John iii. 8).

Our object now in this brief exposition of the law which necessarily governs the relation of the natural to the spiritual in the kingdom of God—which is the law that presides in fact over the ways and works of God in the universe at large—has been to make way for its intelligible application directly to the subject we have here in hand; namely, the true order of thought and study for reaching the actual sense of God's word or speech as this comes before us by heavenly inspiration in the Holy Scriptures. That word there we have seen, must be concerned primarily and immediately, in all its parts, with the spiritual world and not with the natural. There we must look for its real animating soul. The natural side of it, therefore, can never be more than the external body of this soul, the enveloping cloud, so to speak, of the supernatural spirit that shines within. And how, then, are we to go about the task of understanding and interpreting the Scriptures, in which we find such strange marriage of the natural and the spiritual answer-

ing to the twofold construction of our own life under the same view?

There are three imaginable methods of procedure in the case. We may make the outward natural our manuduction to the inward spiritual; or we may try to work the two together as co-ordinate factors; or we may throw ourselves absolutely on the inward spiritual as first in order and power. Which of these methods are we to trust?

Our modern hermeneutical science, as we have seen, yields itself systematically to the first; only with more or less faint attempt to modify its bald rationalism in doing so, by coupling it irrationally with the second. But who may not see at once, how every such notion of mastering the spiritual by the natural —of seeing into the spiritual through the goggle-eyes of the merely natural—violates in reality the universal order of God's government; and is something therefore to be abominated as the sin of magic or witchcraft; the very conception of which indeed, as we have it in the Bible, is just the monstrosity of such diabolical inversion of the divine order of the world, nothing more and nothing less.

And hence it is that the Scriptures themselves everywhere, in the plainest and most unmistakable terms, pronounce the last or third method we have mentioned to be the only true and right door of entrance into their divinely inspired sense. What less than this is it, when St. Paul says: "What man knoweth the things of a man"—even his common mundane thoughts—"save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, BECAUSE THEY ARE SPIRITUALLY DISCERNED" (1 Cor. ii.

11–14). "He that is spiritual," it is added significantly, "judgeth all things, yet he himself is judged of no man;" which is just what we have been saying, of the order which holds universally between higher and lower, interior and exterior, in the constitution of the world. From heaven to earth, from spiritual to natural, from inward to outward, that O ye men of science, is the indestructible law of all truth, right, and good, in the world. On this hangs the benediction of light, righteousness, and eternal life. The opposite of it is confusion, darkness and death. Why the benediction, and why the curse? Just because the light of life which is in the spiritual man, comes to him from a still higher or more interior source. "We have THE MIND OF THE LORD," the Apostle adds. Not as bare doctrine certainly; not as outward letter; but as the life of the Lord dwelling in His Word, and making it to be the efficacious medium of real covenant union with Himself. That is heaven. The want of that, all may see, is hell.

"I am the door of the sheep," we hear Christ saying; "by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." This is of one meaning with the angelic word, the testimony of Jesus is the spirit of prophecy; and of itself determines the only possible order of entering into the sense of the Word of God, where only is to be found the true pasturage of God's people. "My sheep," he adds, "HEAR MY VOICE, and I know them and they follow me" (John x. 4, 5, 16). The Lord's *knowing* here (as in the Bible everywhere) goes causatively before the knowing that answers to it from the human side. The true sense, we may say, of Hagar's mystical word of old, *Thou God seest me;* expressing her sense of an inward illumination that came into her as it were from behind herself, a vision interior to her own (Gen. xvi. 13). In a profound sense, indeed, Malebranche was right; we *do* see all things only in God, or we could see absolutely nothing. To hear, to know, to follow, in the case before us, are as it were one act, brought to pass directly from the voice of the Lord, sounding in the depths of the soul. "I am the way, the truth,

and the life," Christ says; "no man cometh unto the Father but by me"—literally THROUGH ME (John xiv. 6.) No circuitous process in the way of outside teaching and knowing; but direct contact with the life of the Lord himself, present in his own Word. So only, and so always; "Every one that is of the truth," he says, "heareth my voice," (John xviii. 37). His voice in the Word comes to its echo and response, without outside intervention, in every such human spirit; and the only posture then meet for such divine correspondence, on the part of the human spirit, is that of the child Samuel in God's holy temple, "SPEAK, LORD, FOR THY SERVANT HEARETH" (1 Sam. iii. 9, 10).

III. The reversal of this order in our reigning mode of biblical interpretation, tends directly toward *the immersion of the spiritual in the natural, and is altogether opposed to the true idea of religion.* The spiritual side of our being here, in our present fallen state, labors under continual disadvantage from this; that it is necessarily enveloped, as it were, in our simply natural existence, which stands in direct open communication with the outward world through the body, and is able in this way to assert easily a bad precedence over the spiritual, by which the very reality of this is liable all the time to fall into obscurity and doubt, and too often, alas, into absolute practical negation. The only help for this is found in the new heart and new spirit, which the Lord has promised to put within his people. That regeneration from on high comes only through the celestial grace of his word, and the discipline of his providence, directed perpetually toward the one great purpose of humiliating the outward natural man in us, so as to make room for his own coming into us in the power of the new spiritual man. Answerable now to this twofold nature of man, plainly enough, is the twofold constitution of the Holy Scriptures also, in which we have what St. Paul calls the letter that killeth and the spirit that giveth life (2 Cor. iii. 6). How both are to be regarded and used for their common end, admits of no question. The spirit must rule the letter, being for it, in fact, just what the

living soul is for the body. And hence, just as the immersion of a man's mind in corporeal and terrestrial things is for him at once the eclipse of all spiritual and heavenly things—causing them to be for him as though they were not—so also, it is not possible that the putting of the literal or corporeal side of the Bible before the inward spiritual side of it, should not be attended with darkness rather than light in the same way. Alas, how much of our biblical study and learning for the last three hundred years, may it not easily enough be seen, has been just such an obscuration of the true spiritual glory of the Lord in his Word, through the merely natural thought and reasoning of men—"the sun and the air darkened by reason of the smoke of the pit" (Rev. ix. 2).

IV. Evidence of such disastrous evil we have abundantly *in the actual results of the modern science of biblical hermeneutics, reaching down from the century of the Reformation to the present time.* They show themselves, in one word, as a wilderness of thorns, an arid waste of unfruitful sand; reminding one only too easily of the prophetical malediction: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be *like the heath in the desert,* and shall not see when good cometh" (Jer. xvii. 5, 6).

To listen to the voice of the science itself, one might suppose just the contrary of this; namely, that all had been darkness with the study of the Bible in previous times; that the first appearance of the science was as the rising of a new sun in the ecclesiastical heavens; that through more or less historical conflict, it has been all the time since battling its way to brighter and better success; and that now it may be regarded as being all that is to be wished, for the right understanding and explanation of the inspired volume. It needs, however, only a glance over such a work as Dr. Immer's Hermeneutics of the New Testament, to see the hollowness of this pretension. Hardly a point is made, hardly a question raised, in the discussion of the subject, which is not at once involved in mist, and brought into serious perplexity and doubt. At the very threshold we are

met with the question of divine inspiration—fundamental of course for all that follows—which is so muddled with cloudy definitions and distinctions that in the end we are able to make nothing of it whatever. Then comes the notion of revelation in its supposed relativity to inspiration, and along with this the more or less ambiguous resolution of both into the idea of special divine providence. Then the nice balancing of the divine and human elements in such fluctuating scheme of inspiration, turning it still more into fantastic unreality. The broad question again of the relation of the Old Testament to the New. How far the Old Testament is to be considered prophetical or typical at all of Christ: and by what rule we are to determine its Messianic portions (if it has any), from those which regard mere Jewish history in its proper natural form. Let these instances serve as examples simply of the way in which all things belonging to the book are given over to doubtful disputation; so that it would seem to be really in the end a sort of art and discipline for promoting uncertainty, far more than certainty, in the study of God's Word.

It is not too much to say of our reigning biblical exegesis, that so far as the sense of any real divine inspiration in the Bible is concerned, it is no better than chaos all round; a miserable wreckage of revealed truth, rather than the orderly science of it in any view. Passing by other things now, only see to what it has brought us with its critical and hermeneutical treatment of the Old Testament. An endless apparatus of learning, an almost boundless amount of herculean work; and the net product as near to zero as could well be imagined! Universal bewilderment in our churches on the whole great question, What think ye of these old Jewish Scriptures? Are they of God at all, in any sense transcending mere nature? and if so, in what measure and degree? In response to such crucial interrogation, in one direction, open unbelief; in another, silent mistrust; and in still another, the sheer obscurantism of blind obedience to dead tradition, determined to hold on to its confidence at any cost. All around, in this country at least, an

ecclesiastical confessionalism, in a dozen different forms; calling itself evangelical and orthodox; sworn to maintain such dead tradition, and ready to do so by mere brute authority, if need be, against all opposition; and yet itself, all the while more or less consciously, unable so much as to define even its own shibboleth in the case, and too cowardly then of course to venture a word beyond the barest *non possumus* of the Vatican in its defence. In the meantime, to all practical intents and purposes, the whole cause of what was once considered to be the *inspiration* of the Old Testament, allowed to lapse quietly into a sort of pious myth, much like the inspiration of Homer with the Greeks. Any real divine life, then, there may ever have been in it, fairly smothered out of it now by the preponderance assigned everywhere to its outward letter. This made to be the great battle-field, accordingly, for an endless war between the Bible and secular science; where the champions of the Bible are sure to come off always second best, because fighting, in truth, always on the same side with their naturalistic opponents.

In these circumstances, *by far the largest portion of the Old Testament history is taken to be a record of mere outside facts*, appertaining to the Jewish nation, loosely put together, with a great deal included that savors much more of man than it does of God, and which needs distillation by the most powerful alembic, to bring out of it any spiritual edification whatever. The Jewish ritual is looked upon still more as a congeries of many things that are unmeaning, joined with a few things that are darkly instructive as types, to be accepted as the Word of God only in the like loose way; and besides, has it not all come to an end, so that for us at least the divine that may have been once in it is all gone? Darkest of all in some respects are felt to be the prophetical parts of the old Jewish volume; largely rhapsodical—hard to understand—having often indeed, apparently, no grammatico-historical sense, as it is called, whatever.

Such, in general terms, is a faithful picture of what the Old

Testament has come to be for the life of the Christian world in our time. Either neglected altogether for the ends of vital godliness; or so externalized in the mere corporeity of its own historical form as to be shorn of its true God-inspired power of living sanctification altogether. And surely it needs no prophet to tell us that this catastrophe is but the legitimate fruit of the false hermeneutical science we have now under consideration; as it needs no prophet either to assure us also, that the catastrophe can never be helped in the least by this science. If the Old Testament is ever to be restored at all from such Babylonish captivlty, it must be by a new advent of the Lord, and through the life of the Word itself. Then, and not before, will be fulfilled the oracle: "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts" (Hag. ii. 21–23).

VI. Through this whole dream of mastering the interior sense of the Scriptures from their merely natural outside, there runs what we may call this judicial, self-stultification, *that the theory is never able to come to any clear apprehension of what is meant by the spiritual-internal in the Bible, as distinguished from its natural-external.*

Some sense of such a distinction there must be, of course, with all who consider the Bible to be a divine book; but it is wonderful how easily this is allowed to resolve itself with most persons, into the notion of a merely natural difference, such as we have in all common human speech. Words in this view have two sides, related as formal and material, or sign and thing signified; the first outward or corporeal, the second inward or spiritual. Then again the inward side here—the meaning of the word—is itself sundered into the distinction of literal

and tropical; which is felt somehow to open the way to what is still more inward; especially when the so-called tropical sense comes to figure as allegorical, or runs itself out into regular types. The lowest conception of a divine revelation in the Scriptures, however, find, itself, as it were, self-constrained to reach after something beyond this again, namely, felt communication in some way with the living spirit of such a revelation regarded as divine. So we have attempts in various ways to rule the exposition of the Scriptures, from a realistic plane of some sort supposed to be in themselves, above the immediate voice of their outward letter. The moral interpretation of Kant, the poetical interpretation of such men as Lowth and Herder, the dogmatical interpretation of theological sects and schools generally, may be taken as examples of this; very different in their animating spirit, we can readily see, and yet strangely enough, coming together here in what must be considered a common wrong against the true internal sense of the Bible regarded as the Word of God. For it requires, surely, no great effort of thought to see, that all these attempts are after all, as such, but reaches after the spiritual on the part of the natural man, which can have no power whatever in themselves, to induct him into the actual interior sense of the Bible in its own supernatural form. Instead of that, we must not hesitate to say, they work obstruction only to the apprehension of any such sense.

How much at fault our modern biblical exegesis is with regard to this subject generally, may be seen from a glance at the highly respectable work of Fairbairn on the Doctrine of Types, which has for its object, the author tells us, "to rescue the typology of Scripture, if possible, from the arbitrariness and uncertainty which have hitherto enveloped it, and to derive from it somewhat of real and substantial service toward the interpretation of the inward purposes of God." In looking into the book, we are struck at once with the way in which type and allegory, under the same general view, are made to take up the whole idea of what has been called the inward mystical

sense of the Bible in distinction from its literal sense. The early Church is blamed for its allegorizing spirit in this view, as guilty of a wild abuse; although it is only too plain that with such men as Clement of Alexandria, Origen, Ambrose and Augustine, this so-called abuse rested on a much deeper and sounder apprehension of the interior divine constitution of the Bible, as being the Word of God, than we meet with in Fairbairn himself and the modern typologists in general. For this modern typology, with all it has to say, more or less problematically, of a divine ordination in Scripture types as it understands them, never sees in them the very presence of the divine itself at all. They are at best but tropical expressions for what is supposed to be divine, on the plane of ordinary human thought; and in that respect just of one character with the disguised naturalism, which is all the time gnawing in the way we have seen, at the root of our reigning exegetical science generally. Fairbairn himself, indeed, in common with such men as Glass, Witsius, Cocceius, and Vitringa, sees Christ to be in some way the key to the right understanding of the Old Testament. He protests against the poor and meagre rule accordingly, "That just so much of it is to be accounted typical as the New Testament affirms to be so, *and no more;*" and nobly adds, "Were men accustomed, as they should be, to search for evidences of Christ in all Scripture, and to regard the inspired records of both covenants as having for their leading object the TESTIMONY OF JESUS, they would know how much they were losers by such curtailment of the typical matter of Scripture." This witness is true and good so far as it goes. But with all this, Fairbairn's Typology of Scripture brings no relief to the cause it undertakes to help. It does not get beyond the idea of what after all is only a natural outside testimony of Jesus in his own Word. It fails to recognize what that testimony means as the SPIRIT OF PROPHECY, the supernatural soul of the Word, present and active all the time in every part of it; a thought, before which the whole idea of type and allegory falls away, and all Scripture having the inspira-

tion of God in it, is felt to be a direct living effigy and parable of the divine in its own heavenly form.

Fairbairn's doctrine of types fails entirely in what it proposes to reach, namely, a sure and stable rule for the typological interpretation of Scripture, in opposition to the wilful extravagance that has too generally governed it in past times. There is no material difference, in this respect, between him and the early church fathers. He is just as arbitrary and uncertain in his rational way, as they are in their spiritual or mystical way. Only while their way was from inward to outward, from soul to body, *his* way is just the reverse—from outward to inward, from body to soul; the general *principle* of procedure being thus, as we have already said, unquestionably sounder on their side than it is on his side. He lays down five rules for determining the existence and meaning of types in the Bible; but the rules themselves are arbitrary altogether, and the application of them perfectly precarious.

His very first rule for example, involves his whole subject in midnight; declaring as it does, *that nothing is to be regarded as typical, which is of an improper and sinful nature.* Were this so, we should have to cut off at one stroke the spiritual significance of the entire history of the Jewish nation; for so far as the people themselves were concerned, that history answers but too truly, from first to last, to Isaiah's appalling picture: "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward" (Isa. i. 4.) So Moses: "They are a nation void of counsel, neither is there any understanding in them" (Deut. xxxiii. 28). And what shall we say of the twelve patriarchs, the sons of Jacob, or of Jacob himself? What shall we say of the incestuous Judah, of whose spiritual significance it is prophesied nevertheless: "Thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee" (Gen. xlix. 8-12).—Judah—type, forerunner, representative of

the Messiah himself, the "Lion of the tribe of Judah!" The rule plainly is altogether untenable. The nexus between type and antitype, letter and spirit, in the Bible, is not moral in the way here supposed, anymore than it is through logic or grammar. Let us thank God that the case is thus; that the credit of Christ and his kingdom is *not* in any degree staked on persons or transactions foreshadowing them in the Old Testament; and that we are not therefore put upon the desperate task of defending the religious character either of the Jewish nation collectively, or of particular bearers and representatives of its life, in order to vindicate the real inspiration, truth and sanctity of the Old Testament itself, or the divine spirituality of the New Testament as the legitimate birth and fulfillment of the Old.

We might urge still other considerations against the general Ernestian theory of biblical interpretation, going to show clearly how it contradicts the true glory of divine revelation, and throws over it continually (as with the Jews of old) the veil of Moses that *should* be taken away in Christ (2 Cor. 13: 15). But we have said enough for the present; and so conclude with the spirit-stirring prayer of THOMAS A KEMPIS:

Non loquatur mihi Moyses, aut aliquis ex Prophetis: sed tu potius loquere, Domine Deus, inspirator et illuminator omnium Prophetarum; quia tu solus sine eis potes me perfecte imbuere, illi autem sine te nihil proficient. Possunt quidem verba sonare, sed spiritum non conferunt. Pulcherrime dicunt, sed te tacente cor non accendunt. Litteras tradunt, sed tu sensum aperis. Mysteria proferunt, sed tu reseras intellectum signatorum. Mandata edicunt, sed tu juvas ad perficiendum. Viam ostendunt, sed tu confortas ad ambulandum. Illi foris tantum agunt, sed tu corda instruis et illuminas. Illi exterius rigant, sed tu fecunditatem donas. Illi clamant verbis, sed tu auditui intelligentiam tribuis. Non ergo loquatur mihi Moyses, sed tu Domine Deus meus, æterna veritas.

J. WILLIAMSON NEVIN.

Art. II.—REVELATION AND SCIENCE.

By Rev. C. Z. Weiser, D. D.

We purpose to popularize a general theme: The relation exisiting between Revelation and Science. For the lay reader a still plainer statement may be framed, viz.: The wisdom of God, and the wisdom of man examined, compared, directed, interpreted, and made to harmonize.

No one can be mistaken in assuming, that there does exist a suspicion in the educated, in the half-educated, and in the uneducated portions of every community, of a fundamental contradiction between the declarations of Revelation and the results of scientific inquiry. Joshua and the modern astronomer, Moses and the geologist, are antipodes, it is taken for granted, amidst all the scintillations which the friction of learned controversy creates. Students in academies and colleges, physicians, attorneys, naturalists, and even not a few divines, we surmise, as well as many of no professional culture, shake their heads significantly and betray a misgiving of some kind, whenever the Bible and the Text-Book are uttered in one breath, or yoked together. This is an index, however flippant we may consider it, of the prevalent notion, that there does exist a discrepancy, after all, between what God teaches by means of a revelation, and that which man discovers through his unaided investigation. For a long period it has indeed been considered a wholly useless, and even profane task, by not a few scholars, both of the ecclesiastic and secular ranks, to attempt a marriage between theology and science. The best to be done in the case—and this was held to be quite a liberal position—it was supposed, would be to enjoy a certain dual view, *i. e.*, holding one opinion as good and faithful Christians,

and another, as profound students of Nature, leaving a chasm to yawn between—very much like that twofold code of morals which members of the Church of Christ allow themselves to walk by, on Sunday and on Monday, turn and turn about. Held thus "in a strait betwixt two," they will, for instance, believe in the Holy Scriptures, as disciples, but at the same time advocate a system of chronology, cosmogony, a theory of history, which, as philosophers, they are in no way able to reconcile therewith. They assume that the Mosaic records and Cuvier's discoveries *are* antagonistic, and can never be brought in accord; though both theories may be held without one affecting the other in the least. They accept the history of the confusion of tongues at the Tower of Babel as perfectly orthodox, and concede the incompatibility of the record with the many dissimilar languages now current, at the same time. They pronounce it hardly possible to sustain the origin of mankind, in all its varieties, from one common parentage, whilst yet it is extremely wicked to suspect Adam and Eve's father-and-motherhood. Far from regarding revelation and science as bearing a sisterly relation, the one to the other, they take it, as the very best that ought and can be done, that they should be tolerating each other for the time being—like Jew and Samaritan; leaving the issue for some future day. Then follows the usual innuendo, of course, touching the impending crisis and its doubtful result.

Let us glance at the mischief and injury which such lukewarmness creates around itself. The indifferent and irreligious are vastly encouraged by such a religio-scientific doughfacedness, and look anxiously for the dawn of the tardy day, when this half-confessed conflict will and must come to the surface, in a ripened head; when the long-drawn warfare will end in a battle-scene; when the low mutterings of science will break forth in volcanic thunder-throes—of course, to the utter discomfiture of Revelation, Religion, and the Church. There is a large class of men who hold just such a thought, though few are impertinently bad enough to proclaim it. To the credit of our American civilization, we can mention but one "Thomas

Paine" and one "Robert Ingersoll." Without classing the skeptically inclined with this ignoble pair of brothers, we nevertheless believe, that the reason why so many philosophers, naturalists, philanthropists, statesmen, historians, jurists, poets, physicians, *et id genus omne*, are in doubtful relation is, the apologetical poise which even religious minds assume towards revelation and science. The faint-hearted Christian, in this way, becomes a traitor to the cause, and renders the wavering less steady still, whilst the enemy becomes more assured and boldly defiant.

The religious minds, too are sadly affected by such a pious duplicity. There will always exist a large class of good and true hearts, to whom all opportunities of examining the claims of either revelation or science must ever remain afar, but who are content to live by tradition. The members of this entire order must necessarily become more and more jealous of the researches of Science; prejudiced against its discoveries, and suspicious of the Greeks, though their hands be laden with the gifts of knowledge. There are divines who hate astronomy, *per se*, because of the apparent conflict between its positions and that of the Bible, touching the immobility of the sun and the orbital course of our globe. In a certain religious organ edited by a few theologians in Halle, it was declared that as long as no man's head was whirled off his shoulders by the pretended revolution of the earth, the Copernican theory could only be held by dolts and crackbrains. Is not geology vastly under *par* in the religious mart, because the more men read the written handwritings on the leaves of buried mineral-books, the less are they inclined to read and credit the revealed record? We well remember the consternation that arose among pious Americans—especially among the sturdy Puritans—when the study of the fishes was first reduced to and catalogued into a separate science. There was the story of Jonah and the *narrow* throat of the whale—two things that would not fit. Only a Dr. John Pye Smith restored a calm by telling aloud, that the divine record only claimed *a big fish*, and that certainly some such sea-

monster ploughed the deep, that might swallow the fugitive. We hold that the secret and out-spoken feeling against schools and colleges, against education even, may be traced to such a suspected conflict between revelation and science. There are good and true patriarchs among the faithful, who relish a rhapsody of zeal without knowledge, from the lips of one who never was spoiled by an institution of learning and vain philosophy, who reads the Bible only and is moved by the Spirit directly, far more than the logical discourse of an educated and profanely trained pulpit performer. Whence this jealousy of education, now? The answer is at hand. It is owing to a presumed, or conceded contradiction between religion and education. It is still thought, as of yore—"much learning maketh mad."

We have lifted to the surface some of the prominent consequences of the popular doubt entertained on the subject in hand. It leads one class to mistrust, ridicule and despise revelation, the Queen of Sciences; whilst it induces the other party to discourage, undervalue and denounce Science. We hear two party watch-words, in consequence, to wit:—"The more ignorant, the more devotional." "The more learned, the more ungodly!"

We offer ourselves as a mediator between the two parties in conflict and shall endeavor to play a wholly impartial and just part. Our argument runs thus: *Revelation and Science do not and cannot contradict each other, because they are wholly separate and distinct spheres.*

If parallels, be they lines or spheres, will not interfere, no matter how far we extend them, may we not conclude the same with reference to the two kingdoms which we are just now entering? The vital point, however, is their parallelism. And to this we will now address ourselves with all becoming modesty, we trust.

In the Norse legend the blacksmith, Amilias, having made an impenetrable armor, challenged his brother blacksmith, Mimir, to cut through it. Mimir forged a sword and brought

it down on the encased Amilias, who said he felt a chill merely. "Shake thyself," said Mirmir, and Amilias fell in two. In imitation of a prominent educator, we will trace a dividing line in the field of knowledge, which distinguishes two general and all-embracing orders—Natural and Supernatural knowledge. The empire of knowledge, like Amilias, may be neatly halved. Natural knowledge is that vast store of learning which we acquire by means of our natural faculties. The eye, ear, nose, tongue, hand, reason—all our senses are our instruments, servants and purveyors in this field. The territory opened out for us to harvest in is the world, this physical world in which we find ourselves located, and of which we form a part. The sphere, the means, the results are all of the natural order, no matter to what extent the course is prosecuted. One takes the bosom of the earth for his chosen field and studies the number and order of its strata of dust and rock; the names of all its minerals; their nature, appearances and qualities; its mines of precious metals and ore. The treasure-trove is large and valuable, which he finds concealed, locked and walled in, as if in the vaults which God built. He uncovers them all, like the golden dungeons of Golconda, Australia and California, and by such an apocalypse furnishes volumes of learning for man. Another trips like a fairy through fields, meadows, lawns and gardens, lighting on trees, shrubs, and flowers, to greet and acquaint himself with every blooming beauty, or member of the vegetable kingdom, as angels know the kingdom of God. Still another spends his time amid an ocean of insects, to know their names and habits, as they fill the air, earth and sea. And then another, again, rests not until he can number the sparrows, tell their speech, instincts and dispositions. And, once more, we point to him, who can describe all animals, like another Adam, from the mouse to the elephant. Let these examples suffice. We have an idea of the field opened, and of the number of reapers engaged therein. The entire plain of Nature is being occupied—the heavens, earth and sea. There is nothing covered that shall not be re-

vealed. Every naturalist is a veritable Columbus, who discovers continent after continent of knowledge.

Human society, likewise, affords rich and large spheres for the natural student. The different races of men; the numberless languages and dialects; the various forms of government; the arts, useful and beautiful; the several professions, callings and trades. Here are many places for men, and many men for the places. Hence we have philanthropists, patriots, statesmen, jurists, physicians, artists, mechanics, tradesmen, farmers—a place for every man, and a man for every place.

But boundless as the domain appears to us, its limits are, nevertheless, set. All our survey, and much more that might be detailed additionally, lies wholly within the domain of *natural* knowledge. The physical universe confines all romancers to itself, and will not suffer them to escape beyond its bounds. Natural knowledge, no matter what compass you allot it, has to do with the natural world—with the *whole* of it, indeed—but with not one hair breadth beyond or outside of it. It commences with matter, goes as far as matter goes, and stops where matter stops. There are flaming cherubims, as it were, guarding the horizon of the economy lying adjacent to the present world, and warning the naturalist—"Thus far shalt thou go, but no farther!" The fact that an ass can recognize the angel-guard, whilst its rider did not, only confirms our proposition. Let the scholar enter his field boldly, to observe the thousands and millions of phenomena and facts lying at his feet; to ascertain, compare, combine, arrange, classify and catalogue them for his own satisfaction and the edification of his kind. Here, again, that word of Jesus finds a literal application—*The field is the world.* The province of *Natural Knowledge* dare not be circumscribed within any narrower limits than we have assigned it, we hold, on the one hand; nor dare we enlarge it, on the other.

But, pray, where shall we discover the domain of *Supernatural Knowledge*, now? Is not all conceivable room taken up, occupied and possessed already? It would indeed seem so;

but things are not what they seem. Were it given us to contemplate God's works, in the visible and invisible world, not as we see them now, in shreds, patches, and little oases, but in their entirety, woven together into the great web of universal harmony: could our finite minds take in each part thereof, with its general and particular surroundings and connections, relations and appliances—then, no doubt, Supernatural Knowledge would appear to rest upon and fit so completely and necessarily into the general body of natural knowledge, as that all would seem crippled and unfinished, if by any means the former complement were withdrawn. Then might we be confronted with spectacles as unnatural and monstrous as the truncated cone presents, the pyramid robbed of its apex, the steeple without its spire, a man without his head. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." (1 *Cor.* viii. 2).

The plain question now confronts us—What is Supernatural Knowledge? Supernatural Knowledge has to do with that still more marvelous universe beyond this; of which, not His works, but the Creator Himself is the fulness; and in the wonders and mysteries of which, we are instructed, not by our own natural powers and capacities, any longer, but through His direct communications, through His electric messengers, through the medium of Revelation. This mysterious world begins and ends, not with outward facts and phenomena, not with Nature and its laws; but with the Author of Nature, with the One, Invisible, Unapproachable, Almighty Cause and Source of all things. Supernatural knowledge can only receive, learn, unfold and arrange *what God chooses to tell us of Himself.* He alone can lift the vail which envelops His Nature, Attributes, Will. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (*Job* xi. 7). This sort of knowledge begins where natural knowledge stops short, and conducts us onward. It has to do with the Father of Spirits, with our own spirits, with conscience, with the moral order of things, with duty, with the

past, present and future relation and history of creature and Creator.

This is the sphere of Supernatural Knowledge, as caught by a bird's eye, let us say. But the vision is comprehensive enough to enable us all to discern the separate and distinct provinces with which the two orders of knowledge, Natural and Supernatural, have to do. The several provinces lie as far apart, in kind, as the Sun and the Earth, indeed. And being at such a distance from each other, in nature and kind, this is just the place to ask the pertinent question—How can they ever clash or quarrel? Planes so far removed from each other, and having such separate orbits—can these ever conflict? In their normal relationship may the sun and the earth fly against each other? Just as unnatural is it, then, to speak of a conflict between Revelation and Science. Each in its own orbit, the one will never interfere with, nor beat the other from its own track. The potter's trade and the painter's art let each other severely alone. Cannot the theologian and the naturalist behave as well, the one to the other? Observing a proper etiquette, each to the other, the two characters will as likely run a race, as the Polar bear and the Tropical ostrich. The naturalist has his own separate and peculiar sphere, his track laid open and marked out. He can neither depart left nor right, but must follow whither it leads, unless he transcends his prerogatives. He has to deal with matter or material objects, go as far as they go, and stop wherever they stop. He may not advance an inch beyond—should he venture, he ceases to be a naturalist at once, and is false to his mission as such. He acquires all his stock and store of knowledge, however sublime it may be, by means of his natural powers, his senses and reason. He is welcome to the whole of it, and shall have due credit allotted him, for his honest and faithful toil and large success. But he must not attempt to pilfer from a foreign territory by illegitimate tools, or his honor and fame, as a naturalist, is gone. He may discover, examine and judge all that Nature lays at his feet; only this, however, and nothing more. The

shoemaker must not only stick to his last, but to the proper *tools* of his craft, as well, lest he be no longer entitled to a place in the brotherhood of cordwainers. By all this we mean but to say, that a naturalist ceases to be a naturalist, the moment he transgresses his bounds, and transcends his powers and instrumentalities. It ill becomes him to deny the realm of the Supernatural, when he is actually invading it, whether aware of the fact or not, and flippantly ignore its reality, because he is using instruments which are about as well adapted to success, as the telescope is for divining the secret of the earth's centre. As a naturalist he is bound to remain within the domain of the natural and employ only natural implements, if he would maintain his honor and ply his calling legitimately. This done, no divine dare interfere with his business.

The Theologian has his own sphere, as well. This is far removed from the territory of the Naturalist, however. He looks only at moral laws, at principles; he works in spirit and mind, and knows only that which God chooses to reveal in an extraordinary and supernatural way. Are the several spheres not as separate and distinct from each other as is the weaver from the blacksmith's? In our vast cotton-mills, hundreds of working hands are employed, without ever hindering one another. Why? Each one has his place and task. Cannot the theologian and naturalist labor on without interference? They occupy far distant and opposite points, indeed. The former begins with and walks, Enoch-like, with God, working downward, earthward; whilst the latter starts below and ascends. The latter may indeed close his upward beat where the former will descend to, in his downward flight, but as neither may cross the line, we have a coalescing and harmony, rather than a quarrel or collision—a mutual embracing, verily. The theologian gives you the *reasons* and *causes* of facts, leaving the philosopher to occupy himself with the facts themselves. The former treats of the primary and final cause; the latter, of secondary causes —the laws of Nature, as they are termed, by wholesale. Hardly has the philosopher done discoursing on Law and Government,

when the theologian takes up the theme and expatiates on the Author of all laws, the Ruler and Governor of human society. Why may not two workmen, then, whose posts of duty stand so far apart, continue to labor on without a declaration of war? The husbandman and the sailor pursue their separate callings to the end of time, without any clashing. Certainly they do, since one ploughs the earth, whilst the other ploughs the sea. The pastor and the physician meet in the same sick-chamber, and treat the same patient. One ministers to the soul, the other, to the body. An interference can only be imagined, in case either one should, step out of his peculiar sphere, when, *e. g.*, the clergyman dabbles in patent medicines, and the doctor turns exhorter. If so, then we may declare that the divine and the savant are not likely to fall into a combat, since the one works on spirit, the other, on matter.

Here, then, are two distinct worlds to study. Each one is only justified to speak of his own province. The man of science does not learn from revelation; nor does the theologian drink at the fountain of science, to know the mysteries of revelation. Why not? For the same reason, that no one would consult a poet in order to know the laws of trade and finance. His material is not answerable, his tools are not adapted, his knowledge is not of the requisite kind. His profession lies in a wholly foreign sphere.

It is from losing sight of the fact, that the theologian and scientist occupy separate fields, that all confusion arises. A familiarity in one department does not imply, necessarily, an equal aptitude in the other. It is possible to range over the whole domain of the one, to know physics, politics, geography, history, and the arts, without knowing, on this account, the nature of God, of one's own soul, whether there are angels, or their orders; whether there is an hereafter, a happiness or misery beyond. So the most learned of divines, St. Augustin, or St. Thomas himself, will not by virtue of their professional knowledge, be able to discourse on the laws of nations, or trade. Humboldt has written a Cosmos; and how little did he

know or care about the Logos! Prof. John Tyndal invented a Smoke Respirator; but his Prayer-gauge—what a puny toy for a big man! Had a Paine continued to run in the political groove, he might have gone into Congress; by presuming to uproot the Christian religion he ——— went to his own place. The two spheres themselves, however, may move on—each in its own orbit—as the heavenly bodies above us in countless numbers, without ever conflicting. The repeated threatenings to the contrary, are like the oft-repeated prophecies, that the tail of an angry comet will stray and strike the earth some day and wipe it out.

But, it may be asked, why are there, then, those loud and angry controversies between the Theologians and Scientists? Verily, there always have been, and will likely continue to be, quarrels between the characters standing in these opposite fields. But, let us bear in mind, that the warfare rages betwen the *heroes*, rather than between the two systems. The latter are not antagonistic; but their several interpreters, advocates and devotees may do valiant fighting against windmills. False interpretations are set afloat, which ignorance and prejudice may defend; but for all this the systems should not be held accountable. Hold Revelation to all the contradictory whims of many of its commentators, and the Bible becomes like a lump of softened clay. Judge of the Empire of Science by the chatterings of its children, and Nature is a Devil's theatre. Mistaken mortals, brave champions though they be, will always disagree; but the systems never. Is not God the God of Nature as well as of Revelation? Would He declare in one what He must recall in the other? Can we intelligently conceive of such a conflicting dualism?

But are not by far the greater number of learned men skeptics? If Revelation and Science are in such twin-sisterly relation, the one to the other; if their mutual attitude be one of harmony—why is the majority of learned minds infidel? These questions merit a reply. First of all, it is not a correct proposition. It is not to be admitted for a moment, since facts

do, by no means, substantiate it. The greater proportion of wisdom, intelligence and profound knowledge, is not lodged in infidel minds, if these terms are taken in their proper sense. Just the opposite holds true. The largest stores of learning are ever to be met with in men who stand on the side of God, rather than in the school of Mammon, or in the synagogue of Satan. To one Humboldt we can count ten Bacons and Leibnitzes. Against the swarm of monomaniacal scientists, respectable as their acquirements are, a score and host of profound scholars might be marshalled out, aside of whose intellectual depth and thorough knowledge in various directions, the stock of the former would seem like superficiality itself. Depth craves a corresponding height, and really profound scholarship craves Revelation as a proper cap-stone to the Temple of Science. The mental stream, like all others, tends up as high as its source—to Shiloh's brook which flows fast by the Throne of God.

We will concede, however, that many able minds are skeptically inclined. But why should they be *expected* to be any otherwise? What patent reason may we assign, that a man of science, physics, politics, trade, business, or connoisseur in any profane sphere, should be a highly religious mind also? Because of his knowledge, we are told. But his knowledge of what, let us ask? Because of his scientific knowledge. But we have just seen, that a mind never so well versed in science, cannot, *on that account,* be presumed to be familiar in the sphere of Revelation—as little may we assume the latter, as that one who is skilled in the art of painting, became such by studying pottery. The Astronomer Leland said: "I have never seen God at the end of my telescope." A Wilberforce had been learned long ere he became a Christian philanthropist. He by chance, as we say, read the New Testament in Greek, and from that time forward only found the treasures hidden in another field which he had previously never trodden in all his tours after knowledge. Why should a Thomas Jefferson necessarily be a religious man, when he perhaps studied

statesmanship, politics and governmental matters exclusively? By roaming over the field of Science, we are not conducted into the realm of Revelation. "Through Nature up to Nature's God" is a poetical alliteration which affects the ear pleasantly enough, but it affords us but a frail Jacob's ladder, after all, judging from the few souls that have stormed the heavens over that road. There is as little ground to hope that a purely scientific education (in the technical sense) should familiarize us with the mysteries of Revelation, as there is to expect much knowledge of Africa from a traveler over the continent of Asia only. The books are wholly different—as Greek is from Latin, or Hebrew from the English. He may be a corypheus in one view, and but an abecedarian in another. There is much point in the saying of the Christian Apostle:—"Is any one wise"—skilled in science and worldly wisdom—"let him become a fool"—a simple school-boy—"that he may be wise"—in the sphere of Revelation. "For the wisdom of this world is foolishness with God." 1 *Cor.* iii. 18–19.

During our youthful ministry we numbered among our hearers an intelligent and skilful physician, who had traveled in foreign lands and elevated himself far above a routine doctor. But he was a skeptic, and the son of an infidel father and grandfather. We handed him a volume of Balmez. After four months he returned the work, and remarked: "I never thought of being a believer before that book introduced me into the mysterious history of Christianity." The long and thorough course of political and statecraft study never brought Clay or Webster to see God or their individual relation to Him. It was the parish minister with the volume of Revelation in hand. The address which Revelation makes to philosopher, scientist, naturalist, to astronomer, chemist, geologist, to artist, mechanic, merchant, to any and every worldly-wise man, is after this tenor:—"I come not to teach you in your professional task, to interpret your own book. That is apart from my mission. But would you know of another world, of brighter suns and stars, of treasures of untold and unfading

value, then must thou take counsel of me. Of the world to come and of its powers, of thy soul and all souls, of thine origin, relation and destiny, of the whence, the what, and the whither of man and things—of these I can tell thee, and I alone." Let us not fear, then. Science is on good terms with her fairer and nobler sister—Revelation, though her friends may be angered. Let a geologist charge Moses with a lie. Let Gibbon snarl, and Volney sit upon his ancient ruins "sapping a solemn creed with a solemn sneer." Let Klaproth deny the dispersion of languages. Let Virey deny the unity of the race. Let every position of Revelation be questioned. Truth comes out all the fairer. Sunshine emerges out of a fierce storm. No system has ever laid itself more completely open to detection, if it conceals an error, falsity or fraud; no book ever gave so many clues to discovery, if it holds an untruth in its folds, than the system or volume of Revelation has done. There are boldly recorded the earliest and latest physical revolutions of our globe; the dispersion of the human race; the succession of monarchs in surrounding countries; the habits, manners and languages of various nations; the great traditions of mankind; and the recital of many marvelous and miraculous events, not to be found in any other work. All these were projected into the future, as it were, against which no skill, no ingenuity could possibly afford protection. And has modern science discovered a flaw? Not the name of a single Egyptian Pharaoh had been invented to suit convenience, or the uncovering of the Hieroglyphic Alphabet would have brought it to light, three thousand years later. Had the history of creation, or of the deluge been a fabulous or poetical fiction, the toilsome journeyings of the geologists among Alpine valleys or in hyenas' caves in unknown islands, would have proven the myth. Instead of that, the discoveries of Nineveh's ruins confirm the narratives. Every step which Science takes, in its own proper onward direction, increases the circumstantial evidence.

Right well do the defenders of Revelation know the safety

of their creed. They challenge the votaries of Science to go forward, or themselves go in advance and beckon them onward. And yet have the impugners of truth not ceased to taunt Revelation with an hostility to Science. The popular falsehood is coined and currented on and on—"Ignorance is the mother of devotion." Though the voice of inspiration preaches from house-tops and street-corners—"For the soul to be without knowledge is not good"—yet will the calumniators join and trumpet the slanderous chorus. Whence is this, if it be not the prompting of Satanic malice? Even the Middle Ages, the so-called "Dark Ages," afford us an unanswerable refutation. Then the Church had everything in hand and regulated it after her own mind. And what do we behold along the track of history through those ages? The Modern Languages formed themselves into being—Italian, Spanish, German and English. Modern Poetry began to jingle, the Songs of the Troubadours, Dante's Divine Comedy; Petrarch and Chaucer followed. Paper was invented in the X. Century. The art of Printing belongs to this period—1436. Universities were founded, Oxford in 886, Cambridge in 915, Paris in 800, and a galaxy of others. Jurisprudence commenced to form in the XI. Century. The gamut was arranged in 1142; the Mariner's Compass in the XII. Century. Navigation became a science and America was discovered amid all this reputed night. The first Bank was founded in Venice, in 1157; the first plan for a Post Office was conceived in Paris, in 1285. Spectacles were mounted; Gun-powder first blazed in 1320; Coal was quarried in England, in 1307; Glass was used already in the V. Century; Arithmetical numbers were introduced in Europe in 991; the clock was known in the XII. Century; and Painting was revived in Paris in 1300. Surely, the Church could have been no enemy to Science then. That Professor John Tyndale's lecture before the British Scientific Association should create such a stir, does not speak well for modern scholarship, on either side of the Atlantic. It argues an intellectual abasement and historical blindness, our boasting to the

contrary notwithstanding. There is nothing actually new in all the Professor said. It is *crambe bis repetita.* What he serves up, the Pagan Demetrius had told 500, B. C., and Epicurus, 341, B. C., and Lucretius, 96, B. C. Theologians had gone over it many hundred times, and now smile over his rehearsed speculations touching the great facts of creation and God. Of course, Dr. Draper, and Whewell, and Prof. Youmans, and others of their school are delighted. This is not a solitary instance of such self-deception. Bayard Taylor tells us: "I saw in Memphis, in Ancient Egypt, the oldest city in the world, the very articles we now make and sell as products of our age, glazed crockery, kitchen utensils, baskets, and toilet articles." Wendell Phillips' lecture on "The Lost Arts," tells the same tale. But *Galileo* silences all we have said! Was not the Church in opposition to science then and there? Not any more than ever before or since. The doctrine which Galileo revived—we purposely say, *revived*—had been broached by Pythagoras, the Pagan, 550 years B. C. Ptolemy of Egypt confuted and denied it 135 years B. C. Copernicus, of Poland, revived the true theory in 1543. Tycho Brahe, of Denmark, denied the latter, in 1586. And so the quarrel continued *pro* and *con.* Then came Galileo, in 1610. Two parties stood at dagger's point. Now the Church spoke in language such as this:—"My children, this is a scientific problem; and as long as you treat it *as such,* your liberty is boundless. Go forward with your investigation and discovery. Do not, however, intermingle this scientific riddle with the articles of Faith and Revelation." Neither party heeded this prudent counsel, but waxed still hotter, quoting and misquoting Scriptural phrases, and compromising the mysteries of the Kingdom of God. Finally, the Church interdicted the current habit of mixing Theology and Astronomy. Galileo was obliged to recant. Recant *what,* let us ask? The true theory of the Universe? That cannot have been the object of the interdict, since the Church had not pretended to decide on that matter. Galileo recanted his imprudent utterances, by which articles of Revelation had been

confounded with affairs of Science. That act of imprudence he *did* recant; but stamping his foot, he emphasized his individual belief as a scientist, and formulated it in the memorable words: "*It still moves!*" The fact that the brave philosopher was not punished for contempt—a lot most likely to befall any one guilty of like conduct in a court of justice, in this age—but was suffered to applaud his own theory to his heart's fill, so long as he but asserted and defended it as a purely scientific speculation, shows plainly, that the Church was not inimically set against the progress of science, but solely against its admixture with Revelation. She permitted Galileo to prove that the earth moves as best he might, and at the same time herself proved that she could *not* move from the position taken, as the guardian of Revelation. The story of Galileo is an old and oft-told one, which, like all others, gathered volume and strength as it rolled on and on. But an impartial view of the records enables us to see how often good men, indeed, are gone wrong. And with the toppling over of this idol of the scientist, we say with Julian the Apostate—"Galilean, Thou hast conquered!"

NOTE.—The following Lectures were frequently consulted in the preparation of the foregoing Article, viz.: Wiseman's, Newman's, Tyndall's Goodwin's, Youman's. In some instances we clothed their thoughts in garments of our own make, and in others we arrayed our thoughts in suitings of their hands, whilst both matter and form may be owing to them, in other instances. Honor to whom honor is due.

ART. III.—ABELARD AND HELOISE.*

FROM THE GERMAN OF DR. K. F. A. KAHNIS, BY PROF. N. C. SCHAEFFER, PRINCIPAL OF KEYSTONE NORMAL SCHOOL, KUTZTOWN, PA.

I INTEND to-day to carry you back to the mediæval world. Protestantism at first could not rightly understand and appreciate the bright side of the middle ages, because it was too deeply engaged in the struggle with the effects of those ages. Since that time, however, there have sprung into activity, in the sphere of art, religion and science, impulses and tendencies, which have brought us nearer to the *living forces*, that built the castles and domes of those days, that deposited among our common people a treasure of legends, customs and traditions, that invested the Church with world-ruling popes, with mysterious rites, with saints, relics and places, the resort of pilgrims, and that gave science a living embodiment in the universities of that period. Protestantism must, of course, always protest against a mediæval hierarchy; but it has learned to understand that among the young Germanic nations, who were first to be trained for freedom, it was necessary for the Church to assume a disciplinary character like that of the Old Testament. Especially has the modern world gained a more thorough comprehension of the scholastics, the teachers of the Church in that period. We have grown more intimate with the men who proposed to themselves the huge task of working up the teachings of the Fathers, and of constructing out of that material those gigantic doctrinal systems, which have often enough been compared with the domes of the same period. But you must not look for these Church-teachers merely in the hoary cells of the

* Originally delivered before the Professorverein at the University of Leipsic.

monks, in dark sacristies, in dismal laboratories and lecture-rooms. The Abbot of Clairvaux called by his eloquence all the western nations to the Holy Sepulchre. And whenever persons at this day seek refuge from the turmoil of the streets of Paris, by repairing to the quiet heights of the Pere la Chaise, whose monuments contain so many brilliant names, they love to seek the one ingeniously constructed out of mediæval church ruins over the remains of Abelard and Heloise. There we will tarry to-day.

Fortunately we know the life of Abelard up to his residence in the convent of St. Gildas from an autobiography, which forms part of a letter of consolation written to an afflicted friend.

Abelard, born 1079 at Palais, not far from Nantes in Bretany, was the oldest son of a knight of that country, who cherished a love for science and a deep religious feeling, that afterwards drew him into a cloister. Abelard early felt that he would not attain knighthood in the exercise of arms, but in the warfare of dialectics. His father saw it and allowed him to have his own way. In knightly style he went forth adventurously after knowledge. The seats of learning in those days were the convent-schools, in which was taught what is now divided between the university and the lower schools. The great Anselm of Canterbury taught, in the monastery of Bec in Normandy, the elements of Latin, as well as the profoundest truths in theology. The time had now come, when these convent-schools were to develop into universities. In Paris William of Champaux, who had derived from Anselm of Canterbury more his warmth than his depth and clearness, was giving instruction in dialectics in a free way to a circle of disciples. To him came Abelard, heard him, found himself not satisfied and even dared to contradict his master. The relations of teacher and pupil at that time were so free, intimate and unregulated, that the teachers were no less dependent upon the pupils than the pupils were upon the teachers. In these dialectic disputes with his teacher Abelard found out that he,

too, could give instruction, and indeed, as he thought, better than William of Champeaux. Full of youthful self-confidence, he began to teach at Melun, where at that time the court generally resided; afterwards he went to Corbeil, which is still nearer Paris. The zeal, with which he studied, brought him for a time upon a bed of sickness. On his return from home in restored health he again taught with renewed power, in the face of which William became daily less able to sustain himself. The bold young logician obliged his master to change his theory on the conception of species (die Lehre über die Gattungsbegriffe). All William's efforts to check the victorious career of his opponent, proved in vain. Abelard, however, felt that his reputation as a teacher of dialectics would be increased by his becoming a theologian. He hastened to sit at the feet of Anselm of Laon, who enjoyed great reputation as a teacher of theology. But in his lecture-room the daring, restless, self-conscious youth saw only smoke, no fire, an endless number of leaves, but no fruit. He thought he could lecture equally well. They kept him to his word. And on the following day he delivered a lecture on one of the most difficult passages in Ezekiel, which won him no small measure of applause. These lectures he continued. As a matter of course, the pupils and admirers of Anselm of Laon, among whom Alberich and Lotulf deserve special mention, took great offence; and Anselm declared it a duty, which he owed to pure doctrine, to banish this uncalled teacher from his auditorium. Hence Abelard returned to Paris, where he achieved the most splendid success. Upon the rostrum he was the chivalrous youth, who lectured not as if he was rehearsing from memory, but as one who produces while he utters, expressing his thoughts in clear, beautiful language, and wielding them as if ever ready for a fight. It was not merely his learning but also his personality, that carried along his hearers with irresistible power. Even the Parisian ladies loved to hear of the talented, noble-spirited young man, who was possessed of a handsome appearance and simple manners, and was able not merely to converse well, but also to sing

and write verses. Abelard, however, had no room in his heart for any interests except those of science.

Here he became acquainted with Heloise, the niece of the prebendary Fulbert in Paris. This Fulbert was a very narrow-minded man, who pursued with great tenacity the few ideas and aims which he cherished. His money and his niece were the two possessions, which he valued above everything else. She was reared in the cloister of Argenteuil, not far from Paris. She was a woman of extraordinary beauty, of a fiery disposition, possessed of much talent and great acquirements, not only acquainted with Latin but (what can be said of few theologians of that day) also somewhat familiar with Greek and Hebrew. Everywhere people talked of this wonderful woman. When Abelard saw her, he fell passionately in love with her. To love her was now his only idea. But how could he come into her presence? To the uncle, who basked in the sunlight streaming from his famous niece without losing sight of the glitter of gold, it was not difficult for Abelard to make it clear that by taking into his home some scholar like himself, who did not care to be bothered with household duties, the scholar would willingly, during his leisure hours, give Heloise instruction in science. To adorn his house with two stars at less expense, thought Fulbert, would be impossible. Inasmuch as persons of narrow views judge everything according to their own preconceived notions, he could not conceive how a self-denying scholar and an inquisitive niece could enter into closer connections than those of master and disciple. About the matter and manner of instruction he gave himself no further concern. But from his own hard experience he had taken the notion that instruction could not take hold of the pupil without corporal punishment, and hence gave permission to make use of this means of culture. Soon, however, there went forth from Abelard songs of the most glowing love, adapted to the most enchanting melodies, which all celebrated one Heloise; and these made their way among the people, where they were echoed and re-echoed long after the spring-time of this love had passed

away. Many ladies—this at least was the subsequent confession of Heloise—envied the one whom the much-sought Abelard celebrated in such strains. But his pupils saw the matter in a different light. His method of teaching into which his personality entered as a very prominent factor, could not but betray what had occurred within him. In a distracted, mechanical, lifeless style, he taught what he remembered, without exercising that fervid power of original thought, which had drawn to him his pupils. The cause of it could not remain concealed. Fulbert was informed. He declared the thing an impossibility. But the reality was more powerful than his notions. As soon as he had convinced himself that love, not science, was the topic of conversation between Abelard and Heloise, he separated them in the greatest wrath. But this separation only brought them nearer together. Abelard finally knew of no expedient except elopement. He brought Heloise to his home in Bretany. There indeed they were both secure from the immediate consequences of Fulbert's rage. What was, however, to be the final result? The means ordained by God to give this passionate love the character of morality, was marriage. The one, who was emphatically opposed to this step, was not Abelard but Heloise. Her love for him was not free from sensuous desires and from ambitious admiration; but in her innermost soul she loved his personality with such a noble, unselfish love, with such a power of self-denial and such a high appreciation of his spiritual calling, that she did not wish to be his wife but only his beloved. In her opinion a man with the calling of an Abelard ought not to marry. The sages of antiquity and the Christian Fathers were unanimous in maintaining that pupils and domestics, ink-stands and cradles, the pen and the distaff do not suit together. The little cares of life in which she would entangle him, would only hinder his career. She did not wish to have it said of herself that she dragged his lofty spirit into the dust. If he would only love her, more she did not desire. She would rather be his courtesan than his wife. As she only loved his personality, she desired from him

only personal love. Abelard knew of no means other than marriage by which to avert the wrath of Fulbert. The latter seemed reconciled when Abelard proposed this to him. They were married in the presence of the uncle at matins. But Abelard, who it seems had taken this step more from external than internal reasons, was anxious to keep the matter secret. And Heloise could at times assert in the strongest terms that she was not his wife. He brought her for a time into the convent of Argenteuil, where she wore the apparel of a nun. Thither he secretly came from time to time. Thereupon Fulbert became convinced that Abelard was trying to make her a nun in order to get rid of her in that way. And now he brooded revenge. He found an opportunity in connection with a faithless servant of Abelard. The two surprised him in his sleep and made him an eunuch. It was the end of this brief marriage.

Abelard ordered Heloise to take the veil in Argenteuil; he himself went into the monastery of St. Denis, near Paris. Convents of that day were no places, in which the broken heart could find peace in God. The writings of Bernhard of Clairvaux, the great contemporary of Abelard, contain a description in strong terms of the corruption of monastic life in his period. "The Abbots," says he, "resemble the knights in the castles. Lately I saw one with a retinue of sixty horses. When making a journey of several hours, they take tapestry, beds, lamps, and ware enough for a court. The monks run about in every market-place, trade in every store, and dress like sportsmen. Of simple diet they wish to know nothing. They assert that lentils lie heavy upon the stomach, that cole causes melancholy, that water is injurious to the breast and milk to the head. It is incredible what they on fast-days beat up, bake and make out of fish and eggs. Paul advised Timothy to take a little wine for his stomach's sake. These not only drink large quantities, but also examine carefully whether the wine is nice and mellow. Instead of watching and praying they snore by night and whine by day. When they come together, they do not carry on earnest conversation, but tickle the ear with ambiguous language,

and engage in buffoonery." Such was the state of things at St. Denis. The king not unwillingly beheld this dissolute life, because he expected to reap a harvest upon the ruins of monasticism. Abelard was no saint; but the passion, which had drawn him aside from the paths of earnest effort, had died away. He felt himself impelled to bear testimony against this dissoluteness. Earnest divines in Paris had asked him to teach no longer for money and honor but for God's sake. He did so, and from the seed he now sowed sprang up for him a sad harvest of affliction. His fundamental principle he propounded in his "Introduction to Theology." Undoubtedly in this book there reigned a more liberal spirit that sought to harmonize the doctrines of the Church with the laws and results of dialectics. He tried by all kinds of analogies to explain the mystery of the Trinity. He reminded his disciples of the three persons in grammar, of the seal in which the signet, the impression and the act of sealing are distinguished; that Father, Son and Holy Spirit are related in the same manner as might, wisdom and goodness, etc. In this attempt the age saw only a presumptuous endeavor to clear up the mysteries of faith. At the Synod of Soissons (1121) an accusation was brought against him. To the malevolence of the accusers was added the fanaticism of the people who almost stoned Abelard without knowing what was under consideration. Two of his fellow-students from the time when he listened, or rather did not listen, to Anselm of Laon, Alberich and Lotulf, stirred up everything against him. The papal legate, who was to decide as the highest court of appeal, understood not the least thing about the transaction. In vain did the mild and noble Bishop of Chartres bear testimony in his behalf. Abelard was obliged to throw his "Introduction" into the fire and to profess aloud the Creed of Athanasius. In addition he was doomed to confinement in the convent of St. Medardus. Being soon afterwards liberated, he returned to the convent of St. Denis. This is named after Dionysius, reputed as the first Bishop of Paris and honored as the protector of France. In the effort to impart as much lustre

as possible to this patron-saint, they brought him into connection with the Dionysius, who received the Apostle Paul into his house when the latter spoke upon the Areopagus at Athens. Dionysius, the Areopagite, was regarded as the author of certain mystical writings, which were composed five hundred years later. A clear intellect like Abelard's soon perceived that Dionysius, the first Bishop of Paris, could have no connection with Dionysius, the Areopagite; and he could appeal to the assertion of a recognized Church-father, Beda Venerabilis. This assertion excited the convent to the uttermost. People saw in him not only an enemy of the convent but of the kingdom, and were on the point of arming the king against him. Flight alone was left for Abelard. He took refuge in the neighboring territory of Diebold of Champagne, who offered him his protection. There he lived quietly in the monastery of Provins. There one day the Abbot of St. Denis found the fugitive. Little as he cared for Abelard personally, he nevertheless cared very much for the fame which Abelard's name gave to the convent. He wished him back by all means. Fortunately the abbot soon died; and the King of France, who did not wish Abelard's residence in the convent because his moral earnestness might have delayed the expected dissolution of the convent, gave him permission to lead his life of self-denial anywhere except under another abbot.

Abelard retired into the region of Rogent, which lies solitary and dotted with many forests upon the banks of the Seine in the territory of Troyes. There he built a house upon a stream overshadowed by lofty oaks. Soon pupils gathered themselves around him from all quarters. They built themselves tents and huts, lived on the fruits of the field, while they furnished their teacher with food, clothing, and whatever else his daily wants required. They built for him a house out of stone, which he dedicated to the Paraclete, to the Holy Ghost as the Comforter. For he found comfort in this solitude enlivened by science. The many pupils who had left castles and cities and had given up all the conveniences of life for the sake of

learning from him, were to him an elevating and encouraging spectacle. In this free communion between teacher and pupils, we see the natural basis of university life. But this wilderness did not protect him against the powerful tendency, which at the start had manifested itself against his theology. And this tendency was not headed by such insignificant people as Alberich and Lotulf, but by two mighty chieftains of monasticism; viz, Norbert, Father of the Præmonstrants, and Bernhard, the great Abbot of Clairvaux. Abelard did not hear of an assembly of the clergy without the fear of being condemned by them. Hence it was not contrary to his wishes, when he received a call as Abbot of St. Gildas.

There on the distant strand of Bretany upon a rocky precipice, which breaks the foaming surges of the Atlantic, he seemed to be safe from the assaults of his enemies. Soon he was forced to blame himself for having left the abode of the Paraclete to plunge himself into ceaseless dangers. This convent was situated in a country whose inhabitants were regarded as barbarians by the inhabitants of the central portions of France. The landed possessions of the convent, from which the monks were to live, had fallen into the hands of a knight, who managed and ruled over them with despotic sway. The monks, who did not know whereon to live, were constantly in a disorganized state. They were monks, who had wives and children to support. And this was not their worst trait. They were a band of villains, who did not wish to submit to any discipline. When now Abelard made earnest with them, they not only threw all possible difficulties in his way, but constantly sought his life. They hired criminals to murder him on his journeys, poisoned his sacramental wine, managed even to get poison into the house of his brother, with whom he lived a short time, so that a lay brother, who had accompanied Abelard, fell down dead from the effects. Besides by the fall of his horse on the journey he broke one of the bones of his neck. And when he heard, in his university situated way off in the wilderness, of the ceaseless attacks of his enemies, he longed

for a dwelling-place among the heathen, of whom he expected that they would at least not disturb his peace. He now longed for the eternal rest. His heart was broken; the strength of his youth was gone; without were fightings and fears within; what could the earth yet give him. In this mood he wrote to a friend, with whom he had lived, giving him a history of his sufferings. But the hand of eternal love still had in reserve for him one source of consolation. Heloise was still among the living.

Heloise, as we saw, had gone into the convent of Argenteuil. What had influenced her to take this step, was solely Abelard's will. So powerful was her love for him, that she willingly accepted the bitterest fate, which could be prepared for her love. "Into such a frenzy has my love been transformed that it removed from itself its only object of desire without the hope of ever regaining the same, inasmuch I immediately upon your command changed my mind as well as my apparel so that I might show you to be sole lord of my love and my soul." Not love to God but love for Abelard had brought her into the convent. She did not there seek and find the place, which the cloister has furnished to so many broken hearts. She could not without bitterness think of the hand which had so cruelly torn from her the only object of her heart. She saw no love, no justice, in the guidance of her life. Between her and Abelard lay a ban, which no earthly hand could remove; and yet her heart still beat with the most ardent love. Her phantasy lived upon the hours of the past. Even to the mass did thoughts of love accompany her. Without wishing it she stood in the dress of a nun with the air of one, whose lips overflow with love. She could and would not throw into the sacrificial flames of a convent her glowing heart, her blessed memories, this ever-blooming world that was constantly reproduced in her imagination. How difficult it must have been for her to endure the self-denial of a kind of life whose rewards she did not covet. She did not long for the crown, which according to the belief of the age was furnished to those living in a convent. She

only wished to be saved, not crowned. "I do not seek the crown of victory, it is enough for me to be out of danger. Into whatever corner of heaven the Lord puts me, there I shall be satisfied." In such inner tempests she spent her days in the convent of Argenteuil. She never saw him. Not so much as a word by letter ever reached her.

The worldly spirit of the monastery of St. Denis, which had banished Abelard, also broke in upon Heloise. The abbot of this monastery seized Argenteuil and banished the nuns. Abelard on hearing of it offered Heloise the house which he had dedicated to the Paraclete. This was indeed a house; but where were nourishment and protection to be obtained in so wild and dangerous a locality? The respect, which at that time was paid in France to pious women, procured for this convent far more sympathy and protection than Abelard could have offered. There went forth from Heloise a spirit of love to God, of gentle humility, of eminent wisdom, which won many hearts for her and her convent. And how must Abelard have felt as he came out of the den of murderers in Gildas to the house of comfort, where his own Heloise now reigned as abbotess. He put up there from time to time, but with great caution and reserve as became a spiritual father. He wrote no letters to Heloise. Into her hands now fell a history of the sufferings of Abelard, which spoke so much of Heloise. She wrote him a letter, which was headed: "To her lord, yea father, to her husband, yea brother, from his maid-servant, yea daughter, from his wife, yea sister." Now there began a correspondence, which continued until the last days of Abelard. The first two letters of Heloise breathe an ardor of love and depth of sorrow, which engage with irressistible power the sympathy of the heart. Abelard confesses to her that he loves her alone, but differently from what he once did; and by calmness and instruction he endeavored to soften her passionate tone and to give their relation more of a spiritual and religious character. In the third letter Heloise succeeds in controlling her deeply-humbled soul, and now she simply directs to him questions and requests.

Abelard entered upon these with a devotedness, which can only be explained on the supposition of the most cordial love. He discussed the origin of the order of nuns, gave the nuns in the Paraclete a rule, composed religious addresses and poems for them and answered difficult questions, which Heloise had proposed to him. Heloise's letters, it must be confessed, are more charming than those of Abelard. For this there is a deep cause. Both Abelard and Heloise were restless, passionate, truly romantic natures; with all their sensuous ardor they were spiritual personalities; they were true, cordial, one might almost say protestant characters, who laid all stress upon the inner disposition, not upon external works; and only expected to find and have the truth in development and effort. But in spite of the agitated life which breathes through their letters, the thoughts and feelings of Heloise are from the beginning more harmonious than those of Abelard. Her nature is richer, stronger, better grounded and possessed of more character than that of Abelard. Although she had more to lose than Abelard, yet she is capable of much more sacrificing devotion. One can not help admiring this truly noble woman, who united such extraordinary talent with such humility and childlike obedience, who combined with her ideal love such truthfulness that she is not afraid to open up to view the innermost recesses of her heart, and with a lofty flight of thought, also a natural vigor and originality of her entire being. With the same love of the truth, with which he describes the feelings of her heart, she also gives utterance to the doubts which single passages of Scripture awakened in her; and it must be confessed that her questions to Abelard are much more profound than his answers. The bold dissonances which she strikes in her first letters, promise, and indeed demand, a so much deeper and fuller harmony at last, if not in this world, at least in the next. We may perhaps say that the relation between Abelard and Heloise contained a glorified element, which was but a prophecy of the world to come. Abelard raises not a word of complaint against God. He sees in his mutilation as well as in his condemna-

tion a deserved judgment, a healing source of discipline. He directs Heloise away from himself to Christ as the true bridegroom of the soul.

After all the means for reforming the monastery of St. Gildas had been exhausted, Abelard left it for the purpose of again teaching, as in his earlier days, upon the mount of St. Genoveva. But now the severest storm of his life gathered over his head. The complaints against his theology became louder and louder. His most decided and most important opponent was Bernhard of Clairvaux. In the great beginnings of the medieval scholasticism Anselm of Canterbury united in a most wonderful manner thorough dialectic treatment of the articles of faith with profound subjectivity (gründlicher Verinnerlichung). These two tendencies now ran counter to each other. Abelard was preëminently the theologian of dialectics, Bernhard the theologian of the heart. And as things develop upon this earth, the representatives of these two great tendencies could not but repel each other. Abelard saw too much warmth in Bernhard, and Bernhard too much light in Abelard. Hear what the former says against the latter. "Abelard wishes to comprehend everything and to see nothing in a mirror. He is only willing to believe what he understands. Boys who have scarcely learned the elements of the faith, reason upon the streets in regard to the Trinity. They despise the faith of the laity and sneer at the authority of the fathers. Abelard speaks of the Trinity like Arius, of grace like Pelagius, of Christ's Person like Nestorius. His books are carried about to the joy of all who hate the light. The man is great in his own eyes and extends his sprouts to the sea and his branches to Rome. For the people a new gospel is prepared, a new faith is invented, another foundation is laid than that which has been laid. He is a Goliath, who despises the hosts of Israel, a Herod with the outward appearance of a John, a Peter the Dragon, that has pounced upon Peter the Lion." These and other things spoke Bernhard.

An unprejudiced person will perceive from the tone, that

there is here rhetorical exaggeration. Bernhard constantly throws Abelard and his pupils together, just as if a teacher could be held responsible for all the excesses of his pupils. In his last letter to Heloise, Abelard in a very decided manner accepts the old Catholic creed in regard to Father, Son and Holy Ghost, at the same time renouncing all heresies, which the ancient Church had condemned. By nature a philosopher, he could not help proposing to himself the task of a logical reproduction of the faith of the Church so as to bring it nearer to the philosophic understanding. The entire scholasticism of the middle ages made the same effort. Bernhard of Clairvaux, who was no thinker, had no conception of this perfectly justifiable mental exertion with all its temptations, struggles, and dangers. He clung to the traditional faith of the Church, which as such had for him divine authority, and he found the proof of its truth in the inner experiences of the Christian's soul. Abelard, too, acknowledged the authority of the teachings of the Church, and only slander could say of him that he was without Christian experience. He who confesses his sins, humbles himself beneath the powerful hand of God, and points to Christ in the way in which Abelard did in his letters to Heloise, is not merely a Christian in name but in deed and in truth. The judgment which Bernhard allowed himself to pass upon the spiritual condition of this sorely-tried man, I can only call presumptuous and slanderous. He who seeks to bring his faith into harmony with the science that seeks after truth, should, it is true, guard against the danger of desiring to explain the mysteries of faith and to clear them up in rationalistic style. Nevertheless an effort to gain clearness, unity and certitude lies in the nature of all science. I do not deny that Abelard was more clear than profound, that humanism and Christianity are not properly mediated, that he did not recognize sin in all its depth, nor the healing power of Christianity in all its fullness, that in him there was a certain one-sided doctrinalism, which made him find in Christ principally a witness of the truth. But whoever takes a view of Abelard's

life, clearly perceives the training hand of God, which constantly aimed to make him poor and humble in order that Christ might be manifested in him with more glory and power.

To this school also belongs the last stroke which was prepared for him mainly by Bernhard, at the Synod of Sens (1140). We will not detain ourselves with the history of the same in its particulars. Bernhard conquered by the plerophory of his testimony, by the gravitating force of the masses, who always mistrust progressive men, and through the decision of a Pope, who was partially informed and not master of the situation. A pupil of Abelard has given a picture of the Synod, which is somewhat pert but in its particulars not untrue. He relates how during the reading of the passages, that were accused in Abelard's writings, the bishops sat engaged in the business of digestion; and when the louder tones of the reader disturbed their sleep at particularly doubtful passages, they broke out in a loud *damnamus* (we condemn), which others imitated in the last two syllables, *namus* (we swim). The sentence of the Pope was excommunication, the burning of his writings and confinement in a monastery. Abelard hoped in Rome to exert an influence upon the Pope. His journey led him to the convent of Clugny, whose abbot, Peter, fully deserved the surname of venerable, which posterity has given. He offered a resting-place to the monk, who had grown weary of life, having passed his sixtieth year. Peter the Venerable wrote to the Pope that he should grant to the man, whose days were perhaps not many more, a respite in Clugny, where his talent for teaching could be employed in the service of the Church. The Pope consented. Through the mediation of the Abbot of Citeaux a reconciliation took place between Abelard and Bernhard. Abelard wrote certain philosophic essays, taught and gave good counsel when he was asked. In other respects he was quiet; he read much, ate little, wore plain garments, refused every kind of honor, prayed without ceasing and delighted to attend mass. Peter the Venerable who wrote an account of this to Heloise, could not remember having ever

seen a more humble man. God, who, to use the language of Scripture, had trained him as a father trains his child, had accomplished His work. The daring, ambitious, passionate, arrogant heart had been humbled by God and in God. For the purpose of recreation Peter the Venerable induced him to go to St. Marcell near Chalons, one of the most beautiful localities in Burgundy. There he felt that his end was at hand. He made a confession of his sins, received the sacrament and died in peace. He had cherished the wish to be buried in the convent of his Heloise. Peter the Venerable himself brought his remains thither. Because Heloise wished it, Peter the Venerable declared in writing that he by virtue of his office had absolved Abelard from all his sins in the name of the Triune God. Heloise lived twenty-one years longer. Then death came. In accordance with her wishes her remains were laid in the coffin of Abelard. Thus rested their bodies until the storms of the French revolution disturbed their quiet. Paraclete was destroyed in 1792. Their remains came under Lucien Bonaparte into the museum of the French monuments in Paris. The leaden coffin was opened and the corpses were well-nigh preserved. The countenance of Heloise still bore traces of its former beauty. Since 1816 they rest upon the Pere la Chaise, where many visit the grave.

The following beautiful poem, which has come down from the Middle Ages, may close this sketch:

NONALIUM ET HELOISÆ
NÆNIA
JUXTA SEPULCRUM
ABÆLARDI.

1.

NONALES.

Requiescat a labore
Doloroso, et amore!
Unionem cœlitum

Flagitavit:
Jam intravit
Salvatoris adytum.

2.

In obscura tumbæ cella
Alma micat justo stella:
Instar ipse siderum
Refulgebit,
Dum videbit
In fulgore nominum.

3.

HELOISA:

Salve victor sub corona,
Sponse in nitente cona!
Millibus cum lacrymis
Quem salutat
Tua mutat
Vidua in tenebris.

4.

In æterna mihi junctum
Amo dignior defunctum
Beatorum socium:
Mars piavit,
Qui sanavit
Insanatum animum.

5.

Tecum fata sum perpessa;
Tecum dormiam defessa
Et in Sion veniam:
Salve crucem
Duc ad lucem
Degravatam animam!

6.

Sanitæ animæ, faveta!
Consolare, paraclete!
Audin? sonat gaudia!

Cantilena
Et amœna
Angelorum cythara.

7.

Nonales:

Requiescant a labore
Doloroso et amore!
Unionem cœlitum.
Flagitabant.
Jam intrabant
Salvatoris adytum.

Art. V.—WONDERS OF THE BIBLE.

We use the term *wonders* here in the same sense, as when it is used in a different connection. We speak, for instance, of the Wonders of Nature; meaning, thereby, objects of nature which fill us with surprise, or excite our admiration. That there are such natural wonders, we all know. Volumes are written upon them and eagerly read; and money is lavishly spent in order to see them. We need not, indeed, go far to see them. They surround our very doors, and crowd upon us at every step, wherever we may go. To us the process of vegetation and of the growth of plants is a standing wonder. That force or power in the plant, a power or force which is subtle, intangible, imponderable; which cannot be described except by the results which it accomplishes; which takes up the dead elements from the soil and changes them into life, and converts them into food suitable for man and beast; is indeed something admirable. Go to the nearest drug store, and buy all the chemicals which enter into the composition of wheat: mix them up carefully and according to the latest principles and recognized laws of science; and see whether you will get flour fit to make bread for man.

One of the wonders of the Bible seems to us to be its science, and its general harmony with the teachings of secular Science. It is true, the world has ever been busy, and seems especially busy now, in seeking divergencies between the Bible and Science. And if we are from the very start determined to find divergencies, our search will probably not be unsuccessful. And yet the wonder is not so much that apparent divergencies can be found—for after all both science and biblical interpretation have not yet reached perfection—but that the general harmony is so complete.

But when we speak of the science of the Bible, we do not thereby mean to assert, that the Bible gives any particular system of science. This would evidently be out of place in a book, the object of which is, to give a history of religion, or of the Kingdom of God. In being this, the Bible had to be, first of all, a popular book, or a book adapted to the comprehension of the people. Suppose the Bible had been a complete system of science, a complete systematic encyclopedia of all that is known and knowable, of all the isms and ologies which now obtain, and may obtain hereafter; to say nothing of the immense bulk of such a work, how could man in his infancy, and even now, understand the learned terms in which scientists delight to express the results of their investigations? One man out of a hundred thousand may understand these: all the rest will require just that language in which the Bible expresses its truths.

What then we mean by the Science of the Bible is simply this: that the Bible in its incidental utterances of great cosmical principles and truths, is always abreast of, and in advance of the particular phase which any science may assume in any particular age.

Science is changing all the time: but as long as it does not directly contradict the theistic principle of the Bible, believers in the latter may adopt any phase, which science may assume at any time. Its utterances are so broad and general, that it may embrace, with the single exception mentioned, all the changes and revolutions of the sciences.

Augustine * seems to have fully understood this. In speaking in his Confessions of the Mosaic account of the creation, he says that "his confessions would not be the humble confessions he desires them to be, were he not to confess that as regards many of those questions, he does not understand the sense in which Moses wrote." All the more does he admire his words, "so sublime in their humility, so rich in their reserve." Then follows, what the Duke of Argyl calls "one of the most remarkable passages ever written by Theologian or Philosopher." "For myself I declare boldly, and from the bottom of my heart, that if I were called to write something which was to be invested with supreme authority, I should desire most so to write, that my words should include the widest range of meaning, and should not be confined to one sense alone, exclusive of all others, even of some which should be inconsistent with my own. Far from me, O God, be the temerity to suppose that so great a Prophet did not receive from Thy Grace even such a favor! Yes; he had in view and in his spirit, when he traced these words, all that we can ever discover of the truth—even every truth which has escaped us hitherto, or which escapes us still, but which nevertheless may yet be discovered in them."

Applying all this, let us first turn to the science of Astronomy. There was a time when the geocentric system of the universe was universally accepted and taught. It was the system accepted by scientists, or scholars, if you please, as well as by priests and parsons. And indeed it is quite natural that this should be so. It does look very much as if the earth stood still, and as if the sun, moon and stars revolved around it. We do see the sun rising in the East, crossing the meridian, and setting in the West. This is the view taken of things from the beginning, and, in spite of modern scientific corrections, will likely be the popular view and way of representing things to the end. The Bible certainly does not contradict this geocentric theory. Its incidental

* As quoted by the Duke of Argyl, in "Primeval Man," pp. 34-35.

allusions and illustrations drawn from the universe chime in with it. Indeed, the authors of the books of the Bible could do no otherwise. For, even if they had held the heliocentric theory, in addressing themselves to the human race as they found it, they had to speak and write so as to be intelligible. If they had embodied the heliocentric theory in their religious teachings, the former would have been a complete bar to the latter. And yet the Bible commits itself neither to one theory nor the other. It does not teach a system of astronomic science. And yet it is fully abreast even of this. For who now, even of those who deny the divine origin of the Bible, would derive an argument against it from the fact, that in its allusions and illustrations it views the universe geocentrically, rather than heliocentrically. All intelligent Christians now admit that the sun stands still, and that the earth revolves around it: but this does not in the least interfere with their faith in the Bible, as the Word of God.

In spite of the assertion often made, that the Mosaic record of creation and the geological record can never be reconciled, it is a matter of constant wonder to us, that these two records agree so well. And not only this; but, moreover, that we have in the Bible the only account of the origin of the world, which at all agrees with the record deciphered from the rocks. Take a few of the traditional cosmogonies of the ancients by way of example. * "The cosmogony of the Babylonians represents the beginning of things as in darkness and water, when nondescript animals, hideous monsters, *half-men* and half-beasts, appeared and after this, a woman—who personates the creative spirit or principle—was split into two parts, and the heaven and the earth produced by the division. Then Belus, the supreme divinity, cut off his own head, and his blood trickling down, and mingling with the dust of the earth, produced human creatures having intelligence and spiritual life. According to the Phœnician cosmogony, that which first appeared was an ether or a mist

* See Thompson, Man in Genesis and in Geology.

diffused in space. Then arose the wind, the representative of motion, and from this agitation proceeded a spiritual God, from whom again in turn proceeded an egg, the division of which produced the heavens and the earth. The Egyptian cosmogony was in general harmony with the Phœnician."

"The Egyptians, according to Plato, fancied that the heavens and earth originated in a promiscuous pulp. From this the elements separated of their own accord; fire sprang from the upper regions; the air began to move. The warmth of the sun bred living creatures innumerable in the plastic mud, and these, according to the predominance of the various elements, betook themselves to the air, the water, or the solid land. Man was generated from the slime of the river Nile."*

"According to the Hindoo cosmogony the 'First Sole Cause thinks within himself, I will create worlds.' Water is then brought into being, over the surface of which moves Brahma, the Creator. Brahma first effects the emergence of the land from the waters, and the creation of the firmament. He then vivifies the earth, in succession, with plants, animals, celestial creatures, and man. The sun springs from his eye, the from his ear, the fire from his mouth. From his mouth, his arm, his thigh, his foot, proceed the founders of the chief Hindoo castes."†

Any one, having only a general acquaintance with the subject, will see at once that these cosmogonies cannot be made to agree with the results of modern science. They are fabulous, mere speculations sundered from sober facts. Although here and there may be rays of truth gleaming through fabulous absurdities, yet the whole tenor of them is at variance with that which we now know. When we turn to the Mosaic account of creation, we find all quite different; and our constant wonder is, that everything should agree so well. We do not, indeed, hereby wish to assert, that the Mosaic account in every particu-

* Prof. A. Winchell, LL.D., in Sketches of Creation, p. 382.

† The same, p. 383.

lar anticipates the conclusions of geology. This would evidently be out of place in a book, which teaches us not that which we can discover by the exercise of our mental faculties, but only that which is above these faculties, and therefore not to be reached by them. But we do assert, that the *general process of creation,* as given in the first chapter of Genesis, is the same process as that which has been discovered by science. This coincidence is to us truly wonderful; and especially when we take into consideration the age in which Moses lived and wrote. Although "Moses was learned in all the wisdom of the Egyptians," yet Geology was not included in the cycle of Egyptian science. What he learned from the Egyptian sages with regard to the origin of the world, we have seen above. What a wonderful difference between what he learned, and what he taught! What he learned, has been discarded long ago, and belongs to the lumber of past ages: what he has taught us, has stood the test of every age up to the present time. For, although this Mosaic record has often been partially or wholly eclipsed, when either new discoveries in science were made, which however were not yet perfectly understood, or scriptural interpretation and theology did not keep pace with these discoveries, yet with riper understanding on both sides, it has always emerged from the shadow with new lustre.

It cannot lie within the scope of this article to enter into the details of the harmony between the Bible and Science. This is not our theme. We wish simply to point to some things which seem to us to be wonderful in the Bible—a prophecy not merely of the kingdom of religion, but even of the kingdom of science. In Genesis i. 3: "God said, Let there be light, and there was light." Until more recently this has been a standing offence to skeptics. The question, "How can there be light, before there were lights," was thought to finish Moses and his account of the creation for all times. But science itself has now vindicated the truth of Moses. For since the adoption of the nebular hypothesis almost universally by scientists, the account stands: light first, and lights afterwards.

Prof. James D. Danna, in giving in his Geology, p. 742, a statement of the stages of progress in creation, says:

"1. *The Beginning of Activity, in Matter.* In such a beginning from matter in the state of a gaseous fluid the activity would be intense, and it would show itself at once by a manifestation of light, since light is a resultant of molecular activity. A flash of light through the universe would therefore be the first announcement of the work begun." Now look at this a moment. Here is this man Moses, thousands of years before there was any science—any true physical science, at least—giving, whether by a divine intuition, or by a divinely guided retrospective vision, or taught by a tradition started in a direct communication from God to a chosen line of patriarchs, and faithfully kept by them, a statement contradicting all experience, and calculated to draw upon itself sneers of derision; and yet, after mind unguided by revelation has struggled for thousands of years, it has brought us to this simple conclusion at last: Light first, and lights afterwards. This is to us a standing wonder.

Take another point in this Mosaic record. In Gen. i. 24-26, it is said: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after his kind, and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness." Here are several things to be considered. First, the Mosaic account gives the creation of man as the last creative act. "On the seventh day God ended his work which he had made;" and He "rested on the seventh day from all His work which he had made." Now all the researches and discoveries of science teach one thing positively, viz: that man was the last to appear upon the earth. Even since the human historic period, there have been extinctions of various species of animals, but there have been no new creations: no new species have made their appearance. Although under domestication, that is, under the guidance of mind, certain species

of animals may have become very much improved in form and better adapted to certain purposes of man; yet horses, kine, sheep and swine are specifically the same animals which they ever were. Man remains the last of created beings.

There is another thing to be noted here. All who are to any extent acquainted with the subject, know that geologists have divided the history of the earth into certain periods, generally by some prevailing organic peculiarity. Thus we have successively the age of mollusks, of fishes, of plants, of reptiles, of mammals, and of man. It was at first supposed that the age of mammals had come to an end, before the age of man began. Later discoveries have led scientists to a different conclusion. From the fact that the remains of man, such as human bones, or the works of the earliest human art, have been found in connection with the remains of the mammalian age, it is generally supposed now that the age of mammals and the age of man overlap and run into each other: that is, that man for some time coexisted with those huge, uncouth mammals, which have long since become extinct, and of which the historic age of man knows nothing, except by its fossil remains. This, now, seems to us remarkably to confirm the Mosaic record. The work of creation on the sixth day was essentially first the creation of mammals, and finally the creation of man. Here again the Mosaic account has anticipated science. By the former, mammals and man are brought into as close proximity as by the latter. But now how comes this? Moses was certainly no geologist. The wisdom of Egypt was certainly no safe guide to him in these points. And yet even in this particular how wonderfully he has anticipated thousands of years of laborious research.

We may perhaps be permitted in this connection to refer to a third point of this part of the Mosaic record. "And God said, *Let the earth bring forth* the living creature after his kind, cattle and creeping things, and beasts of the earth after his kind: and it was so." And before this: "And God said, *Let the earth bring forth* grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the

earth: and it was so. And the *earth brought forth* grass, and the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind." There is at the present time, and has perhaps been during all ages, a class of physicists, who wish to derive every thing that exists from matter. With them matter has embraced from the beginning the possibilities of all things, that have ever come to exist. Nature is the great mother of all and everything. Of course, this we regard as untenable. It is to us utterly unthinkable, that that which is in itself dead, should produce life; that the inorganic should by its own inherent power or force, produce the organic. For, after all, the history of life seems to be a constant struggle; life, on its side, struggling to master that which is dead, and to lift it up into its own higher sphere; and, on the other side, matter struggling against life, and striving to return again to its own original condition; a struggle, which is ended for this world in the death of the body. And yet, may not Moses in the words quoted again anticipate a theory of science: making nature, or matter, really the mother of organic existences, not immediately, or independently, but as the means or agency which God used in order to bring living beings into existence. For we can scarcely think that the Creator sat down to make models, and then to change them into life. We think that there is even a phase of materialism, which is in accord not only with science, but also with the Scriptures. And if it is the aim of atheistic materialism, to bring it into conflict with the Bible, let it be the aim of theologians and believers to recognize what is true in it, and show that even here there is in the end no conflict at all.

It was our purpose to continue this line of thought to some other departments of science, and also to some departments of human life in general. But we have already taken up more space than was our purpose. We will be allowed to conclude with another extract from "Primeval Man." "Certain it is," remarks the Duke of Argyl, in connection with the passage already quoted, "that whatever new views may now be taken

of the origin and authorship of the first chapter of Genesis, it stands alone among the traditions of mankind in the wonderful simplicity and grandeur of its words. Specially remarkable—miraculous it really seems to be—is that character of reserve which leaves open to reason all that reason may be able to attain. The meaning of those words seem always to be a meaning ahead of Science—not because it anticipates the results of science, but because it is independent of them, and runs, as it were, round the outer margin of all possible discovery.

ART. V.—A SPIRITUAL MIND PREREQUISITE TO RIGHT JUDGMENT ON HOLY SCRIPTURE.

BY THE REV. E. V. GERHART, D.D.

IN order that any one may be qualified to pass an intelligent judgment on the truth of the Bible, or on the question whether the Scriptures of the Old and New Testament are in the proper and distinctive sense the Word of God, at least two prerequisites are indispensable. These do not indeed embrace all the necessary conditions; but they involve those elements of personal qualification which for our present purpose it will suffice to emphasize.

One of these prerequisites is a legitimate *standard* of judgment. Every work of genius belongs to a given domain of truth. That particular domain, to the exclusion of all others, furnishes the criterion by which the work is to be estimated. The Æneid of Virgil is an epic. The standard by which this classic production must be judged is given, neither by the idea of history, nor natural science, nor philosophy. Belonging to the empire of Art, the Æneid can be estimated only by the true idea of the beautiful; not by that idea in general, but by the beautiful as developed and fashioned in the realm of poetry; and in this particular realm the true criterion is given, not by poetry as such, but by the idea of an epic poem. This particu-

lar idea is the touch-stone of its classic excellence. Judged by the conception of the tragedy or the lyric, the Æneid is subjected to the scrutiny of a false judgment. It cannot bear the test. Much less can the Æneid bear the test of a criterion furnished by any department of truth lying outside of the realm of poetry. That the Æneid must be judged, and can be rightly judged, only by the particular idea of an epic poem, is a law of literature which sound criticism accepts and obeys with freedom and confidence.

The same law operates with full force in a criticism of the Bible. As the Bible does not profess to be a work on natural science, (neither on nature as a whole, nor on any single kingdom of the natural world,) neither nature nor any branch of natural science can furnish a legitimate standard of judgment respecting the truth of the Bible. To say the least, the generalizations inferred from natural phenomena are no more a valid criterion of the spiritual truth taught in Holy Scripture than they are a criterion of the classic excellence of the Æneid.

The Bible claims to be the Word of God. It claims to record a supernatural revelation in a two-fold dispensation of grace. True, the Bible contains history, and poetry, and philosophy; but it is not essentially a history, or a poem, or a philosophic system. Philosophy, poetry and history are rich elements entering into its exterior structure, but neither one nor all constitute the distinguishing genius of Holy Scripture.

Professing to contain a supernatural revelation, the Bible belongs, not to a natural but to a spiritual domain. It is a spiritual book. Claiming to have been written by men who were moved by the Holy Ghost, the Bible belongs to the kingdom of the Spirit, and must be judged by a spiritual standard. That standard is found in the spiritual Kingdom of Christ as represented in the Scriptures of the Old and New Testament. Any other standard given by science or philosophy is foreign, and in the nature of the case cannot furnish a criterion of judgment respecting the truth of the Bible, no more than the ideal

of an epic poem can be the test of the value of a work on law or medicine.

The other prerequisite of a valid judgment is a *mind adapted to Holy Scripture by spiritual culture and discipline.* If the Bible be a spiritual book belonging to a spiritual kingdom; if it teach spiritual truth, and must be measured by a spiritual standard; then does the exercise of a sound judgment respecting the truth of the Bible presuppose a spiritual mind in a competent judge. None but a spiritual mind can pass judgment on a spiritual book.

The doctrine of a spiritual mind for a spiritual book, rests upon a general principle that operates in all the relations of actual life. Christianity asserts a law of evidence and a law of judgment that is neither new nor singular, but a law which rules in every department of literature, and which men universally acknowledge.

To perceive an external object implies an organ of perception. The organ must answer to the nature of the object. To the nature of light corresponds the structure of the bodily eye; to sound the structure of the ear. Every sense is nicely adjusted to that part or side of the external world which confronts it. Otherwise there could be no sense-perception. These are simple truisms. All men assume them instinctively.

The same law governs mental perception. As one object differs from another in the material world, so in the immaterial or ethical world truth differs from truth. An axiom in mathematics differs from a fact in history. Both are real. Both are true. To perceive the truth and manifold application of an axiom we need a mathematical eye. To see the significance of a fact of history, like the conversion of Constantine in its relations backward and forward, we need an historical eye. The same person may have both. Or one man may have a sense for the abstract truths of mathematics, but no sense for the significance of epochs in the progress of human history. These differences of mental endowment we call gifts or talents. Hence the spontaneous process of classification prevailing in

the practical affairs of life, and in the sphere of learning and of scholarship. Men naturally arrange themselves in groups agreeably to a common disposition. One man becomes eminent, like Sir Walter Scott, in poetry and romance; but accomplishes nothing in natural science or the mechanic arts. Others, like Guttenberg, Fulton and Morse, become epochs in the department of mechanical invention; whilst in the empire of the beautiful they have no name.

These propositions also are simple truisms. They need but be stated in order to command assent. As there is an endless variety of fact and truth, so there is an endless variety of mind and perception. A few men are born, now and then, at great intervals, whose power of vision adapts them to many departments of knowledge and culture. But the vast majority of men, if they become eminent at all, are bound to one department of truth or fact; and of these the most gain distinction in one branch only of one department; like Rubens in painting the animal kingdom; like Gray by his Elegy; Horace by his Odes and Satires; and Milton by his epic. Men of mark, however make up but a small proportion of our race. The immense mass of people is borne along by the broad current of humanity, leaving behind them no trace of their career. They accomplish no great deeds. They contribute little or nothing to the progress of civilization. Why? Because they do not have the requisite endowments; or if highly endowed, they have not the will to cultivate and apply their powers to good and noble ends.

As between the external natural world and the organs of sense, so between objects in the mental or moral world and the faculties of subjective apprehension, there must be a correlation. All departments of practical life demand, each one, a sort of tact and skill answering to its own kind. So every branch of knowledge presupposes among men a special capacity and a special fitness, or a correspondence between the peculiar capacities of the student and the object of knowledge, like that between the light of the sun and the bodily eye. In all human

relations there is a fitness of things which conditions correct knowledge and sound judgment. Wherever this fitness is wanting the consequence is ignorance, or error and confusion. The principle is universal; but nowhere is it applicable with more propriety and force than in the domain of religious truth; and in this domain applicable to no religion with more propriety than to the religion of Christ. World religions differ indeed very widely; so widely that a devout pagan, educated in the belief and worship of his fathers, is in most cases repelled by the religion of a foreign nation. But no two world-religions differ from each other as much as all in common differ from the religion revealed in Jesus Christ. The difference amounts to contrariety, and even to antagonism. We do not forget that paganism and Christianity have a common basis in the moral and spiritual constitution of our race, nor that there are beliefs, spiritual instincts, and elements of worship common to both. Yet though presuming and resting upon the natural religious life of mankind, Christianity is nevertheless so distinctive and exclusive that the observances of any world-religion horrify a Christian, whilst the faith and worship of the Christian Church repel a pious pagan.

Hence few if any will deny the broad assertion that no pagan is as such qualified to exercise a trustworthy judgment on the truth of the Bible. Warped by inveterate prejudice, governed by the superstitions of his age and country, and wedded to the faith and practice received by tradition from his ancestors, his judgment is formed, not from clear insight into the spirituality and dignity of revelation, not from a sense of the elevating and transforming virtue of Bible truth, but formed on the assumption that his own belief and worship is for him the best religion, and from a sense of the contradiction of the Bible, as he views it, to his notions of truth and piety. Lacking every requisite qualification, the judgment of an intelligent pagan, thus preoccupied by his own religion, is certainly neither a competent nor a just judgment. His decision respecting the Bible can in the nature of the case have no more claim to

recognition than the opinion of an illiterate peasant on the process of demonstration by which Newton establishes the law of gravitation.

Not that the Bible, when read and studied with a teachable disposition, can shed no light into the benighted soul of a heathen. Not that by poring upon the sacred page the eyes of a heathen may not be opened to see that the religion of the Bible is a better religion than his traditional belief, and that thus he may not be awakened to some just sense of the contrast between Christianity and heathenism. Not that when the Scriptures are studied with readiness of mind, as the Bereans searched them, they have no power to infuse a spirit of inquiry which may lead a pagan to the renunciation of idolatry, and to the faith of the Gospel. But that the errors and superstitions of paganism, in as far as they rule the feelings and influence the judgment, disqualify the devotee of a false religion to see the light of the knowledge of the glory of God in the face of Jesus Christ; and most of all, disqualify him to sit in judgment on the superior worthiness of Christianity, or on the self-evidencing power of the Written Word. He has no eye for spiritual truth. Contrasted with a man of spiritual mind, he stands before this Shekinah of the spiritual world like a rude day-laborer, contrasted with an accomplished artist, before the statue of Apollo or a painting of Raphael.

Equally perverse and debasing in their influence upon the judgment are habits of immorality and vice among men, though living in Christian countries. No divine revelation is necessary to teach the moral and spiritual degradation produced by the excesses of wickedness. Common observation and common experience convince every thoughtful man that, disastrous as are the effects of immorality upon society at large, yet the worst consequences fall upon the moral and spiritual nature of the transgressor himself. When by the sordid greed for gain, or ambition for place or dominion, or a passion for any kind of sensual gratification; or when by any course of selfishness the nobler impulses of the heart are repressed, and the frequent

violations of conscience have silenced its voice; then wholly absorbed in earthly objects of pursuit and in the ignoble ends of a selfish life, the sense of right as between man and man is dull, and interest in truth no higher even than the domain of science, not to speak of morality, grows feeble and uncertain. How much greater is the disqualification of an immoral life for the appreciation of moral truth? And how much greater still is the disqualification of the soul, produced by the combined influence of immorality and irreligion, for the recognition of the superior excellence of religious truth? But men sink to a yet lower grade of mental disqualification. Add to these perverting forces the persistent refusal to heed the demands of the Gospel, and the hardening reaction upon the heart of withstanding every thrilling touch of God's Spirit; and how much more blind still does the spiritual eye of the soul become to the divine light of Christianity radiant in the Word of Holy Scripture.

Between men whose minds have been debased by habits of irreligion and the unique spiritual Book belonging to the spiritual kingdom of Jesus Christ there is no more positive sympathy than between the spiritual truth of Holy Scripture and the darkened mind of the pagan. Indeed there may be less positive sympathy. Men who have a superficial knowledge of the external facts of Christianity, but have for years hardened themselves against its demands as the scribes and Pharisees resisted and perverted the preaching of Christ concerning the kingdom of heaven, acquire by such resistance a kind of repugnance to the Gospel to which the heathen is a stranger. Not a few among pagan nations, sensible of the insufficiency and weakness of their hereditary religion, yearn after a better knowledge of divine things; and when to them in this state of mind the Word of God is proclaimed, they receive the truth with readiness, as did many of the Gentiles in the Apostolic age; whilst in Christian countries many, who closing their eyes habitually to the divine light of the Word persevere in unbelief of the truth, become more and more hostile to the truth, and thus less and

less fitted both to discern its heavenly excellence and to sit in judgment on its self-evidencing power. Even that natural capacity characteristic of all men for the apprehension of divine things, is enfeebled, if not extinguished, by perverse moral opposition to the authority of the Gospel.

Intellectual ignorance, or the simple fact that men have no knowledge of Christianity, must be distinguished from moral ignorance, or that absence of correct knowledge which is the effect of wilful neglect of Christ. In both cases there is darkness of the understanding; but in the former case there is relative innocence, whilst in the latter there is relative guilt. Moral ignorance has its root in positive enmity. Can an enemy of the Gospel, whose enmity has been intensified by an habitual aversion of the will, judge the spiritual Book with which he has been dealing persistently as if it were a lie?

The want of spiritual judgment is not peculiar however to paganism and wickedness. Scripture draws a clear line of demarcation between those who are born of the Spirit and all other classes of men. The kingdom of this world may be classified morally according to particular sins and vices. In crime there are degrees of heinousness; in vice degrees of degradation. Some sins reign more in the sphere of the body; others more in the sphere of the mind. Yet though differing widely from one another, and differing too in the degree of their debasing influence, all forms of wickedness spring from the same bitter root. The moral and religious life of all men who have not received the Gospel of Christ is, according to the doctrine of Scripture, a false and perverted life. This abnormal moral condition is represented by the use of various terms. Our Lord contrasts the life of a Christian with the life of mankind generally by calling the one *spirit* and the other *flesh*. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Agreeably to the import of this terminology, St. Paul distinguishes believers from unbelievers by

naming the one spiritually-minded and the other carnally-minded; and characterizes the two classes by delineating their radical differences. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally-minded is death; but to be spiritually-minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye," addressing believers in Christ at Rome, both Gentiles and Jews, "but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." To be in the Spirit and thus spiritually-minded describes, according to the teaching of Scripture, the religious life and the moral status of a true believer in Jesus Christ. To be in the flesh and thus carnally-minded describes the natural religious life and the false moral status of all classes of men who have not been renewed by the regenerating power of the Gospel.

The spiritually-minded have an eye for spiritual truth. The light of the spiritual kingdom shining upon them, shines into their hearts, because living the new life of faith in Christ the natural eye for divine truth is healed of the malady of spiritual blindness, and has thus acquired the positive power of spiritual perception. Endowed with this power of perception, the spiritually-minded receive the light of spiritual truth into themselves, just as a sound bodily eye takes in the light of the natural world. Natural sight is not the product directly of the eye, but is the result of the adjustment of the seeing eye to the natural light. So is spiritual vision not the effect of an act of arbitrary volition. No man can see the light of spiritual truth just because he has made up his mind that if there be such supernatural light he will see it, assuming that the spiritual domain in which he stands and the religious life which he lives are neither one nor both an essential factor. Spiritual vision, on the contrary, like natural sight, is the result of the adjust-

ment of the eye of the mind, that is, of the spiritual eye to the nature of spiritual light.

The carnally-minded have no eye for spiritual truth. The light of the spiritual kingdom shining upon them does not shine into their hearts. Their understanding is not enlightened by the light of spiritual truth, because by reason of trangression their understanding is enveloped in darkness, and through unbelief the darkness continues, notwithstanding the fact that the Sun of Righteousness has arisen with healing in His wings. Eyes indeed they have, but they see not. Though carnal, they have an aptitude for the spiritual truth of divine revelation. But "the god of this world has blinded the eyes of them which believe not." The native power of spiritual vision is held in abeyance by the force of moral evil, which, like cataract in the natural eye, suspends the latent aptitude for spiritual things, and thus renders it ineffectual. The manifold wisdom of God shining in the written Word is from them hidden—hidden, not because divine wisdom does not authenticate itself with convincing force, but because they who are "in the flesh" have not received the Spirit of Truth. And they have not the Spirit of Truth, not because the Spirit has not been given, but because the Spirit of Truth who has come to them by the Gospel pouring a flood of light upon them, has not been met by the welcome of an open heart. The Spirit given they have not received. Hence the eye of the soul of the carnally-minded remains blind to the glorious light of spiritual truth; and remains blind no matter how eminent their position in social life, or how great their attainments in learning and scholarship. The Apostle teaches that "none of the princes of this world," that is, not even the distinguished men who take the lead in science and art, in philosophy and literature, are capable of knowing the wisdom of God by virtue of the strength and culture of a carnal mind. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." The spiritual things of God received and known by those who live in the

communion of love with God, are seen by no carnal eye, heard by no carnal ear, and enter into no carnal heart. "But God hath revealed them unto us by His Spirit." That believers discern the light of God's manifold wisdom in His revelation, is not due only to the natural fact that they have an eye and an ear and a heart, but due especially to the fact that, having an eye and an ear and heart, they have also the Spirit. The Spirit given has by an act of faith been likewise received; and thus the carnal mind has been changed into a spiritual mind. In consequence of this radical change, believers may know the truth of God revealed to them. "We have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." A spiritual mind and the power of spiritual discernment, whilst presupposing a native aptitude for spiritual truth, are wrought in men by the quickening power of the Holy Ghost given by our Lord Jesus Christ glorified in heaven.

It has been our aim to do no more than set forth in brief outline what Holy Scripture teaches respecting the nature and conditions of a spiritual mind, or the mind of men who live after the Spirit in distinction from the mind of men who live after the flesh. We have confined ourselves to a few passages. These represent the whole tenor of Scripture on the subject, as well of the Old as of the New Testament. Further citations we forego. One or two may stand for the import of all.

The force of the teaching of the Bible respecting a spiritual mind is valid not only for Christians, but so far at least as concerns the scope of our argument equally valid for thinking men among those who are not Christians. Whether men recognize the Bible as the infallible record of supernatural revelation or not, yet if they accord to this sacred Book no more historical worth and no higher moral dignity than they accord to a classic production in the domain of history or poetry, or to a work of pre-eminent excellence in mathematics or philosophy, they cannot but concede, if they judge as rationally and candidly in the one case as in the other, that the Bible has the right to

speak for itself, the right to teach not only what the peculiar domain is to which its teaching belongs, but also to presuppose and even to prescribe the qualifications of mind and character requisite in those who would understand and judge its teaching. Less than this no book in any department of art or science, even if it possess only ordinary merit, implies and demands. That a book can have force only for a class of minds in positive sympathy with its genius and aim, is a truism. Is it scientific or rational to presume less of the Bible?

Claiming to record a supernatural revelation from God; claiming to teach the absolute religion whose mission it is to supersede all world-religions, and to manifest the Truth of all truths; the Bible if in any degree whatever it be really what it claims to be, can address directly, not a legal mind, not the æsthetic or mathematical or philosophical mind, but a mind possessing qualities other than these specifically, qualities answerable to the kind of spiritual truth which the Bible represents. Legal indeed the mind answerable to the Bible may be, or æsthetic or mathematical or philosophical; it may be one and all; for the better and richer, the stronger and more cultivated the human mind is, the greater is its capacity, so far forth at least, to rise to the level of the written Word. But other than this also it must be. If the Book be spiritual, the mind adapted to it must be spiritual. The necessity is imperative.

What else is this presumption other than the general principle holding in every department of knowledge and culture? What else than the accepted doctrine that a great work on mathematics is not for an historical but for a mathematical mind? A work on the fine arts not for a financial genius but for cultivated æsthetic taste? What else than that the best work on jurisprudence is designed, not for a physician, but for a lawyer? Does not the principle rule, and rule unchallenged, in every circle of literature? Does not every wise teacher conduct instruction on the basis of the same presumption? Does not every sensible person assume it in his ordinary judgment of men and things?

Did the Bible not proceed on this general principle; did it not, claiming to be a spiritual book, presume a spiritual mind; did it not limit the possibility of intelligent response to men with aptitudes and sympathies answering specifically to its own domain, it would fall below the level even of any ordinary work of purely human authorship; and for want of positiveness and distinctiveness of character the Bible would not be able to authenticate itself as true to any class of inquirers. The notion that, if the Bible be true, any intelligent person, whatever be the character of his moral and religious life, may see its truth and be convinced of it, contradicts itself. It proceeds on the assumption that the Bible may be a distinctly spiritual book, and unlike any work of purely human origin, and yet demands that this Book, so extraordinary and distinctive, authenticate itself to every class of mind—a demand which means, in other words, that the Bible is not a spiritual book and does not belong to a spiritual kingdom. Such a demand would be pronounced preposterous in every other domain of literature.

If natural light be for the bodily eye, as sound is for the ear and flavor for the tongue; if a work on jurisprudence be for a legal mind, as the beautiful in art is for the æsthetic perception; then certainly, according to the same law, if the written Word be the Word of God, animated and filled with the Spirit of God, the truth which it teaches can be discerned and appreciated as truth only by that class of minds whose perceptive powers are quickened, fashioned and enlightened by the same Spirit of God. Otherwise the Bible would not be the Word of God. Did it not presuppose a spiritual capacity answering to its own genius, it would violate a universal law of the human mind, a psychological law which asserts itself spontaneously in the consciousness of our race.

The Book would thus declare that it does not proceed from Him who is the Author of the human mind. Could the natural mind measure the breadth and length, the depth and height of the written Word, and be a competent judge of the claims of the Word to our confidence, such competency would imply that

the books of the Old and New Testament had proceeded from a source no higher than the natural mind itself.

What Holy Scripture means by a spiritual mind cannot be made intelligible to men of the world by words only. According to the teaching of Scripture, a spiritual mind presupposes a spiritual life, a life quickened by the Holy Spirit given by Jesus Christ glorified in heaven. As no man can have a spiritual mind who does not possess spiritual life, so neither can any one discern the nature of a spiritual mind, and distinguish it intelligently from the mind of the flesh, unless he be himself spiritually-minded.

We have already emphasized the Scriptural doctrine that the mind of the flesh or the carnal mind cannot know the things of the Spirit. Our Lord teaches explicitly that the world does not receive the Spirit of Truth, and thus sees not the Spirit neither knows Him; but His disciples know the Spirit, for the Spirit dwelleth with them and shall be in them. The world does not know the things of the spiritual kingdom and does not feel the force of the teaching of the spiritual Book, because the world has not the Spirit of Christ and does not receive the Spirit. For the same reason men of the world can have no insight into the peculiar nature and peculiar capacities of a spiritual mind. The knowledge of what a spiritual mind is can come by that agency only by which the spiritual mind itself is quickened and matured. An attempt to explain this subject satisfactorily to the understanding of those who stand outside the circle of the spiritual kingdom, must in the nature of the case end in failure. Not only end in failure, but serve to make the impression that a spiritual mind is nothing real, but merely a figment of the imagination. Present any truth to the understanding of a man who has no capacity to see the given truth and grasp it, and the natural consequence is twofold: he not only does not understand, but he may infer also that there is nothing to be understood. It is thus worse than useless to attempt the explanation of a spiritual mind to those who have no power to appreciate a spiritual mind, and who at the same

time refuse to receive the Spirit by whose agency alone such power can be acquired and developed.

Here again we presume no more than a common principle. This method of reasoning is not peculiar to the Christian Church. It prevails in every circle of social life. What a legal mind is can be understood by a legal mind. A man not learned in the law does not understand; and to him the nature and distinguishing capacities of a legal mind, cannot be made intelligible by words. So in art. What an ear for music is may be known by one who has an ear for music; not by a sculptor or a painter. Nor is there any way by which a just conception of the peculiar powers of a musical ear may be formed, but by means of that culture which music itself affords. Civilized life develops itself universally in circles, some lower, others higher, some exclusive, others concentric. Not only is there a mind distinguished by traits of character peculiar to every circle of art and science, to every trade and profession, but a clear insight into the nature of the distinguishing traits of mind belonging to a particular circle is limited to those who belong to it. Is not the principle under this twofold aspect universal in theory and in practice? And is it not universally conceded?

A principle so universally assumed and acknowledged in theory, and so universally applied in the lower and higher circles of social life, may certainly be asserted with the fullest confidence in the domain of religion: and in this peculiar domain nowhere with more freedom and assurance than in the province of Christianity. The Holy Scriptures of the Old and New Testament are by common consent a unique book. No other volume has such an origin, and such a history. None other has been such a mighty spiritual power. None other possesses a genius so peculiar and distinctive, so pure and elevated in tone. Contrasted with the best productions of every age on philosophy and art, on morals and religion, it is emphatically the one spiritual book of the world.

Two things must therefore be conceded: the one, that the

Bible claiming to be indited by the Holy Ghost and to teach the spiritual truth of divine revelation, can address itself and evidence its truth only to a spiritual mind; the other that inasmuch as no other kind of mental and moral capacity moves on the same plane of life, none other than a spiritual mind is endowed with powers answerable to the genius of the Bible.

The two things are but two aspects of one idea. As the Bible is a spiritual book, and can speak intelligently only to a spiritual mind, so it is a spiritual mind only that is capable of appreciating the spiritual meaning of the Bible, and thus the only mind capable of passing a judgment on the question respecting the truth of the Bible. The Bible and a spiritual mind occupy the same plane. Between them there is a vital affinity. The two are mutually responsive; the Bible authenticating itself to a spiritual man, as natural light does to the bodily eye, as Blackstone's Commentaries authenticate their worth to a legal mind, and the "Marriage of Figaro" to the ear of a musician. To state the same principle under its correlative aspect: as a cultivated ear only can perceive the beautiful in classic music, as the bodily eye only is adapted to natural light, and as a thoroughly disciplined legal mind only is qualified to pronounce a trustworthy judgment respecting a work on the fundamental principles of jurisprudence, so it is a spiritual eye only that can see spiritual light, a spiritual ear only that can hear a spiritual word, and a spiritual judgment only that can discriminate between truth and error in the spiritual kingdom of Jesus Christ.

From this general principle, that the Bible being a spiritual Book is self-evidencing to a spiritual mind, and conversely that a spiritual mind only can discern the interior sense of the Bible and pass judgment on its claim to our confidence, we may draw several practical inferences bearing directly on the conflicts of our time between Christianity and scientific unbelief.

1. No argument drawn from the observance and classification of the phenomena of the natural world, however extensive and thorough, can touch the principle on which Holy Scripture

commands and justifies our confidence. Every generalization by induction from external and tangible facts can penetrate no deeper, to say the most, than the laws and forces operating in nature. The spiritual side of the natural world inductive science cannot see. Nor can it discern or disclose the unseen but real and vital bond of connection between the natural and the spiritual. That inductive science cannot grasp subphenomenal realities, nor answer any question which presupposes the presence and the primordial forces of the spiritual world, science itself confesses. This confession, however, is an unwilling and undesigned testimony to the reality of spiritual truth and to the fact of the spiritual world. Feeble as its power may be, the scientist has after all a spiritual eye. Otherwise he could have no sense or conception whatever, neither negative nor positive, of the divine and spiritual, respecting which agreeably to his own judgment he can acquire no knowledge by reasoning from natural phenomena.

Let those then who seek the spiritual in the domain of the natural only, maintain that they can find no God, and can infer no knowledge of spiritual things. Such uncertainty and ignorance are legitimate. What else is this than what the Word of God proclaims, that men by searching cannot find out God? The world by its superficial wisdom cannot know God. And so long as men of the world neglect the latent capacity of spiritual vision with which they are endowed, and attempt to judge of things lying entirely beyond the scope of the understanding by means of the superficial knowledge gained by the observance of the objects of sense, such ignorance of God must continue. The consequence is that their opinions and reasonings respecting Holy Scripture are shallow and perverse, being formed from a sphere of things which can afford no criterion of legitimate judgment concerning a spiritual Book. So long as a man contemplates Scripture only by the natural eye, and endeavors to estimate its contents by a standard given by natural science, the truth of the Bible lies beyond the range of his vision and eludes his grasp. It is then sheer weakness in a

Christian, if not something worse, to allow his faith to be disturbed by any attacks on the truth of Holy Scripture by men who confessedly have no knowledge but natural knowledge, and ignore the power of spiritual vision by which only the spiritual truth of Holy Scripture can be seen.

2. The fact that learned men earnestly desiring the knowledge of truth and searching for it in the domain of the discursive sciences or in the region of metaphysics, do not see and feel the self-evidencing force of Holy Scripture, can be to the intelligent Christian no occasion of embarrassment or doubt. The distinguishing truths of Holy Scripture are taught in Holy Scripture; not by the cosmos, not by the human reason. However patiently and persistently men may delve in the realm of the physical and metaphysical, they are not thereby brought face to face before the spiritual truth of the Bible, nor do they thus discipline and strengthen the spiritual eye of their mind. Indeed like every other inborn faculty, the latent capacity for discerning spiritual things which every man possesses, becomes weaker and more obtuse by neglect and abuse; so that it may be, that a prince among naturalists, whose mind has all his life-long been absorbed in the contemplation merely of nature and natural phenomena, may have much less power to see the worth of spiritual truth than an uneducated man who has read and studied no book other than the Bible. Nay more. Such savant when he has reached the zenith of scientific strength, may have far less spiritual acumen, and far less power of sound spiritual judgment than he had before he began the career which has led to worldly eminence.

3. The power of spiritual perception and of a sound spiritual judgment, can be developed and strengthened only by legitimate exercise. Light is for the eye; sound for the ear. It is the use of the eye in looking at visible objects that strengthens the sight. So of the ear. The same law governs in the realm of the spiritual. The spiritual eye of the soul becomes stronger and more acute by the exercise of the eye on spiritual objects. A sound judgment respecting the contents of Holy Scripture

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can be acquired in no other way than by contact with the spiritual power immanent in Holy Scripture. The written Word alone disciplines and perfects the capacity of a man to pass judgment on the written Word. Hence it is in every respect agreeable to the nature of things that the Bible evidence itself is divine to the heart of a true believer, whilst other men, whose eyes are blinded by the exclusive observation of natural objects, and by exclusive devotion to worldly pursuits, see in the divine Word of the sacred Volume no self-evidencing force.

4. The self-evidencing power of Christian truth is the chief reliance of the ministry in preaching the gospel with convincing effect to every class of skeptics and worldly-minded men. Christ does not by His Spirit address primarily the logical understanding or the discursive reason, but addresses that spiritual capacity and affinity for divine things latent in the heart of every man in whom the life of the image of God has not been utterly debased. Even when men deny theoretically the faith of the gospel and pronounce Scripture and the church the work of designing men, they are ten-fold more accessible to the power of the Word proclaimed in simplicity and with authority, than they are to the force of logical reasoning directed against the errors and fallacies of skepticism. Argument addressed to the understanding, however valid and conclusive in itself, serves rather to confirm a man in the false and unphilosophical notion that he must first by logical proof be convinced of the truth of Christianity before it can be rational and manly to accede to the demands of the Gospel.

Art. VII.—ATONEMENT, SACRIFICE AND SACRAMENT.

By M. Kieffer, D.D.

"The river Ilissus, in Athens," says the Rev. Joseph Cook, in the introduction to his famous lecture on the atonement, delivered in Tremont Temple, Boston, May 7, 1877, "is a delicious crystalline stream, full of white and brown pebbles, which no doubt the feet of Phocion, and Socrates, and Demosthenes, and Plato, and Aristotle have touched.

"Its ripples therefore are more musical than Apollo's lute; and you will not blame me for stating that I brought home with me from Athens a broad fair pebble out of that stream, and from that portion of its bed, which scholars say, was once crossed by the gardens and walks and marble colonnades of Aristotle's Lyceum.

"I keep this white stone now as a paper weight on a heap of excerpts and newspaper cuttings intended to represent current misconceptions of Christian truth. Quite a number of slips have been accumulating in that heap of late, some of them from Music Hall."

It is easy to conceive that the paper-weight of our learned lecturer may in the way indicated, in a short time, be lifted as high above the study-table as the ceiling of the room. No collector of crystals has ever been able "to capture more gems" than it is possible to collect specimens of misconceptions of Christian truth.

We gain but little by an effort to classify. It is more profitable to ask, why is it that there are so many enlightened and well educated minds even, that generally "miss" in the formation of their conceptions of Christian truth? That

truth itself is certainly not a misconception. Its revelation is certainly full and complete. Yet we find, that the various views of many leading divines representing different theological schools and modes of thought, both ancient and modern, are much more curious than scientific. It is with propriety therefore that our learned Lecturer speaks of his collection as a "curiosity." We acknowledge that we also are "curious" to see it. In the mean time we modestly suggest that such phenomenon can be accounted for by the fact that men fail to study the truth and to apprehend it in its unity. They deal in truths, and not in the truth. They forget that truths when separated from the truth will as certainly wither and die as will the branches when separated from the vine.

The lecture itself to which we have referred is a noble exception to the fragmentary thinking of the age, and place in which it was delivered. It is full of thought and is on the side of truth, evangelical truth, over against modern Socinianism on the one side, and that rigid dogmatism on the other which looks with a prejudiced eye upon the free development of theology in its vital and necessary relation to natural and moral science. It is a noble effort to grasp and to give utterance to the true idea of the Christian atonement.

Rev. Joseph Cook is evidently in communion with the best and most matured evangelical divines and scholars of both Germany and England as well as our own country. He does not follow either one of them slavishly; yet he knows how to enter into their labors, and how to reproduce with power and effect their Christological views.

Our design in thus referring to the Tremont Lecture is, neither to eulogize, nor to criticize, but simply to add our testimony to the concrete mode of Christian thought, and to acknowledge the fact of the atonement as "supreme."

"The supreme fact of the atonement" involves the true ideas of sacrifice and sacrament in their vital relation to each other. We have here an essential "triunitas." By this we mean that as the atonement presupposes sacrifice so it postulates sacrament; the latter is no less essential than the former.

For the first part of our proposition, we presume, the general theological mind of our day is prepared; but we doubt whether it is fully prepared for the second part.

The expressions, "sacrificial atonement" and "atoning sacrifice" are quite familiar, and are acknowledged at once to be according to the analogy of our common Christian faith. It would indeed sound just as orthodox to say that the "Christ sacrifice" is the supreme fact of our religion, as it would to say that the atonement is such supreme fact. But to the proposition: "Our holy Christian religion is essentially sacramental," or "the atonement is essentially sacramental," not all by any means are ready to subscribe. Many indeed would not only regard this sentence as a misconception of Christian truth, but as a dangerous error. We furnish the cutting for serious examination, at the risk of its being placed under the paper-weight brought from the bed of the river Ilissus as a misconception and a curiosity.

Sacrifice and atonement, in their most comprehensive meanings, are related as the "creatione activa sumta" and the "creatione passiva sumta" of the scholastic divines. The first expression designates the divine mystery of the creative act, and the second its stupendous result, the created universe actually existing in space and time. The two conceptions are obviously distinct, as the cause is always to be distinguished from its effect. But it is equally clear at the same time that if the two ideas are permitted to fall entirely apart in our thinking, and are not held together in their concrete union, there can be no proper apprehension of the great reality under either view. As there is no effect without a cause, so there is no cause without an effect: the one is in the other. Philosophers and divines sometimes speak of unactualized possibilities; and for aught we know there is an infinite number of these slumbering in the divine nature, that will be never actualized. But this is groundless speculation indeed. If such possibilities are really slumbering in the divine mind, what prevents us from supposing that they are not to slumber for ever, but, in God's

time and way, will become actualities. We cannot limit omnipotence. He who has created millions upon millions of worlds may doubtless create millions upon millions more, so we are obliged to exclaim with the astonished poet in view of the overwhelming wonder:

> "All thought is lost and reason drowned
> In the immense survey.
> We cannot fathom the profound,
> Nor trace Jehovah's way."

But this we can trace, and this we can know, that, notwithstanding the countless worlds spoken into existence by the Omnipotent word, and the measureless space which they occupy, there is but *one* creation, and but one Creator, "in and for and through whom all things consist." This grand reality apprehended, not as the result of reasoning from effect to cause, and from cause to effect, but by a living intuitional faith, answering to the devotional language of Christendom, expressed in the first article of its creed, "I believe in God the Father Almighty, maker of heaven and earth," gives us the true idea of the universe—the universe of being; the Absolute Being; the relative being; the personal and the impersonal. The very idea of the Absolute Being is that of all-controlling thought and will. That thought is as broad and deep as the universe itself. That will, holy and wise, is the law of universal existence. Hence we find everywhere, in the midst of endless variety, unity of idea, and unity of design. And here we have revealed, in the very first article of our common creed, not dimly by any means, but clearly and fully, the true and primary idea of the atonement.

The *created* universe, "all things visible and invisible," is in harmony with itself as well as with the nature and will of its Author. All its forces, according to the testimony of those who have studied and solved the wondrous problem, tend to the unity and preservation of the whole, none to its separation or destruction. This of itself shows that they are directed by the wisdom of Him who cannot err, and that in their organic

union they are grounded in and are governed by His omnipotent will. It shows indeed that the creation answers exactly to its own idea, and that the law of its life is the will of the Absolute.

As certainly as the smooth and quiet waters of the sea reflect truly the glories of the nightly sky, with every star and every tint of blue, so truly does the great sea of created being reflect the mind and purpose of the Divine Being.

The universe then, we say, existing, living, moving, acting as God wills, is the at-one-ment. All the parts are held together by the same plastic power, they are animated by the same spirit; they are performing their wondrous march through time and space toward the same glorious end. Under this primary view of the atonement it is a result—it is a fact, it has been made, and as such it reveals the law of sacrifice. We know that God is all-sufficient in Himself. He does not need this universe of creatures to add to His essential glory.

But we know too that God is love. And as said by Dr. Baley, "it is the very nature of love to give to others the highest degree of satisfaction out of itself." "Had there not been infinite love in the Creator," says this author, "there would have been no energy in Him, no power, no purpose, no motive that could have produced so grand a universe as that which surrounds us in all its greatness and in all its minuteness. Our grand shining universe accordingly is the outbirth of the Infinite Love. It is its free gift, its spotless sacrifice. The creature is because the Creator is. It is the nature of love to bless, to make sacred (sacrum and facio) and to make happy.

The Infinite Love being the principle of the creation, is also the law of its being. In other words, as we shall see more clearly after a while, sacrifice is the law of the universe.

Is it then also vicarious? Certainly. A vicarious act is simply a voluntary act done for another. The infinite love of God is personified in His only begotten Son, the *πρωτοτοκος*. He is the Alpha and the Omega of the creation. "He is in the world, and the world was made by him." "Without him was not anything made that was made."

When He "stretched out the heavens as a curtain and laid the foundations of the earth," He did not seek His own will, or His own glory, but the will and glory of the Father. Thus the Infinite Love, eternally personal, when It manifested Its creative power and wisdom, was in the full meaning of the term vicarious; and hence the created universe is the grand result of vicarious sacrifice. This it is in its continuation too as well as in its beginning, in its Exodus as well as in its Genesis.

Here, as before intimated, the sentence is of full force that the distinction of cause and effect must not be forced into a separation. On the contrary the creation is a fact for all time. It is real just because the omnipotent love which is its cause is also the law of its being. It is "the almighty and everywhere present power of God, whereby as it were by His hand, He still upholds heaven and earth with all creatures."

He has brought them into existence not to banish them from His presence, but to abide with them, and to communicate to them more and more His love and goodness.

It seems as though the Infinite were for the finite, the Absolute for the relative, God, the Good One, for the good of His creatures. His goodness is going out from Him continually toward them. "His tender mercies are over all His works."

This is the great offering, *the sacrifice*, God giving Himself through His Son. From this absolute offering all the forms of sacrifice in the phenomenal universe derive their character and meaning. It is the great antitype of which nature itself is the type. Not in the sense of an empty shadow or figure by any means, but in the sense of a real internal correlation.

Hence the idea of sacrifice is actualized throughout the entire domain of nature as a constant, unvarying law. Its kingdoms do not exist separately for themselves. Suns, moons, and stars, as well as angels and men, are set in families, and are for each other. The mineral kingdom of our earth furnishes the foundation and soil for the vegetable kingdom; this sacrifices itself to the animal; and all unitedly bring their

richest offerings and lay them upon a common altar for the good of man. In the human family, whether persons are conscious of it or not, the same law is in full force. Parents live, toil, and suffer for their children. The descendants, live upon, and enjoy, the fruits of the labors of their ancestors. One generation of men clears away the forests and improves the country for the good of the generation to come. So that no man lives for himself but always for others. Our daily food and clothing are mostly prepared for us by other hands. Indeed we live upon sacrifice, that is, upon nature's gifts, and upon the toil and sweat, and lives of our fellow-men sacrificed for us.

But, do we not live and move and have our being in God? Certainly. And for this very reason we insist upon it that the relation between our type and antitype is internal and vital, so close and intimate, that in the one we have the other. The God-sacrifice is the natural, and the natural is divine. God sustains our lives through nature as a mean. Nature's offerings are God's gifts, whilst they are the tokens of His presence. Here the popular intuition is much nearer the truth than that science which studies nature as its text book without seeing in it at all the mind and image of its author. Such science may speak eloquently of natural law and natural beauty; but it cannot bring any one into union and communion with the true and real. It turns attention to a great temple without beholding the shekinah within—to a theatre where the stage and the actors remain behind the curtain, and are not seen. In the view of such science nature is not real; it is an empty cloud, a shadow, a fashion that is passing away. It has no fixed identity.

Its *true* description is vastly more eloquent and ennobling. It speaks too of general laws and forces, of life and beauty; but it does not lose sight of the eternal nature of law and power. In the life of nature it sees the fountain and source of all life; in its beauty it sees the ideal beauty; and in its gifts it sees the absolute Gift and Giver.

We may say truly that nature "renews itself before the omniscient eye of God," that it yearly clothes itself in vernal green; but we mean by the expressions that God covers the trees of the forest with foliage, and that He "clothes the grass of the field." We admire the beautiful flowers planted all over nature's broad field; but we know it is God that individualizes in every instance; that "He paints the lily and perfumes the rose."

To study nature truly therefore is to study God, to know it is to know Him; and to live upon its gifts and offerings is to live in Him. We are aware that it may be maintained over against this, with some show of plausibility, but without the least real force of argument, that we have here borrowed the ideas of the Christian atonement and the Christian sacrifice and transferred them to the sphere of natural religion. But this is not the question. Perhaps upon close examination it might be discovered that nearly all our Christian symbols, figures, and even terminology are taken from nature. That certainly does not detract from their appropriateness and their value. So in considering the great realities of natural religion, we can't see why we should not view them from the Christian stand-point. Are they what they seem to be? This is the question at issue. The created universe in its normal relation to the Creator, is the real natural atonement, revealing the law of sacrifice, whether it can be seen or not with the eye of skeptical science. It were a severe requirement indeed that would forbid our giving assent to this great fact until we can secure the concurrence of a Pyrrho and his followers. We do not claim that it could be discovered without faith. The world never had a natural religion before it was blessed with the supernatural. Its philosophy could not find out God; much less could it solve the problem of the universe.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." This inspired language gives us essentially the rich contents of the first article of our

creed. We have here in idea and germ all that is subsequently revealed. It is here evident that the faith which gives us such understanding as the Apostle names, namely, that "the worlds were framed by the word of God," and that the visible is the symbol of the invisible, is something vastly more than a subjective assent to the objective reality outwardly revealed. It has for its contents the great mystery itself. The believer, in apprehending, in knowing, realizes that he is apprehended. He is in the universe thus framed, and it is in him. He is in God and God is in him. The Almighty Maker of heaven and earth is his Father, and he is heir of all things. The infinite love of God as revealed in the creation and preservation of the worlds is now a fact of consciousness. And this brings with it a sense of personal responsibility and obligation; and personal obligation necessarily postulates the sacrament.

Here we are just at the place where we propose to take the promised risk of furnishing for examination the sentence, namely, that the atonement embodying the all-controlling law of sacrifice is necessarily and essentially sacramental.

It is proposed that the sentence be examined first of all in the broad domain in which we now are, namely, of natural religion. We do not say exclusively in its light; for, that is impossible, since the supernatural revelation, with which we are favored, is in the natural, so that they mingle their beams and send forth but one stream of radiance.

To ascertain the truth in the case we need not consult the various views that have been entertained as to what the sacrament really is or what it is not. If Baptism, for instance, as some think, is nothing more than a sprinkling with, or an immersing in water, then certainly it is not regeneration. And for those who can see nothing more than bread and wine in the elements of the eucharist there is certainly no real presence of the Lord. Albeit regeneration is baptism, and the Lord's body may really be discerned in His supper.

It is sufficient for our purpose to take the word sacrament in its strict etymological meaning. Take it simply as an oath of

obligation; such oath as a commander-in-chief takes from his soldiers, or a king from his subjects. This is sacred of course, implying oneness of interest and oneness of national life. The king and his subjects are as a community.

We reason first from analogy. We see that the physical universe is governed by a twofold force or law; a centrifugal force and a centripetal. The latter is no less essential and important than the former. So exactly are these forces balanced that the distances and the revolutions of the planets, as we know, can be measured with mathematical certainty. All, bound by this law, revolve around a common centre. The one force answers to the general law of sacrifice and the other to that of sacrament. In the actual union of the two does the wondrous frame-work of universal nature maintain its at-one-ment.

It is but a dictate of reason that He, who has created the suns, moons and stars, or as the apostle expresses it, has "framed the worlds," should bind them to His service. For this they were made, namely, for the honor and praise of His name. All are headed in Him. The same two-fold law is of force in the higher domain of the personal creation. Angels and men, made especially in the image and likeness of God, hence partakers of the divine nature, have given them a certain sphere of freedom. They are self-determining; have the power of choice. This answers to the centrifugal force in nature. But their freedom is in law. It has also its centripetal force which keeps them in their proper orbits and draws them to the centre of their being. They are bound as by an oath to love Him who first loved them; yea, to hearken to His words and to obey His commandments. All personal creatures, whether in the heavens above, or on the earth beneath us, are thus bound. Sublime thought! The universe filled with personal spirits consciously living, and moving in God, who is the absolute personal spirit, drawn toward Him as to their central sun, and for this reason called "the sacramental host of God's elect." But, we hear it said: "If personal obligation be sac-

ramental, then there is not any need of further argument; we believe the very essence of religion and morality is a sense of personal responsibility." Such it is indeed in its internal spiritual nature, or, as we usually say, "subjectively considered." But the subjective always implies the objective. The universe is both personal and impersonal, inward and outward. Throughout we trace a deep view of their organic union. The binding power, of which we are speaking, relates to both. The allegiance of the subjects to their monarch implies a common country, land, soil, institutions, homes, history, laws, customs, rights, privileges, etc., all of which enter into and modify more or less the personal life of the individual. These are elements of loyalty: sacramental elements signifying and sealing the real presence of an all over-shadowing government. The binding power is from within and from above; it is spiritual, yet it pervades all, and is in all. Thus God, the sovereign of the universe, whilst He is transcendent, is also immanent. He approaches the personal creature through His works. Nature is the outward visible sign and seal of the Real Invisible Presence. It not only strengthens the bond of personal obligation, as a real sacramental element, but it is the very form in which we are bound to the divine service. This thought is fully expressed by the inspired apostle, Rom. i. 20. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; *so that they are without excuse.*" We need not stop to inquire here whether the tree of life in the garden of Eden had a sacramental meaning: all nature is paradise, all is sacrament.

The seer of the new covenant, describing heaven, says, "there is no temple there," evidently because all heaven is temple: or, as he expresses it, "The Lord God and the Lamb are the temple of it." So with the universe of God, in its normal relation to Him, we mean, of course, is all at-onement, it is all aglow with the infinite love and glory, it is all sacrament. It is a real eucharistic communion, a joint participation, on the part

of living creatures, in the benefits bestowed by the "author and giver of every good gift." "All eyes wait upon him and he giveth them their meat in due season." A eucharistic feast upon sacrifice, as we have seen.

This hasty glance at the natural is sufficient for our purpose. We can't help but conclude that the ideas of sacrament, sacrifice and atonement, interpenetrate each other, and are mutually complemental. All creatures, visible and invisible, suns, moons, and stars, angels and men, we say, are sacramentally bound to their adorable Creator. And who, that has come to a consciousness of the rich contents of the first article of our faith could wish it otherwise? Who would have God change the order of things?

> "Who would have Thee change, O Lord?
> For kinder couldst Thou never be;
> Thy love is one great golden cord,
> Binding the universe to Thee."

So far, we think, our cutting has sustained a pretty favorable examination. It may be regarded as somewhat curious, but we are not exactly agreed to have it classed with the "misconceptions of Christian truth." Before we proceed to examine it in the light of sacred history, and in the full, clear light of Christianity, it may be well to remember that the religion of redemption cannot go beyond the facts and possibilities of the natural as its true adumbration. The Christian religion is not developed from the natural. We do not say that it is, by any means. But we say, that as soteriological power, or religion of human redemption, it can only bring man back to the state which he occupied before his sin and fall, and raise him to the scale of being for which he was designed in his creation. The cosmological character and positive life, which it reveals, are included in this. To give it a power beyond this is to force it beyond its own proper conception. Rather than to do such violence to this most sacred of all ideas, and thus admit the rationalistic principle which teaches that the sin of the human family is not an evil really, but a great advantage, we adopt the much more

plausible view of some of our best divines, that humanity would have had the Son of God as its personal central head even if man had kept his first estate. But this is not the place for the discussion of this point. Our design is simply to claim the presumptive evidence in favor of our sacramental view. If there is a centripetal force in natural religion binding all to God as a common and central head, we have a right to presume that we shall find the same force in the supernatural, which is in the natural. The argument of analogy is not wanting by any means, but is in full force at every point.

The triune thought of atonement, sacrifice and sacrament, as we have seen it unfolded in the natural creation, runs through the whole supernatural revelation from its alpha to its omega. It looks forward and upward to a final oneness, to the "reheading of all things in Christ." Hence, His great proposition is: "Behold I create all things new, a new heaven and a new earth, wherein dwelleth righteousness." That is the Christian atonement in its full actualization as distinguished from the natural. It is indeed the old, as affected by sin, made new. Keeping this in view, we can proceed with a more steady and certain step in the further investigation of our subject.

We need not here repeat the history of man's sin and fall; we need not trace the abnormal development of the human race. The dark chapter has been read; its contents are known. But even from this we might draw an argument, inasmuch as darkness presupposes light, and error truth. This abnormal life of the race unfolds the law of sacrifice abnormally in the very form of most unholy and ungodly communions. Large streams of blood have been shed in sacrificing victims to false gods, and great have been the feastings at the tables of the wicked one. "All flesh has corrupted its way before God." The entire body of humanity is depraved. "The whole head is sick and the heart faint." "From the crowns of our heads to the soles of our feet we are nothing but wounds, and bruises, and putrifying sores." The result of sin, we are taught, is death. "Dead in trespasses and in sin." It is enmity of mind

against God, and alienation from Him by wicked works. (Col. i. 21). Hence, redemption unto life must needs be a redemption from sin. And a complete reconciliation to God can only be brought about in the way of the regeneration of our nature and its complete sanctification.

This is taught in all God's dealings with His ancient chosen people. Separated from the other nations of the earth, they were to be a holy people—"a chosen generation and a royal priesthood."

Their entire history, therefore, must be regarded as a type of the future kingdom of Christ. And since the powers of His kingdom are all primarily in His person, all the prophecies, the teachings, the purifications, the sacrifices, the festivals, the worship, etc., of the Old Testament, have reference to Him, in whom alone they find their fulfilment.

He is the seed of the woman that shall bruise the serpent's head. He is the Shiloh that is to come. He is Israel's pillar of cloud by day, and pillar of fire by night. He is the manna from heaven that feeds them, and the Rock whence flows the living water that quenches their thirst. He is their tabernacle, with its "holiest of holies," its altar, its mercy-seat, its table of shew-bread, and its golden candlestick. He is, subsequently, the great temple, all glorious within and without, because of His indwelling presence. Throughout the whole of Old Testament economy, He is all in all; not yet in virtue of a personal union with humanity, but in virtue of a substantial indwelling as the divine factor of the sacred history. The prophets, inspired by His Spirit, speak *His* word; the priests are holy and minister at *His* altar; the kings are also His anointed, and rule in His name; all types and representatives of Him, who is the absolute prophet, priest and king. Hence the awful and deep solemnity of the religious institutions and observances of that preparatory period. All is holy; the land, the cities, the laws, the people, cut off from the old Adamic nature by circumcision, the sacrifices, the festivals, and above all the altar.

The whole religion is that of sacrifice, looking to the atone-

ment. The nature and design of these types is so fully, and concisely expressed by Dr. Kurtz, in his Sacred History, that we here take the liberty of quoting his language. See Lev. Chap. i. vii.

"The signification of sacrifices, in general, may be ascertained from Lev. xvii. 11. "The life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." It is the design of the sacrifices to make an atonement for sin. Now sin is brought forth by lust; the seat and source of lust are in the soul, (James i. 14, 15), and the soul dwells in the blood—this sin proceeds from the blood. Hence the punishment is directed against the blood, the seat of the soul. "The wages of sin is death." Rom. vi. 23. The animal which is sacrificed, suffers death vicariously, or in the place of the sinner, and God accepts this substitution. "Without shedding of blood is no remission," (Heb. ix. 22); nevertheless, "it is not possible that the blood of bulls and goats should take away sins, (Heb. x. 4,) for the animal is not offered by a voluntary act of its own; its life is no real equivalent, and the substitution derives no validity from any natural and necessary bond of union and communion. Hence, the sacrifice of the animal could not win forgiveness by its own inherent power, but merely serve as a shadow and type of the sacrifice of Christ, who, being God and man, poured out His soul unto death, (Isa. liii. 12), and whose sufferings and death possess infinite value and eternal validity."

"He who brought the sacrifice conducted the animal to the tabernacle, laid his hands on its head, and thus transferred, symbolically, his own sinfulness to the animal, and consecrated it as his substitute; he then killed it himself, in order to indicate that, on account of his sins, he deserved the death which the animal suffered in his place. The priest took the blood and sprinkled it on the altar in the court of the tabernacle, as a seal of the atonement which God had accepted and acknowledged. The whole or part of the flesh of the animal was

burnt on the altar. The fire, an image of purification and sanctification, caused the offering to ascend towards heaven, to Jehovah; the flesh, including the sinews and bones, or the body, is the organ of all action—the act of burning, hence, denoted the sanctification and surrender of all the powers of the individual to Jehovah, as the consequence of the atonement (justification followed by sanctification). With the flesh were consumed the meat-offerings and drink-offerings; namely, bread, (Lev. ch. ii.) and wine (Ex. xxix. 40) with the addition of oil, frankincense, and salt. The bread and wine are emblematic of the fruits of sanctification (the fruits of spiritual labor in the field of the kingdom of God, and in the vineyard of the Lord.) The oil is an emblem of the Holy Spirit, by whose grace good works are performed; the frankincense denotes that these are commenced and completed with prayer, and the salt denotes that they are incorruptible and enduring witnesses of the covenant of grace made with Jehovah (Rev. xiv. 13).

The flesh of certain offerings (peace offerings) was not entirely burned; the larger portion was reserved for a sacrificial repast. Jehovah was the host: the person who brought the offering, ate at His table, as if he were admitted to the abode and table of Jehovah. Hence, the sacrificial repast was emblematic of the highest sacramental communion with Jehovah."

What is here stated by our learned author has been carefully gathered from the inspired record, as any one can see who examines for himself. It is to the last part of the quotation that we would turn attention, as furnishing the strongest testimony to the *sacramental* character of sacrifice.

Then, in our sacred History, follows immediately and in proper order, the chapter on the holy festivals.

It would lead us too far into detail to enumerate them, and to unfold the significance of each festival separately. The chapter itself is a distinct one, and its leading thought seems to run along a line parallel with the developed idea of sacrifice. It seems as though sacrifice were one thing and the sacramental festival another. But this is only seemingly so. In

fact, they have both the same ideal. The central thought of the atonement runs through all the sacrifices and holy festivals at the same time, and unites them in a concrete unity. Only in virtue of such unity can they have their distinct and special meanings.

It can be seen at a glance, that without the sacrifices the festivals could have no sacred meaning whatever; and without the festivals there is no real actualization of the idea of sacrifice. Here strictly, as in the broad domain of the natural, the idea of sacrifice unfolds its meaning in an atonement, that holds in the form of sacramental union. The festival is a eucharistic feasting upon sacrifice—a communion, a joint participation in a common benefit, on the part of those who are in God's covenant.

A single illustration will suffice. The general idea is set forth by the Holy Festival of the Passover, which continued eight days, and was observed in great solemnity in commemoration of the deliverance of the children of Israel from Egyptian bondage. It has all its significance from the sacrifice of the Paschal Lamb, which was appointed, like all the other sacrifices, to be an atonement for sin. (See Exod. ch. vii. 11.) "By the striking of the blood of the lamb on the door-posts," as said by the author quoted before, "each house of the Israelites was designated as an altar of God, and its occupants were admitted as partakers of the atonement made by the sacrifice. This blood was, consequently, not intended to enable the destroying angel to recognize the houses of the Israelites, but to make atonement for them, in order that he might pass *over* them."

The paschal repast was accordingly sacrificial, and indicated at the same time, the sacramental communion which God founded on the atonement which was made.

This is further shown by the momenta of a sacrifice that is acceptable to God. 1. A lamb is to be selected without blemish and without spot—sinlessness. 2. By the symbolical laying on of the hands of the priest, the sins of the people, for

whom the atonement is to be made, are made over to the sinless and innocent victim—imputation. 3. These sins now being its sins the lamb's blood is shed, it is slain; the innocent for the guilty—expiation. Symbolically and really the flesh of the slain lamb is to be given for those to eat whose sins are atoned for—sacramental communion. Can any one say truly that the last prerequisite to an acceptable sacrifice, is not essential? Is it not most reasonable, as well as scriptural, that the infinite love of God sacrificially revealed in the institutions of His own founding, as well as in His works, should lay His subjective creatures, those made in His image—capable of knowing Him and enjoying His favor for ever, under obligations to love and to serve Him? Less than this could not be expected from the relation subsisting between them, and the fullness of the revelation that He has made. This love is eternal; hence revealed everywhere throughout the created universe, and in the successive stages of that sacred history of which it is the ruling factor: we mean the history of His ancient covenant people. Yet the real love revelation is not full; because the fullness of its time has not yet come. It may be complete as a type, because God is in it, just as nature is complete, in the same sense, in virtue of the same indwelling. Nature and history here answer to each other, just as face answers to face when a man looks into a mirror. That, we think, is the very meaning of the word *Institution*, as of sacrifice and sacraments, to place man in his proper, normal relation to his environments, (nature) and to God, and to put into him God's Spirit; so he can say with the whole normal universe: "I in God, God in me." Such mutual indwelling, such atonement of the divine and human, however, can only be complete in an actual incarnation. That is the real Desire of all nations, and the real Hope of Israel. All then, as far as we have come is type, looking to the antitype that is future. All sacred history is prophetic looking to a glorious fulfilment in the time to come. The paschal lamb of the past looks to the Lamb spoken of by John when he said: "Behold the Lamb of

God that taketh away the sin of the world"; and by Peter, when he said of Christ that He is a "Lamb without blemish and without spot." Blessed be God the typical and prophetic has come to its fulfillment. The fulness of time *has* come. "The Word has been made flesh," and dwells among us—"full of grace and truth." The Lamb decretively slain from the foundation of the world, and typically in the sacrifices of the Old Testament dispensation, has actually been slain as a sacrifice once for all. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "In His blood we have the atonement." "His blood cleanses from all sin." This blessed Gospel we have; we live under its dispensation; and it only remains for us to examine our triune idea in its light, and our task is accomplished. The evidence of nature and of sacred history, as far as examined, is unmistakably in its favor: and should there be nothing found in the dispensation of the Spirit to militate against it, it will stand as a monument of the truth. We anticipate that there will not only be nothing found against it, but that the positive evidence in its favor will place it beyond and above doubt As we proceed we must be careful to keep our eyes steadily fixed upon our grand ideal, actualized as a historical fact in the person of Christ; and not permit ourselves to be drawn into by-paths by the speculations of distinguished thinkers. It is not with subjective views, not with doctrines, or teachings in regard to the atonement, that we have to do here, but with the great and momentous fact itself.

Its idea, as it is in itself, and as typified in nature and history, is as high, broad and deep, as that of universal being. It demands not only oneness and harmony in the Absolute Being, in God; the oneness and harmony of His attributes, for instance, His justice, His wisdom, and His love; it postulates not only oneness and harmony throughout the vast domain of relative existence, separately considered, harmonious union of the parts, among themselves, and with the whole; but it demaands most imperiously also the harmonious union of the rela-

tive with the Absolute—the creature with God. This grand idea really actualized in the Person of the historical Christ, is the Christian atonement.

We say emphatically the *historic Christ*, in opposition to all utterances of Ebionites, and Gnostics, ancient and modern, who deny that Christ has come in the flesh, and consequently, that Christianity is historical.

This great fact is the antitype of which nature and history are the type. We say *type* (and not types) designedly, because the historical revelation is the natural only, in the process of development in the sphere of personal consciousness. In this all-comprehensive sense we acknowledge the atonement as "the supreme fact;" we bow in spirit before it, and reverence it. Not in the view, we repeat, that it stands the highest among other realities, towering above them; but just in the sense that *all* other actualizations in the universe have significance and realness only in virtue of their concrete union with it.

"Christ all in all." He is this grand and glorious ideal personified, and its actualization in time. *He* is the Absolute Personal Word, and the Word made flesh. He is the Alpha, the eternal beginning of the space and time form of existence, and also its Omega, its highest end: and finally He is the real historical Exodus from this beginning to this end. He is the great time-book written full in in the inside and on the outside, every sentence and word deriving its import from His Person. Thus He is the Head, the centre, the unity—in a word, the *at-one-ment*, of universal being, the Absolute Being, the relative—the personal and impersonal.

Does it, under this view, answer to the postulate of its own idea? Is it the *real* antitype of its type? Is it sacrificial, answering the prerequisites of acceptable offering? Is it vicarious? To these questions there is but one answer: that is from above, from all around, and from the depths of the God-consciousness within us, it is, "Yea and Amen."

The questions are relevant, but they scarcely call for separate answers. They are in themselves the strongest affirmations.

These have been repeated: yet they cannot be too strongly emphasized.

The first, and second, are answered by the very fact that Christ is, in one Person, God and man, uniting in Himself the fulness of the Godhead bodily, and the fulness of created excellency. Not only humanity is complete in Him, but as before said, the whole creation. For this reason He is called "The First Begotten," and is "Head over all things."

In virtue of the personal union of the Absolute and relative, it has been conceived by one whose thoughts have created a wonderful stir in the religious world, that God *is* a man, that the universe *is* man, and that the Lord Jesus is this great, good and everywhere present man.

The view, we think, confounds the ideas of humanity and personality. Great indeed is the mystery of God manifested in the flesh, and God manifested in the worlds that He hath framed. But it does not deify the creature, nor does it take from God His absoluteness. Our faith in it need not lead to either inference. It satisfies the demands of faith that the Lord is very God and very man, and that His personality is the centre of self-consciousness, "*the personare*" of the universe of being. The periphery may be infinite *and* finite, absolute and relative, as said, the Lord is the personal centre: the central Sun that rules all; the source of life,—power—light and love. The momenta of the God-consciousness within us, answering to the divine attributes, as they are revealed to us in God's works and in His inspired Word, come to a full reconciliation in Christ's Person. In the interests of theological science we may make distinctions—and call these momenta by different names: we may speak of the divine omnipotence, omniscience, and omnipresence; of the divine truthfulness, holiness, justice, righteousness, goodness, and so on to the end of a chapter either long or short, as theologians choose to make it. But in the Lord the attributes are all one. The divisions and distinctions pass away; they are not. He is the all-powerful, all-wise, and everywhere-present One. He is the Trut hful, Holy, Just, Righteous, and Good One.

We cannot properly conceive, therefore, that God can be in conflict with Himself—that certain of His attributes, His justice and holiness for instance, have certain unsettled claims that must be satisfied by other attributes, infinite truthfulness and love. Can God be hostile to God? No inspired Scripture, fairly interpreted, can convey such idea.

In the personal creature, in man is the conflict: here is the enmity—the hostility—the alienation. Here sin has done its dreadful work, and has brought its curse upon our very earth. But what is the attitude in which God stands to even our fallen and estranged world? Is He hostile to it? Is His mind enmity against man, as the carnal mind is enmity against Him? He hates sin; He cannot look upon it with the least favor, just because He is the Holy One. Yet He is not hostile to man, or the world. "God so *loved* the world as to give His Only Begotten Son that whosoever believeth in Him might not perish, but have everlasting life."

"God is in Christ reconciling the world unto Himself." Such reconciliation is objectively present in Christ, "who has become the propitiation for our sins, and not for ours only, but for the sins of the whole world." He is the atoning sacrifice for sin, and He makes the sacrifice. It is availing and efficacious because it has all the *momenta* of acceptable offering in absolute perfection. The divinely instituted type referred to is a dim and faint shadow of the glorious reality. The spotless lamb is a fit emblem of sinlessness and innocence; but He who is its antitype is the personal glory of the absolute holiness. Though this glory was veiled in the flesh in the servant form of existence during the state of His humiliation on earth, yet its overshadowing power was felt even by His enemies. Not only from the lips of Pilate do we hear the words: "I find no fault in this man," and again, "Behold the man;" but from the lips of the unchristian world generally do we receive the testimony, and hear the acknowledgments that "Jesus was a good man." That acknowledged, then, as a consequence, His deity is confessed; because He claimed to be

God, which He could not do consistently with innocency, if He is not God. But no argument is needed on this point. The life of our blessed Saviour, from the manger to the cross, is the indisputable evidence of the fact that He was innocent, holy, harmless and separate from sinners. The sins of the world were made over to Him, not by the symbolical laying on of hands, not outwardly, but by a real inward life imputation in virtue of His personal union with humanity. He was not *a* man merely; He was *the* man. We cannot say, "Hominem assumpsit," but we must say with all orthodox Christendom, "Humanitatem assumpsit." He is the second Adam. The real generic head, consequently the representative, of the human family. Thus, "He who knew no sin, became sin for us."

Then the Lamb, our real passover, was slain. Christ was crucified: His blood was actually shed. "GOD the mighty Maker died, for man, the creature's sin." Third essential of availing sacrifice. Did God then really suffer? The Lord, He is God. Did He really become incarnate? Was He born? Then He also suffered and died. Cold and freezing is the teaching, we will not say of theology, for the theos is not in it, which denies the sympathy of the divine with the human. Is not God really a person? "O yes, He has reason and will in essential unity;" that is conceded. But has He not also a heart, to love, to pity and to sympathize with His creatures made in His image and likeness? It has been beautifully said that the love of God to our world, in Christ, is like the broad, deep ocean in its relation to the waters that empty into it. It has the great tide, peculiarly its own, at the same time it has a gentle receptive tide answering to the gurgling flow of every estuary, and river, and creek, and rivulet, whose waters touch its waters.

The figure, though beautiful, is an illustration only in part. It means to say that the infinite love of God responds gently and tenderly to every love-current from the human heart that seeks to commingle with it. But why is this so? Whence are the estuaries, the rivers, and rivulets, whose waters are con-

tinually flowing towards the ocean and the sea? They seem to come from the mountain's side, and from the hill's side, or from the living rock deep down in the earth; but, in fact, they are *from* the oceans and seas, whence they were sent out in the form of mist, vapor, and cloud, to water the thirsty land. Hence, their natural course is toward their native home. So with the shoreless ocean of the Divine love; it sends down continually upon our world its refreshing showers, and the fountains which it opens up in the depths of the human heart, naturally send their streams back whence they came. Thus the great heart of God, Our Father in heaven, is one, in love and sympathy, with the heart of man.

This unity we have in Christ, our Lord, God's Son. He is the supreme delight, yea, the very heart of God, and the chief delight, the only true heart of man. In Christ God first loves us. He gives Himself and all things to us, according to the immutable love-law of sacrifice or offering. Then as a consequence, in Christ, we love God, and give ourselves to Him as living sacrifices of praise and thanksgiving. The God-heart in Christ and the human heart are one, as the divine and human natures are *one* in His person. That is the heart which was broken when Christ was crucified; and to that sacrifice, we think, the Psalmist had primary reference when he said: "A broken and a contrite heart, O God, thou wilt not despise." To this, too, the Prophet Isaiah refers when he says: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands." To that doubtless the significant expression alludes, "God so loved the world as to GIVE His Son;" that is, to give Him over to suffering and to death.

> "O, for such love, let rocks and hills their lasting silence break,
> And all harmonious human tongues the Saviour's praises speak."

"O, the height, the depth, the length, and breadth of the love of God in Christ." But is death the termination of this won-

drous divine-human love-stream? Does the mystic river here flow under the ground never to re-appear? Is it suffering in itself considered, that completes the idea of atoning sacrifice? Was it the death of Christ as such that was so pleasing to God that He could ever after pardon men's sins on the condition of simple assent to the fact, and of a few penitential tears? Painfully unsatisfactory, and fearfully infidel producing is the thought. Under such view the atonement indeed finds no analogy in nature, and the questions must ever return to us for an answer: How can God punish the innocent one for the guilty: and how can He be just and the Justifier of them that believe? Even the corresponding view of the vicariousness of Christ's sacrifice does not help the matter. To be told that Christ died voluntarily, that He agreed with the Father to stand in the sinner's place, and to suffer the penalty of the law in his stead; and that God is willing, in virtue of the infinite merit and value of the substitution, to restore the penitent believer to favor, does not, and cannot, of itself effect a reconciliation. If that be the whole Gospel, then is its preaching vain, and our faith is also vain.

Not so did the Inspired Evangelists and Apostles apprehend the great reality. That is not the record of the former, nor is it the truth preached and taught by the latter. The Apostle Paul especially gloried in the cross, but not certainly as an instrument of death merely; not in the sense by any means that suffering *per se* has atoning merit. Not a word to that effect has dropped from the lips or pen of any one of the inspired writers. Those of them who witnessed the crucifixion scene, saw in that awful tragedy the death of all their hopes. All they could say was: "We had thought that this was He who was to come to redeem Israel." Poor disheartened disciples! There is no glorying in the crown now. But when they saw the mystic river, that had gone under ground re-appear, fuller, clearer, and stronger than ever before; when they came to apprehend the fact, as revealed by the miracles of the Resurrection, the Ascension, and Pentecost, that the crucifixion of the Son of

God was His actual coronation as "Lord of all," that the cross is at once His sceptre and His crown: when they saw in it the power of an endless life, then, and not till then, did they glory in the cross.

"The one Mediator beween God and men, the man Christ Jesus, who gave Himself a ransom for all," thus gave Himself "*to be testified in due time.*" (1 Tim. ii. 6, 7.) Hence "Christ and the Resurrection" is the theme of the Apostolic preaching, consequently of *all* evangelical preaching, according to the Lord's own words: "I am the resurrection and the life." He is the resurrection from the dead, and the life of the Church, His body, born on the day of Pentecost.

This is sufficiently clear that the wondrous love-law of atoning sacrifice does not come to its final fulfilment in the slaying of the Lamb of Calvary, or in the death of the cross.

The Lamb of Calvary is the Lamb of God—seen to be alive after it was slain; seen by the seer of the new covenant, in heaven, the very heart of God. Its blood consequently ever flows. That is the life, the love of God, and that is the reason it "cleanses from all sin." And that is obviously the reason why we are taught in the language of inspiration that God redeemed the Church with His own blood.

The crucifixion, under this view, is the birth-throe of the new creation, which comes to its complete cosmical order and form, by the Spirit's moving upon the waters of the mysterious deep, just as in the case of the first creation.

By the overshadowing of the Spirit, we must remember, the Son of God became the Son of Man. By the Spirit and water He was baptized. By the Spirit He was anointed to the three-fold office of Prophet, Priest and King. In the Spirit He fulfills this three-fold office in His teachings, in His sacrificial offerings, and in His triumphs over death and hades. Thus, as the Spirit's power, He returned to earth as He had promised, on the day of Pentecost, to unfold His theanthropic fulness historically in His Kingdom, now at hand, or in the Church which is His body.

Now we must have clearly seen, that in the natural creation,

and in the law of its being, the law of sacrifice is identical with the divine creative power. So in the New Creation in Christ Jesus we have the full and complete revelation of this same law. The same Lord by whose word the heavens were made, and the host of them, now creates the new heavens and the new earth. [Com. Ps. xxxiii. 6, Eph. iii. 9, Isa. lxv. 17.] Yet there are not two creations side by side. Were that the case, the new could not actualize the idea of the atonement as present in the old. The natural everywhere looks to the supernatural, which takes it up, by its new creative powers, into its own sphere, and permeates it with its own life. The new creation is the old made new, as before said. This consequently is the "Supreme fact of the atonement." It is the final result, and ultimate consequence of vicarious sacrifice. We cannot conceive at all that the fact can hold, except in the Person of Christ, in and by and through whom are all things. In Him alone, who is Head over all things, does our central idea, which is as broad and deep as universal being, come to its full and complete actualizaation.

This all-comprehensive and momentous fact thus apprehended, gives us an entirely different answer to the question, "How can God be just, and yet the justifier of him that believeth?" from that outward, forensic view to which we have referred. The whole Christ is, in the language of St. Paul, "made unto us wisdom, righteousness, sanctification, and complete redemption." There is no calculation needed with reference to the amount of debt that may be covered, or cancelled, and the value of the ransom price paid down. No speculation is needed as to how the blood of the atonement can quench the burning flames of the divine wrath against sin. No mere outward imputation of righteousness is called for, which is to be worn as a garment; and no estimate need be made as to its value. That is all in vain.

"Who of God is MADE unto us:" that indicates plainly enough that the law of sacrifice as actualized in the objective atonement, also works as *creative* power in the domain of human

life. In Christ we are *new creatures:* "Old things have passed away, behold, all things have become new." Hence the law of sacrifice is the law of the new creation, in us as well as out of us. There is no proposition more demonstrable than the fact that Christianity is the constant repetition of Christ's life in humanity. Hence such declarations as these: "He that would save his life shall lose it, and he that would lose his life shall find it;" "If any man would be My disciple let him deny himself, take up his cross, and follow Me," &c. As Christ went to heaven by the way of Calvary, so must every Christian. "No cross no crown." But to deny one's self, to suffer: who can become reconciled to that? who can be one with Christ in His humiliation unto death, even the death of the cross? The true answer is in the very nature of the law of love now under review. St. Paul explains its nature and its power. 2 Cor. v. 14, 15. "For the love of Christ constraineth us; because we thus judge, that if One died for all, THEN ALL DIED (not were all dead;) and that He died for all, that they which live should henceforth not live unto themselves, but unto Him who died for them, and rose again." There is the philosophy of the mystery. When Christ died, humanity died in, and with Him; so that His death is vicarious in a twofold sense; namely, in this, that He did the will of the Father, and in this, that He died as the true vicar of man. But the last essential prerequisite of the sacrifice that God does not despise, as clearly indicated by the Apostle, here authenticates itself as real. The risen and exalted Christ gives us His flesh to eat and His blood to drink. Baptized, by the Spirit, into His death, we come forth with Him from the grave to a new life. And just because He lives in us, or is formed in us the hope of glory, do we henceforth not live unto ourselves, but unto Him, who died for us and rose again. He is in us, we in Him. Thus the law of sacrifice, the divine love-law, culminates in the most intimate and blessed sacramental union and commmunion of man with God. It is that love of Christ that constrains, that reconciles, us to Him, to our environments, to our duties, and to ourselves. We mean

the communion love as we have it revealed in the dispensation of the Spirit, who moves upon the waters of the Sanctuary—and whose sphere of saving power is in the Church as the complex of the divinely ordained means of grace. This is the form in which Christ is present alway with His disciples, "even unto the end of the world." All these means of grace centering in the sacrament of baptism, and the eucharist which unfolds the life, signified and sealed by "the washing of regeneration," partake of a sacramental character; and they are no less essential than the outward and visible in the natural creation. They are essential and necessary because we live in the world of sense as well as in the world of spirit; and because all relative life must be nourished that it may unfold its nature and reach ultimately its ideal.

But to say nothing of the divinely ordained sacraments as holy, visible signs and seals of the invisible grace; to look away from the outward form to the real presence of the Lord by the Spirit, is there nothing in that, nothing in the fulness and glory of His divine human love, to bind us and all men, as by a sacrament, a solemn oath, to Him and to His service? Let our religion be spiritual, then, most intensely spiritual, only don't take from it its reality—and it binds us to God, in body, soul, and spirit, nevertheless: consequently it is sacramental. We conclude, therefore, that sacrament perpetuates sacrifice, and that it is the very spirit and form, the uniting bond of the atonement; the great centripetal law in virtue of which all bodies, celestial and terrestrial, impersonal and personal, are kept in their proper orbits, and revolve around their centre Sun—Christ.

ART. VIII.—EUROPEAN RULE IN THE ORIENT.

BY REV. I. E. GRAEFF.

ONE of the most intensely practical questions of our age is that of government. It forces itself vigorously into all the relations of society; and it is now of an especially vital and serious character, because it deals so directly with the personal and general interests of mankind. The individual is stimulated to a most positive self-assertion, and the guaranteed security of national independence is peremptorily maintained as a fundamental norm of international jurisprudence. We are rapidly approaching a state of the popular will which forbids conquest for the sake of self-aggrandizement, and which makes the causes of war and of political intervention and supremacy a subject of rigid investigation. Governments are thus compelled to rise to the level of an enlightened and generous economy, to afford ample protection to the possession and development of individual and national resources, and to guarantee unmolested freedom to the internal affairs of independent Powers.

It would, however, be impolitic to regard the law of non-intervention as absolute and unconditional. No government is possible on the basis of mere negative absolutism, and the interests of international amity and progress lie largely in the direction of a rational freedom. Hence a normal balance of power involves a pliable organic law, competent to meet all the emergencies of history in a rational way. The progress of the race must go forward under rules and regulations, less arbitrarily fixed than the laws of the Medes and Persians. Individual and national rights must be secured, not only as a matter

of common justice, but as a fundamental condition of the general good; but just so must personal and corporate prerogatives be limited for the purposes of the same general end. If the principle of non-intervention would be rigidly enforced in all cases where political supremacy is not introduced and exercised with the free and voluntary consent of the governed, European rule would have to cease in the Orient, and the risk would have to be taken to see modern civilization there retarded centuries in its progress. With all our love of untrammeled freedom, and our traditional devotion to the doctrine of non-interference, we shall never be able to bring ourselves down to an international policy which runs so directly in the face of the progressive genius of our age.

England and Russia are the two Western nations which are directly responsible, at the bar of public opinion, for the exercise of political power in the East. They have both taken possession of vast territories of the Eastern Continent, and have established their governments there, without the voluntary consent of the people; and it is therefore a question on what principle of international law their forced dominion can be justified. Had the Tartar tribes of Turkestan, or the races of India, been able to maintain strong and efficient government for the purposes of internal tranquillity and external amity and peace, those sections would not now be under the rule of foreign Powers. But the section now ruled by the Czar had no government but that of barbarian caprice; and on the sunny plains of Hindustan the power of the great Moguls was broken, and her population of two hundred millions was at the mercy of endless and hopeless political disorganization. In this way it was made possible and necessary for the Western Powers to step in and assume the reins; and, judged in the light of all the circumstances, the measure must be regarded as decidedly beneficial to the subjugated Orientals. This, we think, can be made clear by an impartial consideration of the results that have already come from the transfer of political power, and the sway of modern deas. Much depends, of course, on the spirit of the two re-

presentative governments as to whether the high hopes of the Christian world, relative to the regeneration of the East, will be realized. One of these, it is well known, is much further advanced in liberal ideas and manners than the other; yet both of them have erected the tribunals of law, restored order, secured safety of person and property, protected and developed the cultivation of the soil, encouraged trade and commerce, and introduced the various agencies of material and social progress, all of which gives them a presumptive right to the position which they have taken.

The British in India have put into successful operation the machinery of a fully organized government, which is as prompt and as effective as the home government itself. Those who are in a condition to know from personal observation, declare emphatically that it is conducted with direct and constant reference to the good of the people, striving earnestly to advance the prosperity and happiness of the natives. Hence extensive public improvements are undertaken for the purpose of irrigation. Millions of acres have thus been brought under cultivation, and agriculture has received a new impulse which may yet tell largely on the destiny of the country. The sacred waters of the Ganges are now made to contribute to the preservation of life, instead of serving the ends of a dark and cruel superstition, and the waters of other streams are also brought under the control of the same generous policy. Lands are not suffered to lay waste for want of encouragement to make them productive, as has been the case under the misrule of former princes, and in this way one of the fundamental defects of Eastern society is corrected. The British Indian authorities are fully conscious of the fact that, without agricultural thrift and industry, their Eastern empire must be a failure, since Oriental stagnation cannot be removed, and the regeneration of society secured, without this powerful stimulant to intellectual and moral energy. It has not yet come so clearly to light what Russia is doing, but, as she is one of the great grain-growing countries, it may be taken for granted that the tillage of the soil and the raising

of crops in her broad Eastern domain is not a matter of indifference to her. She has taught the wild, warring, plundering, semi-nomad tribes and khanates of Central Asia the rudiments of organized government, and of the arts of peace. Her operations there are of great importance to the civilization of our age. Before she occupied the country it was kept in perpetual turmoil by the robber tribes of the natives, and neither agriculture, trade, nor commerce could be developed. But as she pushed her outposts into that region, these barbaric amusements were promptly interfered with, and the rules of order enforced; and thus the people are drawn together by common laws, and consolidated into a nation with a close communion of speech, public opinion, religion, and political interests. All this is a guarantee that Muscovite supremacy in the Orient is exercised in the interest of the native population, and that it is entitled to our respect and sympathy as a significant part of the humane cosmopolitan tendency of modern politics.

If, then, the axe is laid at the root of Oriental indolence and social misery by the revival of civil power and agricultural industry and thrift, as these things are made to prosper under the fostering care of European rule, this alone would be sufficient to justify the measure of intervention. But the work is scarcely yet begun. Many of the most fertile regions of the Eastern Continent lie waste, or are but poorly cultivated; and if left to themselves, the Eastern peoples will hardly bring about a change. But Western enterprise and capital will do the work, if the necessary protection is afforded. Hence it may become necessary, in the interests of the times, that European rule should become even more general and more potent in the Orient than it is at present. If the peoples of that section will rise to a sense of what is wanted in the progress of the race, as Japan has done, they can be safely left to manage their own domestic affairs; should they, however, persist in resisting the progressive demands of modern civilization with characteristic stupidity, then it will be easily seen that a little more coercion, coming from the civilized quarters of the Occident, would be a

very God-send both to them and to the best interests of the world at large. It is not necessary, on this account, to maintain that nothing has happened in the conquest and rule of Eastern countries, or is likely to happen hereafter in the progress of European supremacy, of which the natives have a just right to complain. Such a paradisaical flow of human events is not to be looked for anywhere in this sin-stricken world. Had British rule in India been altogether just and beneficent, during the reign of the East India Company, the terrible Sepoy rebellion of 1857–58 would hardly have taken place. To the credit of the English people, it must be said that, as soon as the cause of that barbarous and bloody struggle was understood by them, they demanded that the corporate rights of the gigantic and unscrupulous monopoly which represented their government in the Hindu peninsula should be recalled, and the home government assume the reins instead. Since that day the policy of English rule is applauded by leading natives, and the races of Hindustan are rising under its generous sway in all the elements of a happy and prosperous nationality.

But European Powers do not stop at mere government and earth-culture, in the regions of the Orient. They carry with them, as they go, the material improvements and appliances in the production of which modern genius is so prolific. Railroads, and the electric telegraph, and steam navigation, are made the strong arms of our Western supremacy. And in this respect also the Russian government is not far behind her powerful European rival in Central Asia.

British rule and capital have covered the broad territory of Hindustan with a complete net-work of railroads. Five or more thousand miles of rail have already been laid, and the laying of more is still in progress. From Bombay to Calcutta, and from the surf of Cape Comorin to the shadow of the Himalayas, the facilities of modern commerce and travel are at hand. It is hardly necessary to suggest, to the intelligent reader, that the internal development of the country is thus advanced centuries at a leap, and the means furnished for a speedy and radical

revolution in Hindu society. The various castes must commingle in the cars and on steamers. Telegraphic wires are the bearers of messages, and, in government hands, the guardians of peace. The people travel, they meet, they think. Thus the icy barriers of caste will gradually melt away, the races of India will be made more homogeneous, and the grand Aryan nationality of the peninsula will flourish as the majestic and graceful palm of her native soil. And, besides, Russia is reaching out from St. Petersburgh and Moscow towards the Himalaya range, and will soon be ready to join her iron highways with those of British India. Two-thirds of the distance between Great Britain and her Eastern possessions is already covered with iron rails, and Russian authority on the immense steppes of Turkestan is capable of closing the gap, and making the circuit complete. At no very distant day the round-the-world tourist may take the cars at Calais or Constantinople and reach Calcutta without change of cars; or he may start on Cape Comorin and reach the Muscovite capital, across Central Asia, in the same way. Along these iron highways, connected with the commercial and intellectual centres of modern society, intelligence, culture, and religion, will run out to the ends of the earth, and modern civilization will become mistress of the world. The false systems of the East must give way under this combined pressure from the West, and enter into the flow of that life which is come to give light to all the world.

But this is not all. We must rise by degrees to a full survey of the world-historical movement with which we are trying to become familiar.

English rule is doing a work of sublime importance in India, by introducing the broad and liberal educational appliances of European culture. The government is founding schools, academies, and colleges, and is earnestly endeavoring to advance general intelligence among the native population. Religious and benevolent organizations are ardently engaged in the same work, and wealthy natives catch the spirit of this educational enthusiasm, and spend their means freely in establishing and

supporting schools and institutions of learning, instead of erecting shrines and temples in the service of a degrading superstition. The education of both sexes is thus properly provided for, and the culture of the Indo-Germanic race is made to take a new start on the basis of European ideas. Besides, the journalistic enterprise of the age is brought to bear on the Hindu masses. More than four hundred periodicals of various kinds circulate among them, one-half of which are edited in the languages of the people, and the other half either in the English, or in both the English and the vernacular. In this way the leading topics of the day are kept before the popular mind, and the mental stupor of the country, so long in force, is receiving a peaceful shock. Thus Hindustan is being lifted to the high level of European thought and manners, and placed on the highway of social and political prosperity. It is not to be expected, as a matter of course, that Orientals, either in India or elsewhere, will ever be made mentally or otherwise, all that is distinctive of Western life and culture. As well might we change the climatic and botanic peculiarities of the Orient into those of the Occident and metamorphose the graceful palm into the sturdy oak, as make the Eastern mind and culture fully answer to our Western model. But for all this the Oriental mind is not necessarily inferior, for all the generous purposes of modern civilization. If it is less logically strong and clear than that of our Anglo-Germanic non-emotional nature, it is largely endowed with powers of a clear understanding, and with a feminine grace and ardor, which, joined to a vivid imagination, fit it particularly for a comprehensive appropriation of the best elements of modern culture. And as India was the source of Oriental learning throughout the long ages of antiquity; has produced a language which, in grammatical construction, philosophic depth, and poetical elasticity and beauty, is not inferior to the best produced by the Aryan stock in any part of the world; and in her literature has contributed much to art, science, ethics, and religion; we may reasonably hope that Anglican

rule and vigor will revive the old intellectual fire and bring the regenerated masses of the great Mogul empire into the very front of modern progress.

Here we are confronted with the proverbial immobility and fossilization of Oriental races, and the question presents itself, how such high hopes of a sure and radical revival can be entertained in the face of such discouraging experience in the past. Yet, the difficulty, it seems to us, is easily solved. Religion was the incubus that brooded like a night-mare over the Oriental mind. It prescribed, with all the sanctions of a divine original, every law, custom, and ordinance of society; forbade change; stamped progress as innovation; and commanded the people ever to look backward instead of forward for the golden age. Had those benighted races been led by the voice of ancient Hebrew prophecy and come into the vital current of Christian life, they would not have remained stationary while the rest of the world were marching on. But this grand evil is now being disposed of, the old traditional chains are breaking, and the new inspiration needed is coming back from the West whither it had fled from the deluded regions of the East. And these evangelistic ideas, returning in this way to the land from which they came, carry with them the increased force of the comprehensive experience and enterprise of the times, which makes them irresistible wherever they are allowed to have free scope. European rule in the Orient, as we have seen, is the guarantee of this, and therefore we confidently look for the coming of an era of mental and moral awakening among the countless millions of the Eastern continent, such as has not yet been witnessed in the historical movements of that partt of the world.

All the benefits of European supremacy are due, ultimately, to the Christian faith. This was at the bottom of Western progress ever since it found its way into Europe, and gave shape and character to both social and political economy. Our philosophy, art, science, and morality, are the offspring of this creative power that lies back of them, and they can never di-

vest themselves of the native versatility and cosmopolitan genius which come to them by this spiritual parentage. And it matters not what the motives may have been that led to the introduction of European rule in the East—the movement is made to carry with it a regenerating energy which is above all individual design or political selfishness. In spite of any drawbacks of this kind, the door has been opened wide to the same evangelistic economy from the prolific womb of which sprung the ideas, institutions, and usages of modern times, and in the course of which society is making such immense strides in the arts of a truly civilized life. Under British rule the secular advance of the age is not only made to tell in Hindustan, but the Gospel has free course also. The number of native Christians is said to be between two and three hundred thousand, and the number is increasing gradually by the missionary efforts of various Christian organizations. Large sections of the peninsula are reported as being ready for the introduction of our faith, if only we furnish the men and the means required to do the work. It is evident that Hindu culture and religion must fall before the advance of European knowledge. Hence western supremacy must do more for that country, than the mere materialism and intellectual resources of our civilization can afford. It will not do to make those ardent Orientals a horde of irreligious, scoffing infidels, or heartless atheists; neither are they willing to be led in any such downward course. They are falling in with our educational schemes, but they demand that these shall not be divorced from the sacred guardianship of religion, whether this be Pagan or Christian. India is to have our culture in the full breadth of its meaning, but she is to have along with this what is fundamental to all world-historical progress—the knowledge and power of the Gospel of Jesus Christ. Thus her superstitions, her absurdities of science and religion, her false and iron caste system, ethical abnormities, and political degradation, can be successfully removed and superseded by the higher order of our better life. And as this grand scheme of social

and moral regeneration is already in process of development, and has already met with a very encouraging degree of success; and as the Indo-Germanic tribes are found capable of the most generous culture and advancement, we feel justified in believing that British rule is a providential necessity in the regeneration of that country, and that the dawn of a glorious future for it is now looming up above the horizon. But of course the conversion of these peoples will not necessarily transmute them into the same style of Christians we find ourselves to be. Oriental piety, as well as Oriental intellectual and social culture, will have its own peculiar types and character—it will never be an exact reproduction of the same order of life with us. If it be less dogmatic, dialectic, systematic, and clear in its theological mannerism; it will likely be much more emotional, graceful, ardent, and practical, than is common to the masculine habits of modern nationalities. Perhaps a Christianized and regenerated Orient is just what is needed to complement our Western civilization, and to give it that full roundness and versatility which shall characterize the perfection of the millennial glory of the race.

Japan entered into a treaty with the United States in 1854, a few months later in the same year with Great Britain and Treaties with other European Powers gradually followed, until now that Islandish empire of the far distant Orient is in hearty commercial and intellectual accord with the progressive genius of our modern world. This radical change in her foreign policy is not due to European supremacy, in the direct sense heretofore considered. It comes rather as the choice fruit of our own more advanced American policy, which has been reached in accordance with the famous Monroe doctrine. Japan is allowed her full freedom and independency as a nation. She maintains her own government, and manages her internal affairs; yet she opens her gates wide to all the elements of our civilization, and is rapidly progressing in the arts of modern life. All this may be taken as a standing protest against foreign intervention, in the European manner. There

is, however, no rule without its exceptions. The people of Japan are neither Mongole nor Malay, but, as may be supposed, a blending of these two cardinal races. They speak a language different from those of all other Orientals, excepting one; and there may be something in their native genius and in the force of circumstances incidental to their recent measures, which fits them specifically for the advanced position they now occupy. At any rate the great Chinese empire has not yet become willing to follow in the footsteps of its near neighbor, in the introduction of modern ideas and improvements; and it would hardly be wise to allow the Tartars of Turkestan and the Hindus of India to try their own hands at independent action, at this stage of their rising nationalities. Strong governments are needed, with broad and liberal ideas, which the Eastern dependencies of European Powers do not have or are able to produce. Hence foreign rule must be suffered to do its work until such time as will find the natives capable of placing themselves side by side with the independent nations of the age, and secure to themselves and to the world the benefits of their European training.

European rule in the Orient, as thus presented, may be regarded as the great Eastern question in the broadest sense. It is infinitely more significant and far-reaching than any schemes that have ever entered into European politics or diplomacy. It involves the political, social and moral regeneration of the countless millions, scattered over the length and breadth of the Asiatic continent. Hence whatever has a bearing on the present status of affairs, no matter in what way this comes to view, properly claims our attention as a matter of serious importance. We cannot, therefore, be indifferent to the issues of the Russo-Turkish war now in progress, since it transpires in the pathway of Oriental destiny. Whatever may be our opinion of the sincerity of the Czar in making the protection of the members of the Greek Church in the empire of the Sultan, the ostensible cause of this war, we cannot help feeling that in this the Muscovite emperor is the champion of

modern ideas against the barbarous cruelty of the sublime Porte. The struggle is a clash of civilizations, and involves interests vital to the progress of the race. Turkey is the representative of a civilization which is clearly out of date in the circles of modern politics, and it is felt to be a monstrous abnormality in the reigning genius of European life. The day is fully come, we have reason to believe, when governments will be made to feel that relentless fanatical hate and religious bigotry and persecution cannot be indulged with impunity, and without being challenged at the bar of public opinion. Here we are reminded, of course, that Russia herself has made but little advance in the matter of religious toleration, and that it is therefore with doubtful propriety that she puts herself forward as the defender of religious freedom. Still, as far as principle is concerned, she is right in her demands and deserves the sympathies of the Christian world; and as she is a young nationality, just emerging out of barbarism, and has within her own civilization all the elements of modern progress, it may be taken for granted that she will hardly remain stationary in the nobler tendencies of the Christian life, in spite of the demands that will be made upon her and the lessons that she ought to learn from the *causus belli* which she has announced to the world for going into the hard and bloody struggle which now so severely tries her strength.

The Ottoman empire gained her foothold in Europe by barbaric violence, and she has ruled over the fairest portion of that continent with an iron rod. Her supremacy came in, no doubt, as a chastisement of a corrupt Christianity, and though it was a fearful scourge, it was perhaps beneficial in its day, and a necessity in European political power. But that day is evidently passed, and the issues of the times demand a change. Turkey is unfitted, by all the traditional forces of her civilization, to occupy the position she now holds. She can never rise to the ideal of Christian civilization and fall in heartily with the progressive tendencies of the age. She must and will hold on to the antiquated notions of Oriental life, and act upon

the principle of a *jure divino* absolutism. All her absurd traditions and usages, both in social and political economy, are fixed by the sanctions of her religion, and must therefore remain unchanged. She has indeed yielded to the pressure of material improvement, but only in a very partial way. She has done little or nothing to advance the tillage of her soil, and to develop and improve the material resources of her people. She has failed to secure the blessings of good government, and has been either too indolent or too weak to stop the marauding habits of a large portion of her population. She has had but little concern about the education of her masses, and, as a matter of course, has done nothing for the education and elevation of the female sex. The sultan finds it more to his taste, generally, to squander millions upon his imperial household, and seraglios and harems, than to manage the affairs of his realm with an enlightened view to the popular and beneficent ends and aims of modern government. His pashas and minor princes run with him on this same antiquated level, and hence Oriental stagnation characterizes his rule throughout the borders of his jurisdiction. And this is the Sublime Porte, which is riding on the Golden Horn of the Bosphorus and stands guard on the Dardanelles!

It is hazardous to act the part of a prophet, when one has not been specifically called to that high and responsible position. Still the light of history and the shadow of passing events may perhaps give us the key to what will soon come to pass. We know not what the more local and partisan issues may be, to which the Eastern war may lead; but we should not be at all surprised if the Turkish Power would soon be relieved from the business of presiding over any of the great nautical highways of the nations. It seems to us that at least that much is cleary foreshadowed by the prevailing posture of affairs. The humor of the times seems to indicate that the safety of neighboring powers must be secured by other means than throwing arbitrary obstacles in the way of national strength, and retarding the movements of universal progress. The hour is come when

the civilized world will rise to a higher ideal of international law, and will give free scope to the cosmopolitan tendencies of modern civilization. If the statecraft of Europe is equal to this sublime task, the Russo-Turkish conflict, now dragging its weary course along on two continents, will cause no serious inconvenience to European rule in the Orient, and will aid instead of retard the general progress of liberal ideas. Neither Sclavonic nor British supremacy in the East will likely be disturbed, and both will go on side by side in ruling and elevating the vast multitudes of Central Asia, at least until their Western guardianship has done its proper work, and their Oriental dominions are ready to fall back into native hands.

But if this is the high level to which European politics will be compelled to rise in the settlement of the great Eastern question, then what shall the churches do?

We have already called attention to the fact that European civilization is due to Christianity, and that modern culture has received its distinctive economic peculiarities from the presence and power of the Christian faith in the history of European nations. Now, if we had not the Apostolic commission to go into all the world and make all nations disciples, there would still be a powerful incentive to the churches and Christian communities of the West to organize for the most comprehensive missionary efforts among the benighted millions of the East, at this juncture of world-historic events. It seems to us that the mere prospect of making our civilization a universal world-power, without any specific sense of its divine character and aim in the destiny of immortal souls and of the race, would be grand enough to arouse and enlist all the slumbering energies of the churches to the great work of universal Christianization. The mere idea of having our culture, laws, manners, and institutions recognized and established as answering best to the race as a whole, is certainly worthy the enthusiasm of the times; and if it is indeed true that now we have reached a point, in the onward progress of the race, when such a world-historic scheme for the universal supremacy of our civilization is clearly

possible and necessary, then it would be singular if our boasted European intellectual superiority could not grasp the issue and rise to a clear sense of the significance of our mission.

The question, for the Christian mind, does however not hinge upon such mere humanitarian principles and aims, though these be ever so inspiring and noble. The Apostolic commission to the Church is the voice of God in behalf of perishing millions. If, therefore, in the fulness of time the door is providentially opened for fulfilling the divine call, by the destruction and removal of the powers and the prejudices which previously stood in the way, should not then the Church move as an army terrible with banners in her grand efforts to make all the world disciples? The missionary spirit is a necessary condition of the Christian life, and no healthy state of Church-life can exist where this spirit is not properly at work. If the love of Christ does not constrain His people to labor with earnestness and devotion for the conversion of men at home and abroad, then surely they must be afflicted with a stupor that is worse and more inexcusable than that which is brooding over the pagan mind of the Orient.

Modern history has been largely characterized by intense theological controversy, and frequent ecclesiastical divisions. Perhaps this must be taken as a necessary phase of the historical development of the Christian faith. and the progress of the kingdom of God in the world. The present crisis seems, however, to require measures a great deal more practical and direct than the perpetual discussion of theses for the purpose of serving the ends of rigid orthodoxy. It is sad, truly, that those particularly who stand on the same confessional basis, and do only hold different types of theological opinion, do so often spend their time and energy in theological strife, while they neglect the crying demands for organization and practical work. Evangelical purity of doctrine and of traditional usages is not to be underrated in the estimation of the Christian world; but if this one interest usurps all the rights and powers of the economy to which it belongs, there is a call for a change and reformation.

Our age is noted for its immense practical energy, and for its broad combinations for general ends; wherefore we may well hope that the churches will not fall behind in the magnitude of their work.

We are told that an attempt was made to establish purely secular schools in India, and that the natives would not support them. They will have their children educated religiously, and many of them will allow this to be done in the Christian faith. In this they evince a keen sense of the vital relation of religion to the welfare of society, and are wiser than their teachers. To their mind the salvation of the race does not lie in the direction of a bald, frigid and skeptical intellectualism. They accept our civilization, but not without its fontal source and power; they will receive our intellectual culture, but not without the culture of the will and of the heart under the sanction of our holy religion. Just this is the golden fringe of the silver lining now tinting the horizon of the Orient, and casting its bright shadow into the future of the world's progress. Were we as decidedly religious, in connection with our intellectual mannerism, as these Orientals are, the triumphs of our civilization would be more speedy, and the final problems of the history of the race would soon be solved. We trust that European supremacy in the Orient will lead to this world-historical result, and that all the nations of the earth will soon be united in the bonds of one life and one faith.

RECENT PUBLICATIONS.

THE FINAL PHILOSOPHY, OR SYSTEM OF PERFECTIBLE KNOWLEDGE ISSUING FROM THE HARMONY OF SCIENCE AND RELIGION. By Charles Woodruff Shields, D. D., Professor in Princeton College. Member of the American Philosophical Society. New York: *Scribner, Armstrong & Co.* 1877.

FROM the preface of this work we learn that "the author, in the year 1861, issued a brief essay entitled *Philosophia Ultima*, together with a corresponding scheme of academic studies; and in pursuance of that scheme, in the year 1865, a chair of instruction was secured in the College of New Jersey, through the generous and intelligent sympathy of some friends in Philadelphia, of whom should here be named the late Rev. Doctor William M. Engles, Mr. George W. Childs, Mr. Anthony J. Drexel, and the Hon. Furman Sheppard. The present volume may be regarded as the first-fruits of an educational experiment thus begun, and for a time successfully pursued." The closing chapter of the book contains so much of the original essay as remains to be expanded; "while the completion of the final philosophy itself, it need scarcely be said, can only be the work of many minds through coming generations."

This work is important, not only for what it is in itself considered, but because it may be regarded as representative of a large portion of the thinking of the present day on the subject which it treats, and also because it stands in some sense as representing the position of PRINCETON COLLEGE, if not the Princeton Institutions. Just as a theological work from one of the professors in the Theological Seminary at Princeton would be regarded as representing the theology of that institution, in one or another of its phases, so this work represents the position of the College; and as it treats of a subject which links the College and Seminary together it may be presumed to speak for both. It is not meant, of course, that in

institutions like those at Princeton the faculties are to be held responsible for every view in science or theology that may be entertained or published by one of the professors; but the case before us is somewhat different from that. Here is a department or chair specially endowed for the purpose of instructing the students on the subject of the relation of science and religion. The professor occupying that chair published his theory before he was called to the professorship. It was therefore known to the faculties and authorities of the institutions beforehand. It is now elaborated and sent out to the world as it has been taught for years. It is a department which forms a connecting link between the College and the Seminary, and may be regarded as setting forth the internal relation holding between what is taught in both. In this view this work may be taken as the voice of both institutions at Princeton, and as carrying with it, to some extent, their *imprimatur*. To regard it otherwise, that is as not in harmony with the views of the presidents and faculties of those institutions, would imply a want of unity and positive confusion in the general results or outcome of the teaching there, which would place them in a rather unfavorable attitude before the public. We could not well imagine how either Dr. Hodge or Dr. McCosh could rest satisfied with the teaching of a chair in either institution which would inculcate in the minds of the students principles contrary to his own views on a subject so important and vital as the one here treated—the relation between science and religion. In our notice of this work, therefore, we regard it as setting forth, not only the views of Dr. Shields, which itself would be sufficient to entitle them to careful and serious attention, but as the teaching of *Princeton* on this important subject.

The greater portion of this work is occupied with a historical treatment of the conflict between science and religion. We have not had sufficient time as yet to examine and study this portion of the work to enable us to pronounce a judgement upon it in its details. It bears evidence of the author's careful study and ripe scholarship. The field is wide and interesting. Commencing with a brief review of the conflict in ancient times, the author gives an elaborate history of the warfare that has been waged in modern times, beginning with the literary contest between Christianity and heathenism in the Roman Empire, running on through the Middle

ages, and coming to its greatest struggle in the great systems of philosophy that have arisen since the Reformation. In this purely historical treatment of the subject, there is no field of study that presents more interest and profit. It has to do with the most vital topics of all history. It embraces indeed the deepest philosophy of history; for the main thread of history must be traced just along this line of warfare between the wisdom of man and the wisdom of God. The two factors of history, the divine and the human, are here constantly brought into view. Here are to be found the *arcana* of the world's historical life; for man's progress in true civilization on the one hand, or his lapse and deterioration on the other, is determined at every step by the degree of harmony that is reached and established between these two factors. The subject is thus clothed with the deepest interest when viewed merely from the stand-point of man's progress in civilization and culture.

So also it covers a field of most interesting inquiry and study for the theologian. It includes the department of Christian Apologetics. Christianity claims to be the revelation of absolute truth to the world. Its founder boldly declared, "I am the light of the world;" "I am the way, the truth, and the life." St. John says of Him, "In Him was life, and the life was the light of the world." He claimed to be God who created the universe. "All things were made by Him, and without Him was not anything made that was made." As the absolute truth in human form He claimed to be at the same time the source of all wisdom and the teacher of all wisdom. Christianity has claimed in His name, therefore, to teach infallible truth to the world, and hence all human science and philosophy must be judged by this standard. This claim has aroused a conflict, and it is the province of Apologetics to maintain the rights and prerogatives of revealed truth in relation to the wisdom of the world.

In its merely historical treatment therefore, the subject opens up a field of study of the most interesting character, well worthy of a special department both in a College and a Theological Seminary. And the author has shown his appreciation of its extended scope and deep importance in the elaborate manner in which he has treated it. It is true, his treatment involves a good deal of repetition. Tracing the conflict from age to age the same arguments on both sides come up repeatedly. It might be a question whether a

plan of treatment might not be adopted which would to some extent avoid such repetition. So also a criticism might be made on the author's style as being perhaps better adapted to a public lecture than to the class-room. For the purposes of the student it might be more condensed and concise. To illustrate this we select at random a paragraph at the opening of the chapter on page 27.

"At the close of our introduction we stood upon an imaginary eminence of faith and hope, overlooking the vast battle-field of modern philosophy. Resuming the figure, we purpose now to review the motley hosts which are there mustered; to point out the various standards under which they are marshalled; to trace their changing features over the field, as here they are seen closing in deadly grapple, or there resting idly upon their arms, or now rushing wildly in the charge, or anon trailing their banners in the dust; to show how the lines are forming for a last decisive struggle; and at length to gather against the charges of defeat, the sure presages of victory. In plainer words, the next few chapters will be devoted to a survey of the present state of parties in the philosophical world as to the great question of reconciling Science and Religion, with a glance at the prospects of their ultimate harmony." Our own taste in the treatment of a subject of this kind would be entirely satisfied and better pleased with the last sentences omitted. The author spends too much time as he goes along in continually telling us what he has done and what he is going to do, and his style would be improved, we think, by a more sparing use of adjectives. As a specimen of what rises nearly, if not quite, to grandiloquence, take the following from page 570.

"Then, too, may, even the celestial sciences begin to blossom with celestial arts that shall knit together, in spiritual sympathy, all celestial races. Terrene, solar, and stellar influences, wielded by human prowess and prayer, may unfold the commerce of heaven, the telegraph of the skies, and the worship of the one universal Father, until the ripe, scient earth echoes back the anthem that erst hailed her novitiate, when 'the morning stars sang together and all the sons of God shouted for joy.'" Well might he open the following paragraph with the exclamation,—"At the height we have now reached, how wide the horizon! how grand the prospect!" But these defects, if such indeed they really are (for tastes differ), are of trifling account as compared with the earnest, solid teaching of the work, which we now proceed to notice.

In what way are science and religion to be brought into harmony and the long conflict ended? That is the question which the writer proposes to answer. It was to give an answer to this question his chair in Princeton College was endowed by the liberal and intelligent Christian men in Philadelphia, who are named in the preface, and it is but natural that an interest should be felt by other literary and theological institutions, and throughout the country generally, as to the manner in which it is here answered. It is a question that vitally concerns all our education, for even though it may not be formally taught, yet every school and College must have and act on some theory in reference to this subject. We shall attempt first to state what the author's theory in regard to the relation between science and religion, and the method by which their agreement is to be reached, is, and then follow this with some remarks in the way of criticism.

After tracing the history of the conflict, the author, in taking a general survey of the situation at the present time, shows that the subject concerning which science and religion are in conflict belong partly to both, that they stand in part on common ground. While each has truths to declare which belong more specially to its own province, there are other truths which pertain to a province or territory that is common to both. The question then arises, who, or what, shall be the umpire to decide between them?

"Religion alone could not furnish the needed umpire. Concede to the utmost her high prerogatives; grant that she stands upon the authority of a divine revelation and that for its interpretation she has an equally divine illumination in the whole Church and in each believer; yet that revelation, by its own self-prescribed limits, is found to exclude her from the legitimate fields of science, and that illumination renders neither her public nor private judgment infallible in scientific researches," &c.

"Science alone could not furnish the needed umpire. Concede all that she can justly claim; grant that she proceeds upon a basis of facts and that her process is unerring in attaining actual knowledge; yet that knowledge, bounded as it is by the limits of reason, until supplemented by revelation, can never extend to the transcendental realms of religion," &c.

"Philosophy, at least, is the actual, the accepted umpire. The two parties have ever in fact, even though without concert, prac-

tically owned her jurisdiction, and sought to justify themselves to each other in her view . . . . Philosophy, too, is the only available umpire . . . . Philosophy, moreover, is the one desirable umpire."

The author then proceeds to point out the two extreme philosophical tendencies at the present day, the Positive Philosophy or theory of nescience as ignoring revelation, and the Absolute Philosophy or theory of omniscience as superseding revelation, and claims that they can be reconciled in an Ultimate Philosophy or theory of perfectible science as concurring with revelation. In an elaborate discussion he aims to show that the first claims too little and the second too much for the extent of human research and knowledge unaided by revelation. The conclusion reached is that science should contribute its part, and revelation its part, and philosophy then may construct a system of complete knowledge which shall respect the claims of each. They occupy different spheres of knowledge which are complementary, and therefore do not exclude each other, and as both pertain to the one universal realm of truth they should not contradict, but harmonize with each other. In the latter portion of the volume the author lays down a schedule of academic study which has this harmonization in view. The following, not to quote all, are some of the principles that are to govern the work of bringing the two into harmony: 1. "Hypotheses and dogmas are to be formed by the scientist and religionist independently, each in his own province, and by his own methods. 2. Dogmas within the province of the scientist must be tested in the same manner as his own hypotheses; and hypotheses within the province of the religionist, in the same manner as his own dogmas. 3. Conflicting hypotheses and dogmas may be provisionally adjusted by exhibiting the problems of opinion according as reason or revelation predominates in the normal scale of the sciences."

This will suffice, we think, to give the reader an idea of the principles that govern the author's theory or system. It is only with these we propose to deal in our remaining remarks by way of criticism. The book contains a great deal of information, and much may be learned by the student in the way of separate truths. But our inquiry pertains to the theory of the book as a whole. Is the author on the right track in seeking the reconciliation of science and religion? We think not, and for the following reasons:

I. The theory of reconciliation here proposed rests on the hypothesis that the truth of science and the truth of revelation are the same in kind, coördinate, and of equal certainty and authority so far as they go. Science leads us into the knowledge of a portion of the creation, but it is limited. Our knowledge is imperfect, not in kind but in extent. Some things lie beyond the reach of mere science, and these have been revealed to us in a supernatural way. This, if not asserted in so many words, is assumed all through the volume. It involves, we think, an error, which will appear more clearly when we come to consider some points that are to follow.

It ought to be clear that *this* is not the relation of the two kinds of knowledge—the two orders of truth. If scientific truth differs from revealed truth merely in the fact that it is limited in its extent, then science might claim, as it often does, that it only needs time to conquer the whole field. It is constantly progressing, its limits are ever enlarging. All that is needed is time to make observation and experiment, to reduce its facts to scientific order, and there is no limit to its researches. They may even allow that an outward revelation is possible, but its office is merely to quicken a knowledge that we already possess. Thus, lord Herbert of Cherbury (1581), among the English Deists maintained that we have in us naturally all that is made known in revelation. Our innate ideas of God, of the nature of virtue, of repentance as an expiation for sin, of rewards and punishments, of worship, &c., are precisely the same as the truths of revelation, but he was willing to allow that on account of man's dullness in learning, God might interpose by a revelation to bring them more clearly to our minds. But this is at once yielding the necessity of a revelation, and maintaining the sufficiency of reason for all man's wants.

It is true that Dr. Shields opposes this conclusion. He holds that a revelation is necessary. But when he says, p. 525, "There can be no truly rational theology without a revealed theology as its counterpart and supplement," and, "Until God makes Himself known to us by some objective revelation, in some apocalypse more direct and personal than His mere creation and providence, our knowledge of Him must remain partial and erroneous, while the actual addition to that knowledge by means of such divine communication has ever only had the effect of imparting to it greater unity, precision, and completeness," it is easy to see that revelation

and religion are regarded as merely coördinate with scientific knowledge, and their design is to carry on this latter to completion.

Now our criticism here is, that these two, scientific knowledge and the knowledge we attain through revelation, do not stand in this relation of equality. We do not propose to argue the point here, but merely to assert it. It is the same mistake that is made when men assert that religion is one among many interests, and that it comes in merely to complement them. We maintain that the idea of religion is not just coördinate with other ideas, even the greatest with which we have to do in our natural human life, but that it is only in religion that any human interest can realize its own ideal. Take the idea of the good as we have to do with it in morality or ethics. The order here is, not that man can attain to a complete morality, and then religion comes as an addition to it, in order to complete our spiritual life; but morality itself can be actualized only in religion. Religion in a deep sense is the whole of man, because it must enter every department of his life in order that completion at any point may be reached. In the same way now, we say, the truth or contents of revelation, coming from a supernatural, spiritual world is like the one sheaf in Joseph's dream,—it must swallow up all the rest. Not that we would make a dualism between reason and revelation, as the school of supra-naturalists did in the 17th century. All truth, whether natural or revealed, is one; but the truth of revelation is not related to the truth of science in the way of mere addition and extension—complementary in that sense—but as that in which and by which only the latter in any and every part can become complete in itself. This will appear more plainly as we go on to remark that,

II. The theory of Dr. Shields implies that the apprehension, or method of knowing, is the same in both. Man comes to know supernatural or revealed truth by the same mental powers and in the same way that he knows the truth of science. The difference being only one of degree; all that is necessary is that revelation should assist scientific knowledge in coming to its perfection, when it will take in the whole realm of possible knowledge, including both science and revelation. Thus he says: "the historical goal of the whole scientific process, ever to be approached even if never attained, is the absorption of positive in absolute science or perfect knowledge." But just here it is that the principle of rationalism

ever entrenches itself. It is the exaltation of the mere knowing faculty, man's mere intellect, to supremacy, as all-sufficient in itself for the apprehension of truth, whereas this is just man's curse, this divorce of the intellectual from the ethical and spiritual. It was this inordinate desire *to know*, apart from obedience and love, which caused man's fall. "Ye shall be as gods, knowing good and evil." Truth, as something living, can come into the intellect in its full power, only when it is at the same time owned and honored in the heart, or the will. Originally these two were married in one holy conjugal relation. Sin divorced them. The intellect acting alone can only take in the semblances of truth, mere empty phantoms, the idols of the mind. In this form truth has as yet no true spiritual contents. Hence, everywhere the Scriptures use the word *to know* in a different sense from the mere activity of the intellect as exercised in the much lauded scientific knowledge. To know in Scripture signifies not *notional* knowledge, but *essential* knowledge, carrying with it a personal communication with the object. "This is eternal life, *to know* thee the only true God, and Jesus Christ, whom thou hast sent" (John xvii. 3). The true knowledge of Christ and divine things is very different from what is called scientific knowledge. It is reached only by restoring the original relation, or union, of will and intellect through divine grace, which sin has divorced. No one can come to a knowledge of Christ through a purely intellectual process. It requires the opening of the spiritual eye in man to recognise Him as the Lord, as God. Hence, when Peter made the great confession, Thou art the Christ, the Son of the living God, our Lord says to him, flesh and blood hath not revealed it unto thee, but my Father which is in heaven. We might perhaps state the process to be this: first a certain knowledge enters the intellect, which as yet is lifeless, having no positive contents for the life of the individual. Secondly, it penetrates the heart or will where it engages his love. Thirdly, it then returns into the mind as now a living thing. Whether this explanation is correct or not, the fact of the difference is clear. A person may know what charity is in one way, he may have a description of it, say the description of St. Paul, but he cannot truly know what it is until he possesses it himself. And this is only saying what is conceded by all Christians, that we can know the truth as it is in Christ only by faith.

III. The error of the author comes out most fully in the position that *philosophy is the umpire* to decide and determine the reconciliation and union of science and religion. If the author had said that the agreement of these two in so far as it can be apprehended by reason comes to its expression in *Christian philosophy*, or the philosophy which believers in Christianity would adopt, we could accept his statement. This would be a philosophy in which Christianity is umpire, a philosophy which accepts Christ as the world's great teacher. But this is not the idea of the author we are reviewing. He means philosophy as based on natural reason, a philosophy which both reason and religion could adopt. Here arises the great difficulty in the author's scheme. Philosophy is to be the umpire, but whose or what philosophy? If philosophy, in the usual sense, then reason is at last exalted to the position of supreme judge on all questions of difference between science and religion, and this is the essence of rationalism from the time of Abelard down to the latest development in the great philosophical systems of Germany. The umpire here must stand above both. Christianity then is reduced to the position of one among the circle of sciences, albeit it claims revealed truth for its contents.

But is not Christianity reasonable? Must it not authenticate itself to reason ultimately? Is it not the highest reason? And as the truth of science and the truth of revelation are one, and from the same God, does it not follow that when science has done its full work, and religion become properly understood, their harmany must become apparent? Yes, we answer, provided they are both apprehended from the stand-point of faith. But here is the fallacy in the author's theory. This harmony can become apparent only to regenerate reason. It is not possible to make it apparent in any system of philosophy for a believer and an unbeliever. What would you do with such men as belong to the school of Darwin, Herberte, Spencer, Tyndall, Renan, &c.? They start in all their investigations from the stand-point of unbelief. There is no power in mere reason to convince such a man as Renan of the existence of the supernatural in Christ or Christianity. This must be so if we believe that the supernatural can be apprehended only by regenerate reason. So long as men are believers and unbelievers, the conflict between science and religion must remain. Their agreement, harmony, and union can only come when the original union

and harmony of the reason and the will of man is restored under the power of divine grace.

They will never come together in the way this work points out, that is by each one going its own course until each reaches its last results and expecting that then the two will harmonize. The difficulty lies at the beginning, for here as always the end rules and determines the beginning. Without the light of revealed truth science gropss in the dark from the very start, and the farther it progresses the more it departs from the truth as it is in Christ. It would require more space and time than we can here devote to the subject to show this. Our position would seem at first to deny the independent rights of reason and science, to destroy the objective homogeneity of the natural and supernatural, and contradict plain facts, as for instance the progress of science even in the heathen-world. We cannot now enter upon a consideration of this aspect of the general subject, as our object is rather to state our objections to the positions of the author whose work we are noticing than to discuss in a positive way the subject itself, and this especially because we are favored with such a discussion elsewhere in the present number of this Review. As, however, it is only fair that in controversy an opponent should state his own position we shall in conclusion, briefly and in a general way, give our view.

We hold that truth is everywhere one, but as truth in its higher forms must always illumine truth in its lower forms, so we hold that Christianity, as the absolute religion is the umpire over the whole realm of truth. Religion must rule in the realm of science as well as in what is called its own particular sphere. The Word of God is the key to all truth, because Christ is the truth and the light of the world. The reconciliation can be effected only by science acknowledging the supremacy of the Word of God.

But, it may be said, the Bible does not profess to teach science. Can it be the umpire in studying Arithmetic, or Astronomy, or Geography? Is not science independent of religion, of the teaching of the Bible, so far as such subjects are concerned? Let us see. We know the true meaning of one science only in its relation to another and to the whole circle of sciences, and we know the meaning of the whole circle of sciences only in the light of a true philosophy, and we know the meaning of true philosophy only in the light of the Word of God. Men may blunder egregiously in their

attempts to put these things together, we grant, as when the Roman Church attempted, as is said, to coerce Galileo to recant his assertion that the world moves around the sun. But this does not change the fact that the light of God's Word in revelation must reach out and illumine the whole realm of truth, out even to the ultimates of creation.

But who then is to determine this relation? Who is to connect the divine word through all these links with the various phases of scientific truth? This perhaps Dr. Shields would say is the very question in discussion. Not philosophy independently considered, we reply, not natural reason, but regenerated reason. The Christian philosopher is the only true philosopher, and in saying this we acknowledge the supremacy of the divine word in revelation. Is not, it may still be asked, this the position of the Roman Church, which sought to coerce reason and science in the Middle Ages? No; for it does not imply that because the Word of God is supreme therefore the pope is its infallible expounder. Nor does it imply that where science contradicts the Bible it is to be coerced into obedience. Nor does it imply that the teaching of the Bible is to be applied directly to the settlement of scientific questions, as those imagine who suppose that the first chapter in Genesis contains a theory of Geology or Astronomy. None of these things.

The Word of God in the Bible has to do primarily with man's regeneration in the new creation. It is a revelation of the supernatural, spiritual world. But as this spiritual world is the real substantial foundation as well as completion of the merely natural creation, the light that comes from thence is the only true light for the apprehension of truth in any form. The true meaning of the natural can be apprehended only in the light of the supernatural. Of course, many questions here remain unanswered, but our object is to maintain the broad general truth that eventually all forms of truth must acknowledge the supremacy of the Word of God in the Christian revelation. When that is done, science and religion will be on the right road to reconciliation and harmony. Till then science is doomed to grope in the dark. The theory that philosophy is the umpire between them appears to us to be the baldest rationalism, and such ultimate philosophy to be nothing better than *Ultimate infidelity.*

GLIMPSES OF THE COMING. By Richard Gleason Greene, Minister of the Trinity Church, Orange, New Jersey. New York: Anson D. F. Randolph & Company. 900 Broadway.

A thoughtful and suggestive little work of 146 pages—little in external size, but weighty in thought. The author assumes that his readers know something of Bible subjects, and he does not waste space in his book in telling them what they already know; but his object is to lead them on to new thoughts on the subjects treated. His book is divided into three general parts; 1st, The Son of Man as the Coming One; 2d, The Millennial Coming of the Son of Man; and 3d, The Coming of the Son of Man in Final Judgment.

The brief opening chapter presents The Son of Man—The Life in the Written Word. The Word of the Lord which abideth forever is the living testimony of The Living God uttering itself *through and in the life of man.* "The Testimony of Jesus is the Spirit of Prophecy." Then follows a chapter on the Kingdom of the Son of Man. This introduces the main topic, The Consummate Coming. Perhaps a few quotations will best exhibit the views and style of the author. On the subject of The Last Great Epoch,—The Coming of the Son of Man in Final Judgment, he says: "The final coming of Christ—the ultimate manifestation of the Son of God from the Heavens, in an awful Glory of love, life and power, beneath which the hosts of the Apostacy sink as under a lightning-stroke; while by His Presence the very elements of external Nature are dissolved (Heb. xii. 27: 2 Pet. iii. 7, 10–13; Rev. x. 5–7), and matter vanishes instantly into that deeper reality of which it had been but the symbol and the agent; and all humanity on the earth, and in all infernal spheres, and in whatever celestial spheres, which has not as yet gathered unto Him, is drawn in before Him in Whom it lives and has its being, and presents itself in general Resurrection and perfect revelation under the absolute Light and Truth of Him Who even in the Flesh could say—"I am the Light:" "I am the Truth." This Final Coming is not, and cannot possibly be, in this visible material sphere: it is *unto* the material, which instantly fades and passes from before it, fleeing "as a dream when one awaketh." Therefore no *bodily* eyes shall see it: they that are in the Flesh shall be changed "in the twinkling of an eye." It is said above and elsewhere in this treatise, that Matter, at Christ's Final Coming, fades, passes, vanishes, is dissolved into its deepest

spiritual reality. This fully accords with Holy Scripture: but there may be difficulty in deciding whether the fact thus revealed is to be taken as the historical and actual end of the matter itself of our world, or as the final instantaneous transfer of the race out of all relations to the present material sphere. If any minds find the latter more manageable by their thought, it may be taken as fully meeting the Scriptural statement; as we speak of the world, as fading, vanishing from around the dying, while *they* are passing away from *it*. This possible alternative for our thought regarding the final disposition of *matter*, is to be noted at all those points in this treatise where it is not duly stated. As to matter, since we know not yet what it is, how shall we say what is to become of it when man has outgrown it?" The author himself evidently leans to the view that "matter will resolve itself into its ultimate spiritual substance," and thus vanish away as the symbol disappears when the substance appears.

Of the Millennium he says: "The Millennium must begin with Christ and it must begin in the Heavens: its first and chief developments of all manner of force and result must be *there:* thence it must project itself as the epoch of a great and real advent of Christ into the whole Church below; thence further, since the Church holds Christ in stewardship for a lost world, it must project itself through the Church to the whole out-lying humanity, as a savor either of life unto life, or of death unto death: thence even further, it may be (we know not; but *it may be*), this great wave of Christ's all conquering power is to reach the painful regions of the un-Christlike departed, carrying a strange exitement thither—a premonitory tremor of the final Judgment Day—as they shall behold Satan, Prince of all ungodly Powers, the Angel of the Abyss, withering from before this new Presentation of Christ's glory, as though seized by a great Angel from on high and cast like lightning into the Abyss, and shut and sealed therein."

After giving a glowing description of the effect of Christ's first Advent on nature, when nature was made as it were, to reel and stagger, but when the power of the supernatural was so restrained as to prevent a dissolution of the natural, he adds: "But when He shall come the second time, it shall be the Day of His Glory, in which He shall not be veiled, but revealed from the highest Heaven, and the material things shall vanish and be as

though they had never been. What we call nature, real and indispensable as it is for the purposes for which Christ now administers it, is evidently a transient organism correspondent to the body of man which it enspheres and conveys. It is a beautifully adjusted system of check and balance and flow, through which may pass and act with limitations needful for our mortal existence, that *supernatural life* which, given at first from The Son of God, and moment by moment continued from Him, is ever working through all the immense mechanism of visible things; so that the most common and familiar facts in all the world around us, are yet the hiding-places of an eternal mystery, and the most ordinary natural processes are fully charged with a supernatural and immeasurable power. All the course of Nature is but the course in the Divine manifestation in the sphere of Humanity: in the Day when that manifestation shall stand complete, Humanity will have no farther use for such materials and forces: they shall have reached their ultimate. Christ comes: they vanish away: LO! THE NEW HEAVENS AND A NEW EARTH!"

The writer's sentences are too long and involved, he uses too many capital letters, and there is a lack of precision and conciseness: but with all these faults of style, and imperfections or incompleteness of thought, he evidently is on a better track than the common religious thinking of the day. He finds reality and not mere abstraction in the spiritual world, and sees that the whole order of creation is ruled from thence, that the Word of God is the abiding substance of that world, by which it is animated and upheld, and that Christ, exalted on the throne of the universe is the divine personal source of that Word, whom the heavens and the earth are to worship as the only true and living God. We are inclined to think his view of nature and matter is correct. It is an *ignis fatuus* to such scientists as Huxley, Tyndall & Co., who undertake to explain what it is, while they deny the order of spiritual being, which supports and upholds it. They are like men who should spend their lives in undertaking to resolve and analyze a *shadow*, while refusing to believe that it is produced by a real object. They reverse the order of St. Paul and look at the things that are seen, while they refuse to look at those that are invisible, and find nothing in the end but a delusion.

We have said thus much on this little work, because we regard it, with all its imperfections, as moving in a better line of thought in its treatment of the relation of the spiritual to the natural world than the popular method of thinking. Besides it is modest in its spirit and pretensions. The author is not dogmatic. He does not pretend to know everything about the great theme on which he writes. He proposes questions and presents his views on them, but always in such a way as to induce thought on the part of the reader. We recommend his book as profitable reading for

Sunday-school teachers and advanced scholars in Sunday-schools, and as equally worthy of a place in the libraries of such ministers as feel that they have not yet mastered all questions pertaining to the Coming of Christ.

The price is *one Dollar.*

FAITH AND PHILOSOPHY: Discourses and Essays By Henry B. Smith, D. D., LL. D. Edited with an Introduction by George L. Prentiss, D. D., Professor in the Union Theological Seminary, in the city of New York. New York: Scribner, Armstrong & Company, 1877.

This is a posthumous work of one of America's best theologians. This reputation he had won, not only in his native land, but also across the ocean. Upon receiving the sad tidings of his death, Dr. Dorner wrote; Sehr schmerzlich hat mich der Tod von *Henry B. Smith* berührt. Ich habe ihn als einen der ersten, wenn nicht als ersten Americanischen Theologen der Gegenwart angesehen; festgegründet im Christlichen Glauben, frei und weiten Herzens und Blickes, philosophischen Geistes und für systematische Theologie ungewöhnlich begabt. Möcht doch etwas in dieser Hinsicht aus seinem Nachlass veröffentlicht werden. This wish is gratified in the publication of this excellent volume which will be welcomed especially by his friends and admirers on this side the ocean. It is a beautiful tribute to his memory as well as a valuable contribution to our theological literature.

A considerable portion of the interest of the work attaches to the brief Introductory Notice by Dr. Prentiss. This gives a short account of Prof. Smith's life. He was born in Portland, Maine, Nov. 21st, 1815, and died Feb. 7th, 1877, in the sixty-second year of his age. He studied in Bowdoin College, and at Bangor and Andover, afterwards at the universities of Halle and Berlin. After his return from Europe he taught a year in Bowdoin College, during the absence of President Woods in Europe, then for five years he served as pastor over a Congregational Church in West Amesbury, Massachusets. During a part of this time he gave instruction in Hebrew at Andover. In 1847 he became professor of Mental and Moral Philosophy at Amherst College. In 1850 he was called to the chair of Church History in Union Seminary, New York, and in 1855 he was called to the chair of Systematic Theology in the same. During the latter years of his life he suffered from ill-heath, which required him at times to remit his regular labours. He occupied a prominent position in the Presbyterian Church, and exerted great influence in favour of the movement resulting in reuniting the two divisions, the Old and the New School The only work he ever published is the History of the Church of Christ in Chronological Tables, a work indeed of rare value. But his life and labours prove that a man may be great, great as a scholar, thinker, and theologian, without writing many books.

The present volume contains a selection from his essays, articles, and addresses. We give the titles of a few of them in order that

the reader may form some idea of their character. The first is on The Revelation of Faith and Philosophy, then follow, The Nature and Worth of the Science of Church History, The Reformed Churches of Europe and America in relation to general Church History, The Idea of Christian Theology as a System, Sir William Hamilton's Theory of Knowlege, Whedon on the Will, Renan's Life of Jesus, The New Faith of Strauss, &c. They are living themes, discussions that connect themselves with the present struggle of Christianity with unbelief. Professor Smith seemed to have a keen sense of the deadly character of this conflict. "No man who loves the Christian faith, no man who is alive to the spirit of the times, as every man ought to be alive, can have failed to feel, to see, or to forebode the coming of a conflict between the mightiest powers that sway the destiny of man." Like all profound thinkers of the present age he seemed to anticipate a great crisis in the conflict between the opposing forces of belief and unbelief. One of his latest articles is the one on the New Faith of Strauss. But it is unnecessary to dwell longer on the writings of one so well known in the American Church as Henry B. Smith.

HERMENEUTICS OF THE NEW TESTAMENT. By Dr. A. Immer, Professor of Theology in the University of Berne. Translated from the German by Albert H. Newman, Andover: Warren F. Draper, Main Street, 1877.

Prof. Immer, in this work, gives the results of the latest and ripest study on the subject which he treats. Judged from its own stand-point it may be pronounced an able work. It is well arranged and specially adapted for use in the class-room, while it may be studied with interest also by the general reader. It gives the methods and appliances necessary to understand the natural text of the Bible, particularly of the New Testament. But while this may be necessary for the professional teacher and student, it must certainly be regarded as the least important requisite for obtaining the spiritual sense of the Word of God. That Word, from beginning to end, is a revelation of the spiritual world and treats of man's regeneration. Hence it is clear that we are not to look to it for scientific knowledge in regard to the natural order of creation. As well might we raise the question whether our Lord in His parable of the Tares and the Wheat intends to teach Botany, and discuss then whether His teaching here agrees with human science, as to suppose that the Bible anywhere is to be interpreted as to its spiritual meaning in the light of mere science of any kind. It is a question whether this natural analysis of the letter of the Bible does not often conceal rather than reveal its hidden sense, which (hidden sense) can be apprehended only by the spiritual mind. For a discussion of this subject we refer the reader to two articles, one by Dr. J. W. Nevin, and the other by Dr. E. V. Gerhart, in the present number of this Review. The subject is important and demands

attention by Biblical scholars. In our exaltation of human knowledge we may be in danger of darkening counsel by words, and losing sight of spiritual and angelic wisdom.

THE BEGINNINGS OF CHRISTIANITY. With a view of the State of the Roman World at the Birth of Christ. By George O. Fisher, D.D., Professor of Ecclesiastical History in Yale College; Author of "Essays on the Supernatural Origin of Christianity," "The Reformation," etc. New York: Scribner & Co. 1877.

We took occasion some time ago to give our estimate of this work in the *Messenger*. It has met with a very favorable reception on every side. Even the *Catholic World* in the January number gives it a highly favorable notice, devoting a whole article to the subject. A theological work that satisfies both Romanist and Protestant must hit on a theme that is fundamental and catholic in its nature. This we have in the author's views of the historical character of Christianity. It is a theme which has attained prominence in our age, more especially since Neander wrote on the subject. Certainly no view of history can be sound which does not make the Incarnation the great central fact of all time. This is the key that must unlock the mystery of man and his destiny. From this great centre the events in the preceding history of the world become a grand preparation for the advent of the Son of God, and the events in succeeding history become, in one way or another, virtually connected with the unfolding of the kingdom of God on earth. This more profound view of the incarnation came indeed as a deliverance from the mechanical and dualistic theory of revelation which prevailed in the school of supra-naturalists. That school maintained a dualism between the natural and the supernatural. The one hovered over the other as a ghostly spiritualism, and therefore everything miraculous in Christianity came to be regarded as anti-natural as well as supra-natural. Viewed in the light of the incarnation, however, a different and better view of the relation between nature and the supernatural has come to prevail. Christianity is regarded as organically uniting itself with the flow of human history, and Church-history becomes the most central and controlling element in universal history.

The weightiest portion of Dr. Fisher's work is the introductory chapter on the nature of revelation—a theme which has engaged the profoundest thinking of modern times—the depths of which have by no means yet been fully sounded. It is here, if anywhere, we would take exception to some of the author's positions. Particularly in his treatment of the relation between revelation in the divine Word and revelation in a historical form in the events of history, he seems to become involved in difficulties from which he fails to extricate himself. He says, "The grand aim, under the Old Dispensation, and the New, was, not the production of a Book, but the training of a people. To raise up and train up a nation that

should become a fit instrument for the moral regeneration of mankind was the aim of the old system. . . . The Hebrew people were in the end fitted for the office which, even in the far-distant past, they were expected to fulfill." Again he says, "The Scriptures which, when collected into a volume, are the records and monuments of this long process of divine training. They are the original documents through which we get an authentic knowledge of the historical process in its consecutive stages."

If it was the object of Old Testament revelation "to raise up and train up a nation that should become a fit instrument for the moral regeneration of mankind," then it proved in the end a failure, for the Jews, instead of performing this mission, turned against God and crucified the Lord. Unless we take the position that this was the method by which they were preordained to accomplish the regeneration of mankind, they certainly failed in their mission. Our Lord Himself and the apostles charge them with their utter unfaithfulness and diabolical hatred of all that is good.

With this view of Old Testament revelation the author finds himself involved in inextricable difficulties when he attempts to explain the ethics of the Old Testament. The imperfect morality of that revelation he attributes, in part, at least, to the rudimentary training of the people. Thus he finds the maledictions in the Psalms to be referable not only to sympathy with divine justice, but also to feelings of personal revenge! The 109th psalm is held up in contrast with the sermon on the Mount.

All this we regard as the weak position of the book. The revelation in the Old Testament is primarily in and through the Word of God, which is quite a different thing from the apprehension of it by the Jewish people. That revelation is pure and holy, and to suppose that the divine Word there conflicts in any way with our Lord's teaching is to make God contradict Himself. The Word of God it is which abideth forever, and the truth of God in the Old Testament it is which constitutes the revelation there. "Yea, let God be true, but every man a liar."

The holy Scriptures are infinitely more than merely "the records and monuments of this long process of divine training" of the Jewish nation. But our limits do not allow of more than this mere reference to what we regard as a one-sided view of divine revelation.

The chapters on the preparations in Judaism and heathenism for Christianity are very fine. So are also those on the Plan of Jesus, and the Separation of the Church from the Temple. Of course in such a work one expects to find much that others have written before; but no one can follow Dr. Fisher without being impressed that he is an independent and original thinker, and that his thorough scholarship does not allow him to depend on second-hand material. His work at once takes rank with those of the ablest scholars and qest thinkers that have written on this subject.

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ART. I.—CHRISTIAN APOLOGETICS.

BY THE EDITOR.

IF one were to judge from the contest that is now going on between Christian faith and unbelief, the books and articles that are written on the subject, and the intense interest that is felt in the discussion, he might suppose that Christianity is contending for the first time to establish its claims before the world. It would seem as if that contest was not passed through nearly eighteen centuries ago when Christianity confronted heathen religions and heathen civilization, and through the great struggle with persecution overcame the opposition by martyrdom, and also gained the victory in the literary contest over the learned unbelief of Greece and Rome. The contest can hardly be said to have been opened during the Middle Ages, for though the Church had to contend with various forms of error from time to time it was conceded throughout the nations of Christendom that Christianity is the only true and absolute religion, having divine authority for its foundation. Those were ages of faith. Even the long struggle with Mohammedanism was a contest between two religions claiming both alike to be of supernatural origin. It was not a contest with infidelity, but with a false religion.

It cannot be denied that a different age in this respect has opened upon the world since the Reformation. Under the influence and protection of the freedom of thought and speech

which came in with that epoch an opposition to Christianity has arisen in the bosom of Christendom which threatens to renew the contest of the primitive age with greater power. Starting in the age of rationalism in the 17th and 18th centuries in England, France and Germany, when the opposition came mainly from one or another form of philosophy, it has passed into a new stage in the present century. The opposition now comes mainly from *science*, and the issue now made up is between pure naturalism and the claim of Christianity to being of supernatural origin. The opposition comes now from utter unbelief, and is directed against the idea of any and every religion that claims a relationship and communion with God and the spiritual world other than that which we have in nature. The great progress in scientific research has no doubt contributed to this wide-spread unbelief. Men have discovered a rational and scientific explanation for so many things that were regarded in former ages as mysteries, and as having to do with supernatural agencies, that the conclusion is forcing itself on the minds of many that all these facts which Christianity claims as supernatural may yet be explained away when science has done its complete work.

The spirit of the age is saturated with *naturalism*, and what is still worse, and is cause for more serious alarm, the faith of the Church itself is largely permeated with the same bad leaven. Divine revelation in the hands of many Christian teachers themselves has all its supernatural elements explained away, until nothing is left but a refined naturalism and humanitarianism under the garb of a revealed religion. Theology has contended so long about the husks of religion that many professing Christian teachers and leaders have grown weary of the bootless strife, and now betake themselves to a sort of natural and rational religion as it is called, which in the end is no better than dead theologies. They make religion to consist in the moral precepts of Christianity. The moral teaching of Christ, they say is reasonable and good, and if men will simply follow that in their lives they will realize the practical good of Chris-

tianity, while they can safely let theologians vainly wrangle about its doctrines and mysteries. This spirit of unbelief has settled down as a dreadful miasma upon the spirit of this boasting age, so that just when the Christian world has congratulated itself with the comfortable thought that the struggle for the faith is at an end, and civilization has attained its greatest triumphs, it is challenged with greater dangers than have ever met the Church before.

These dangers threaten not only the Christian faith as such, but as a necessary consequence our whole modern civilization. The whole social economy is more out of joint, to use a homely expression, than in any previous age since the advent of Christianity. Society in Europe and America is threatened with confusion, disaster, and ruin. Statesmen, political economists, and social-science teachers and reformers, are at their wit's end to know what is to be done. Instrumentalities that were relied on as sufficient to meet the wants of the age, such as free government, universal education, &c., are proving themselves utterly powerless to accomplish the desired object.

We may say that Christianity alone can save society from ruin. That we hold as a truism. But the question arises, how is Christianity to save itself, that is, maintain itself in the faith of its own adherents, and then be able to overcome the unbelief of the age that is so formidably arrayed against it? Perhaps we are undertaking too much in attempting to discuss both these points in one article; but they are so closely linked together that it is difficult to separate them and consider them apart. We shall consider the latter point first, that is, how Christianity is to meet unbelief in her apologetics, and then inquire secondly what is required to strengthen Christianity itself internally, so as to give proper effect to her contest with unbelief. We can expect to go over this ground only in a very general way.

CHRISTIAN APOLOGETICS.

Let us inquire first what Christianity can accomplish against unbelief when it takes the form of intellectual argument against

the Christian faith. By showing what such apology *cannot* do we may be better prepared to turn to what is really the stronghold of our holy religion. Much has been lost by staking everything on the intellectual argument for the truth of Christianity. Religion is not primarily for the intellect in the way that science is. It has its sphere primarily in the spirit, or, we may say, in the religious nature of man, while of course it reaches to all departments of his being. Subjectively it is grounded more in the religious feeling and in faith than in the intellect, and objectively its substance holds in an order of life which is above and beyond the comprehension of the intellect.

Hence it follows that the truth and reality of the divine revelation in Christianity cannot be demonstrated in such way as to compel belief in the way that scientific truth can be demonstrated. This ought to be so plain that no mistake should be made in regard to it. No argument addressed to the understanding merely can prove the existence of God, and our theologies are beginning to take that ground. Anselm's famous ontological argument, which perhaps comes nearest the truth, contains a fallacy. Faith in God does not start in the understanding, but in the religious consciousness. So also no argument framed from the standpoint of the common understanding can prove any of the supernatural facts of Christianity.

It used to be the method in treatises on the evidences of Christianity to lump the whole argument and stake everything in the argument for the inspiration of the Scriptures. These, it was said, purport to contain a divine revelation. If now their inspiration can be proved, then it follows that we are bound to accept and believe everything they contain without question or doubt. But besides other difficulties that might be named, the fact of inspiration itself is a supernatural fact, and it can no more be proved for the mere natural understanding than any other supernatural fact connected with divine revelation. The argument from prophecy and miracles is equally insufficient, for both transcend mere natural experience. They were never designed to prove the truth of divine revelation to the natural

understanding. The prophecies address a different kind of apprehension. They cannot even be understood without faith in divine revelation. The same is true of the miracle. Stress used to be laid on the resurrection of Christ as the culmination of all miracles, and that was put forth as the strongest argument for the truth of Christianity. If the fact of the resurrection can be conclusively proved, then the supernatural character of Christ follows as a consequence, and also of the religion He founded. But who can prove the fact of the resurrection by any merely natural evidence? The utmost that the facts that lie open to reason or knowledge in the case could prove would be, that one who seemed to be dead came to life again. That is all they could be made by any possibility to establish before a court and jury by the application of the laws of evidence. But that is not the fact of the resurrection! It is a supernatural fact, involving a far more glorious mystery than a mere coming back to life on the part of our Lord. And yet we still have sermons preached, which set about proving this fact much in the same way that a lawyer would undertake to prove a case before a court.

Miracles certainly have their place as serving to awaken faith, although they are not equal in this respect to the divine Word itself, but they were never designed to be used for the purpose of framing a logical argument for the truth of Christianity. Hence our Saviour always avoided giving opportunity for their wrong use in this way. And the greatest of all miracles, His own resurrection, He never exhibited, so far as we know, to any but His disciples. Even so far as they were concerned He took pains to turn their attention to the higher evidence that was lodged in the Old Testament Scriptures for the mystery rather than to such evidence as addressed itself to the senses. He rebuked Thomas for asking such evidence, though He condescended to grant it, while He pronounced those more blessed who had not seen and yet believed.

The point we are urging is plain: If reason could prove the truth of Christianity, reason would be really elevated above

Christianity, or perhaps we should say Christianity would be brought down to the level of reason, and we would be landed at once in rationalism. The logical understanding has its province. It cannot, for instance, take the place of the phantasy in apprehending the beautiful, nor can it take the place of the moral sense or the conscience in determinining the right and the wrong. Much less can it lay claim to sit in judgment on a revelation addressed primarily to, and to be apprehended by, the religious nature of man. And it is a mercy that it is so. The sin of unbelief under any circumstances is great enough, but its guilt would be increased if men denied and refused it in the face of intellectual demonstration. We mean that where there is not the spiritual aptitude or preparation to receive the truth, it is a mercy that it is for a time at least veiled from their eyes.

Without dwelling longer on this point, we repeat then that a revelation from the supernatural world can never be demonstrated by the natural understanding. And we say this without adopting Kant's, and after him Hamilton's, theory in regard to the limitations of human reason. We believe that man can know the absolute, or as it may be better expressed, can know God, although he cannot *comprehend* God, and although the sphere of the mere understanding is limited to the conditions of the finite. We distinguish between the logical thinking of the understanding and the ideas of the reason. We believe that man has an idea of God, and that knowledge of Him also enters the thoughts of the understanding, when the Spirit leads the way and gives light and knowledge. But the authentication of divine revelation is not primarily to the reason of man, and therefore the most satisfying argument for its truth is not to e sought here.

And before leaving this point we may add that even the argument drawn from man's moral nature, from conscience, receives no additional strength, but may be weakened, when an attempt is made to turn it into a purely intellectual demonstration. We appreciate Kant's position in asserting that the pos-

tulate of the existence of God is found rather in the moral nature than in the intellect. But is there not reason for asking whether Joseph Cook, in his celebrated Boston lectures, does not weaken rather than strengthen this argument by attempting to turn it too much into a logical argument? Even that may be carried too far. The legitimate power of conscience holds rather in its direct power to move man towards the truth when it confronts him than in turning it into an instrument by which to construct a logical argument for the truth. We would appreciate Mr. Cook's lectures quite as well if there were less attempt to put everything into logical, syllogistic reasoning. There may be in this again the fallacy of installing reason, after all, as the umpire over conscience. The idea of right addresses man's moral sense primarily, although it does not shut out reason, and in all the stages of its development the moral must steadily stand as primary in the apprehension of the good.

But now if man's intellectual or rational powers cannot prove the truth of divine revelation, what then is the office and province of reason in Christian apologetics? Can Christianity present any valid *apologia* for itself in its intellectual contest with unbelief? We answer unhesitatingly, yes. But its office here is primarily of a negative character. It acts first on the defensive so far as unbelief is concerned. For if reason cannot establish the truth of Christianity, it follows, we think, that it is not competent to establish the falsity of Christianity. And this is only saying that a supernatural revelation is beyond the province of mere scientific knowledge, in such sense that if such knowledge cannot sit in judgment to prove Christianity to be true, neither can it sit in judgment to prove it false. The one requires as much as the other.

Hence there is truth in the remark that the mere scientist goes beyond his province when he undertakes to dabble in questions of religion, or even philosophy, that is, when he tries to make his scientific knowledge bear against the truth of unrevealed religion. If, as unbelieving scientists affirm, science is

limited to natural truth and natural facts merely, so that it can affirm only what is revealed in the unalterable laws of nature, as they style them, then we hold it cannot affirm the negation of supernatural facts. It can say that they do not fall within the province of science, that is all. Whether such facts exist or not depends on altogether different evidence. The question then is whether man can believe anything which does not come within the evidence of his natural observation or experience. The scientist is no better able to answer that question than the unlettered man. The same thing may be said of the philosophy of the conditioned, the philosophy that asserts that man cannot *know* the absolute. If we assume that, it does not follow that there *is* no absolute. Hamilton and that school freely grant that. The farthest then that science can go is to assert that it does not know from its data whether the facts of revelation are true or not. If it cannot affirm it cannot deny.

But if the facts of what purports to be revelation appear to contradict the truths of science or reason, what then? If they really are contradictory, both cannot be true and at the same time proceed from the same source. We grant it. Here then comes in one of the offices of apologetics. The controversy then falls entirely within the province of reason. Christianity is bound to show that its teaching does not contradict reason or science. The burden of proof might indeed be placed on the other party. The scientist might justly be required to establish that revelation contradicts science. But it comes to the same in the end, and therefore we grant that Christianity is bound to meet the attacks that may be directed against it by unbelief. We assume that as truth is one for all worlds and all orders of existence, that which comes to us by divine revelation must be in harmony with that which comes to us from the natural creation, and also with the laws and conclusions in the reason itself. Now the attack must come either from science or philosophy. To meet it the defence of Christianity is required only to show that the argument from these two sources is invalid. There is, indeed, a still further positive work here

for Christianity, as we shall see further on, but the first task is purely defensive, and should hold itself distinctly in that character. The arguments on both sides here are based upon reason.

Philosophy, for instance, may bring forward a system which if it could be established would be fatal to the truth of revelation, as proclaimed by Christianity. The position may be taken that the idea of a supernatural revelation is contrary to reason and the order of things in the universe. The defence of Christianity must be able to meet this argument on the same grounds and with the same weapons which are assumed and used by unbelief. The controversy may be with Deism or Pantheism, the two leading systems which have been advanced in modern times in one phase or another as antagonistic to Christianity. The philosopher starts out from the standpoint of reason, and Christian apologetics meets him on the same ground. We do not mean to assert that philosophy is so separated from religion that it can stand absolutely independent of all faith. It will always be found that the two run together to a certain extent. The unbelieving philosopher will have some religious faith back of his philosophy, which will give coloring to his reasoning. The deist and the pantheist postulate a God and believe in him as well as the Christian. But as he bases his system and argument on reason, the defender of Christianity is to meet him on his own ground. That is all the defence requires.

The same is true in regard to the attack from science, which is the one most relied on at the present time. Metaphysics carries its combatants away from solid earth into cloud-land, it is said, and the battle is waged in the air with no conclusive results. It must be brought out on solid ground and with tangible facts. They, and they alone, can be relied on, it is supposed, in reaching a conclusion as to whether the Christian revelation is true or not. Does Christianity stand contradicted by the truths of science? Christianity must hold itself prepared to show that it does not. This is legitimate. It will be found here again that science is continually running into metaphysics,

for the two are internally united and cannot be entirely separated. But when the argument professes to be made up from the standpoint of pure science it should be met on the same ground. Although revelation is not based on science or reason, yet it cannot ignore them, and therefore it is required to hold itself ready at all times to enter this field of argument in the way of defence. We do not attach much importance to the contest in this field so far as the moral results are concerned, for reasons which we shall present hereafter, but still it is a field which Christian apologetics cannot refuse to enter. There are those who would be led into unbelief if the contest here were given up. Hence it is not only right and proper but also highly necessary that Christians should keep abreast with the progress of scientific research and be able to cope with the most advanced unbelieving scientists.

Our purpose does not require us, even if we had the ability, to go into an examination of the questions that come into dispute in this field of controversy. Thus far there has been no victory gained by infidelity where the argument has been kept within its proper sphere. Science has not yet established any fact or truth which militates against the properly understood truths of Christianity. It must indeed be acknowledged that the argument from the Christian side is often weakened by undertaking too much, when instead of remaining on the defensive, and dragging in a positive argument for the truth of revelation and making it rest on reason, unbelief has come off with advantage; but the fact remains that no substantial victory has been gained by science as over against the teachings of divine revelation.

The controversy here, so far as Christianity is concerned, is negative. To repel the attacks of philosophy and science is by no means to establish the truth of Christianity. No amount of argument here can lead to Christian faith. It may serve the purpose of removing certain obstacles to faith. It may overcome intellectual difficulties that stand in the way of some earnest and honest seekers after the truth. It may restrain a popular tide

of influence which is ever ready to set in against the Christian faith. But even here we regard its work as carrying with it but small results as compared with the real issue between belief and unbelief, while yet we concede the legitimate character and necessity of this kind of defence.

In the next place let us consider the province of apologetics in its positive argument in the sphere of reason. It is not limited merely to the negative task of making a defence. Can Christianity show in a positive way that it is reasonable? We answer, it can; and in doing so has a great mission to fulfill in philosophy and science. It may also commend itself in this way to a certain class of minds, and remove, still more, many obstacles to faith. But here again we insert the *caveat*, that in this undertaking it must beware of resting its highest claims on the faith of men upon this foundation. Its highest authentication does not hold even here. There are those, we know, who imagine that the greatest power of Christianity holds in its ability to commend itself to the reason of men, who think that knowledge always precedes faith, that men believe only that which they see a reason for, that, in short, argument addressed to the natural understanding must in some way always be the foundation and support of true faith. They think that any faith which does not rest on this foundation, must in the end prove to be mere superstition. This we regard as a great mistake. Christianity is reasonable, and Christian faith will always authenticate itself in the rational nature of man, but faith does not start in the intellect nor does it find its principal support in the logical reason.

Yet it is true that Christianity is the true light for philosophy and science. Instead of being opposed to either it affords the only true guidance by which they can find their way to their highest and best results. Hence it is not indifferent to these interests. It is not independent of them. Religion and science are not separate from, and independent of, each other. It is true that the Bible is not concerned with science in the way many suppose. It is occupied primarily with the things of a higher world than that with which science is occupied. From beginning to end it treats of man's regeneration, and to

this end it brings into view for faith a world of spiritual realities that hold in another and higher sphere of existence than that in which man unfolds his natural life. The natural comes in only as the sheathing or external dress of spiritual, supernatural, truth. And therefore so far as it calls into use human language and history and biography and chronology, the meaning of these is always to be determined from the spiritual side, not from the natural side. In this view we may say the Bible is not intended to teach cosmogony, geology, astronomy, history, nor any human science or human wisdom. And therefore also it carries in itself its own laws of interpretation, its own system of hermeneutics. Natural, worldly criticism has nothing to do with it. Its criticism lies altogether beyond the range of mere science. It cannot allow what it says in natural human forms of speech, and its use of worldly things or worldly events, to be interpreted and judged by the mere scientist. Hence we regard all the efforts to drag out of it theories of geology, geography, astronomy, etc., on both sides, either to prove their truth or error, and in this way to commend the Bible on the one hand to reason, or on the other hand to hold it up as against reason as utterly futile. If it can commend itself, as it designs, by its own internal light and power to the faith of men as a glorious revelation of a supernatural, spiritual world, that is everything for all who believe; and if it fails to do that, all that remains of its teaching is utterly of no account either for faith or unbelief. Therefore it stakes everything on its own intrinsic power to beget faith in a supernatural world, and has no concern as apart from that. Therefore, we should say it matters nothing whether men can find in it mere natural, scientific, or even mere ethical truth or not.

What then do we mean by the positive apology which Christianity has to make in the sphere of natural reason, of philosophy and science, in the sphere of the whole domain of our natural human life? We mean this: that Christianity, by bringing in a higher spiritual world in which man is to reach his true completion and destiny, affords at the same time the only true light for our life under its mere earthly forms of development.

It does not pretend, nor does it in fact, teach directly mere natural truths, truths of natural science, psychology, or metaphysics, but the truths of the spiritual world which it does teach come in the way of light from a higher sphere to illumine the whole natural order of man's life.

For instance, the Bible does not teach a system of philosophy. If we were to go to it as we go to a mere human work, and attempt to construct from it a system of metaphysics by the famous theory of induction, we should only be involved in confusion. Neither do we believe that we could get in that way a system of psychology in the way Delitzsch, for instance, undertakes to systematize it. But yet when the truth of the Bible is accepted in its own sphere, it does afford a guiding light both to philosophy and psychology. Hence it is a legitimate and proper work for Christian teachers to produce a Christian philosophy, and Christian science. Not, we mean, in a theological or dogmatic way, but in such a way that the light of revelation comes in to assist reason and to authenticate itself to reason.

In this way revelation has power to authenticate itself to reason and prove itself the perfection of reason. Its highest aim, let it be kept in mind, is to beget faith in the supernatural, and raise man up into that sphere, by his regeneration and final glorification, but it is along with this a light for the earthly life as well. Now we maintain reason cannot find its way even in the study of earthly knowledge without light from above. While science has its legitimate sphere, and should not yield this up to any external control, while it pursues its own pathway of discovery, invention, induction, and generalization, yet it may receive the light of general principles and ultimate truths from revelation in such way as to aid it in solving its own problems in its own way. With this higher light the Christian philosopher can present his system of metaphysics in such a way as to commend it to reason. The Christian scientist can leaven his teachings with principles that will continually throw new light on his pathway, especially at all points where general principles and ultimate truths naturally come in his way.

In the same way, to illustrate this point still further, Christianity is a light for social science. While the Bible does not teach political economy, or any branch of social science directly, yet it furnishes principles which give new light to this whole circle of studies. The idea of the family which it furnishes, the principles of morality, the relation of man to man, of nation to nation, of the unity and brotherhood of the race, on all these subjects, it is a guide, so that from the standpoint of Christian faith and truth, the best teaching may be furnished with reference to all these interests. Here is the field of its positive apology, still in the sphere of reason; for its authority here must be internal, not external. It must be received and acknowledged as the most rational, otherwise its authority is not free. The attitude of the Church and theology to reason and science during the Middle Ages was wrong, just because they sought to enforce authority in an external way. In purely intellectual processes the mind is not bound to submit to any authority except as it authenticates itself to reason, otherwise the mind would be enslaved. Reason is from God as well as revelation. The Bible itself dare not, as it never designs to, interfere with the freedom of thought. Hence the Church may not dictate to science when it is engaged in its own legitimate work. But if the Christian philosopher and the Christian scholar can, by the higher light which he claims to possess, teach in a way that reason must acknowledge is better than can be taught without that light, then Christianity approves itself as true even to the reason of man. This is the kind of supremacy we claim for Christianity in the sphere of all human learning and all human ethics. It has thus an evangel for man in all human, earthly interests. It is the best guide for knowledge, the best for morality. It furnishes the best principles for the guidance of society in all social problems, yea, without its direction and leavening power the social economy is most certainly doomed to utter confusion and destruction.

We have assumed thus far that while Christianity commends itself to the reason, its strongest authentication holds not primarily

in the reason, but in what we denominate the religious nature of man. We can perhaps best approach this part of our discussion, and at the same time illustrate what we have to advance, by referring first to man's ethical nature. Take, for instance, the idea of right. This is an objective idea which addresses itself primarily to what we may call the moral sense. All men have a sense of right. We may say it is instinctive. It exists in its rudimentary form as feeling rather than intelligence. We see it in children and savages. This moral sense or feeling then develops in a practical form in customs and usages which form the basis for laws and regulations pertaining to the right moral organization and government of society. As it unfolds it takes in the light of reason. Reasons are given why this is right, that wrong. Just because it thus links itself to our rational or intellectual nature, some have been led to seek in reason a foundation principle of ethics. Some have sought to find this in the theory of self-interest, as Paley, others in utility, others again in the fitness of things, in each case the object being to find a basis in reason for the sense of right. But it is clear that the idea of right is a primary idea, and therefore holds for man its authentication or power of enforcing obligation in its own constitution. And at all points of its development in the complex relations of man to man in the social economy, while it constantly reveals its rationality, yet its authority grounds itself not in the intellect but in the moral sense, or the moral nature. Reason comes in to perform its function. Law has been called "the perfection of reason." But the moral sense is always more immediately and directly related to right than the reason. The guiding light here is in the moral nature. Where this is obscured, reason gets wrong also, and as a necessary consequence. It is true also that if reason is perverted by error it may lead the moral sense astray, but it still remains that the latter is more fundamental in all questions pertaining to right than the former.

Now man has also a religious nature, corresponding to its object, which is God and the supernatural world. This is the

highest department of man's nature, and that in which all other departments reach their completion. It is not indeed separate from any part of our being, but is organically connected with all, taking up into itself the intellectual and ethical nature and permeating them with its own light and life. Schleiermacher finds its rudimentary form in a feeling of dependence on the infinite. It finds, according to him, its special organ in what the New Testament denominates the νοῦς, the spiritual mind, which apprehends the divine πνεῦμα. It shows itself in reverence, faith, worship, etc. We prefer to explain the God-consciousness in man as his sense of God's presence in him, not as what is sometimes called the innate idea of God, for we are told that He is not far from any one of us.

This religious sense of the divine, ἥ ἀΐδιος αὐτου δύναμις καὶ θειότης, His eternal power and divinity, is already a revelation of God, not in the way of a conclusion of the intellect in the way of reasoning; for facts clearly show that it does not come in that way, nor does it depend at any time upon such reasoning for its strongest support. All the arguments for the existence of God put together could not accomplish as much in producing belief in Him as this immediate and direct apprehension of the divine by the religious nature or faculty. Indeed these arguments in themselves all fail to prove that there is a God, and yet when man believes in God they all have their force as the different ways in which the divine authenticates itself in the intellectual nature.

Now let us turn to the revelation which God has made of Himself in His Son, our Lord Jesus Christ, and inquire how this authenticates itself to the faith of man. This revelation in the way of redemption is the real bringing in of the spiritual world, the order of divine grace, the kingdom of heaven, for the purpose of apprehending man by it and in it, so that he may find in it that destiny in the possession of eternal life for which he was originally created. His entrance into it is by a birth from above, corresponding to that birth by which he entered into his natural earthly form of existence.

How is this revelation made, and wherein consists the assurance that it is a true revelation and not a deception? And how does it then commend and authenticate itself to the world over against the opposition of unbelief?

It must be borne in mind that, according to the Christian faith, the world has never been without a revelation, a revelation above and beyond that which God made in the creation of the world. God spake to our first parents when they were expelled from paradise, and gave promise of redemption through the seed of the woman. There was a Church before the flood, and familiar communication between heaven and earth, quite beyond what appears in later times, as sin gradually wrought a wider separation between man and God. That Church was saved and perpetuated in Noah to whom the Word of God came, revealing to him His law and His covenant with man. The perversions of the true religion found in every heathen nation are testimonies of the primitive religion of the race which came in the way of revelation from God. When the descendants of Abraham went down into Egypt, that great and cultivated nation still retained many of the characteristics of their earlier religion. According to the Biblical account it was not unusual for the Word of the Lord to come even to heathen rulers, and to be recognized as such (see Gen. xii. 17, *et al.*) by them. If there ever has been a supernatural revelation made to man, it is the one recorded in the Bible. This historical character of revelation is of great importance. It shows that the idea of revelation is as old as the world. Every new phase and epoch in its progress can confront man with the Word which was spoken to the fathers. It is one word from beginning to end.

Now this Word of the Lord is addressed to man's spiritual being. It relates to that order of being which can be apprehended primarily only by the activities of the spirit, the νους of St. Paul. This apprehension is immediate and direct. The assurance or authentication of its presence is contained in the Word itself as apprehended by the Spirit. It may be difficult to explain it, just because it is of this intuitive character. It

is not easy to explain how natural perception lays hold of the external world, or just how the intellect appropriates truth. Man is so constituted that where he does not harden himself in sin and blunt the spiritual organs, he has the capacity to distinguish the Word of God spoken to him from all merely human words. We grant that naturally he is spiritually blind and dead, but the divine Word it is that opens the eyes of the blind and calls the dead to life. That is what we mean by man's ability to hear the Word of the Lord. Those who are awakened to spiritual life have the evidence in themselves, and they are witnesses to the world. Thus the Apostles bore witness of the resurrection of Christ from the dead, especially after the day of Pentecost when the truth had taken full internal possession of their spirits.

This conscious assurance of the truth and reality of revelation is not based on any conclusion of the natural reason, any more than belief in the real existence of the natural world comes in that way. Indeed it is not the province of the understanding to substantiate primary truths of any kind, but to classify and use them. Hence the logical understanding makes but sorry work of it when it undertakes to prove the reality of the mere natural world. It is just as likely as not to run into subjective idealism with Fichte, until the philosophy of Common Sense, it may be, comes to call him back from the dreams of his logical understanding. Which means simply that man is to trust the legitimate use of his senses, and not turn to a syllogistic argument to prove that he really sees. The same holds true of man's spiritual apprehension with even greater force, because there is here a higher light than the light of reason.

But, it may be said, even allowing that there is this assurance in those who believe, how is this to become a power to convince unbelievers?

We think the strongest power of Christianity lies in the witness and testimony of believers, as addressed to the consciences of men, or to their spiritual susceptibilities. This is not exactly the same thing as what is sometimes called the internal evi-

dences, or the moral argument. That may mean an appeal to the morality taught in the Bible, but an appeal again to the intellectual reason, which then is to be the umpire according to some empirical theory or principle. We mean such witness and testimony as was borne by the disciples after the day of Pentecost, and such as the Church bore in the presence of the unbelief of Greece and Rome. That which exerts the strongest power of conviction in a man's faith will be urged and insisted on to convince others. That must be the right presentation of revelation itself as it is to the believer, in its glorious internal living power, and the testimony that it is really seen and experienced to the peace and comfort of the soul, and the sure hope of eternal life.

Thus St. Peter confronted the Jews with the internal sense of their own scriptures, the mystery which they contained, but which had been hidden from their eyes through their unbelief, and then pointed to its fulfillment in Jesus of Nazareth whom they had wickedly nailed to the cross, but whom God had raised up from the dead, and then boldly, yet affectionately exhorted them to repent and be converted, in order that the times of refreshing from the face of the Lord might come. Thus also St. Paul confronted the learned and cultured Athenians in the world's literary metropolis with the proclamation of that God whom they ignorantly worshiped and the testimony which He gave in the resurrection of Jesus from the dead. The presentation of the mystery itself is its own strongest appeal to the faith of men. And this presentation should be in its own truly supernatural character and with its own divine authority. Explanation and argument do not come first, but presentation and testimony.

It is a mistake, we think, to suppose that the mysteries of revelation must be toned down and explained away in order that the natural mind may take them in first in a rational way. That weakens their force before unbelievers. It is true, we are commanded not to cast pearls before swine, and our Saviour clothed much of His teaching in parables, that seeing the unbe-

lieving might not see nor understand, but when the mystery became fulfilled in the lifting up of Jesus of Nazareth and the Spirit of Truth was come, men were to be confronted with the whole truth and glory of the Gospel. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead."

The religious nature of man is not shut up against mysteries; rather it is open to apprehend them as the necessary character of a revelation from the higher spiritual world. All religions present mysteries as elements of belief. The mystery of the true revelation must outshine these in glory as the light of the sun exceeds the light of a candle. The true light shines by its own inherent power. The voice of the Lord carries in it its own peculiar power to awaken men to spiritual life. The Spirit of Truth is come as the deepest form of the presence of divine truth for the spiritual apprehension of men. Therefore the word that goes forth out of the mouth of the Lord shall not return unto Him void, but accomplish that whereunto it is sent.

The spiritual mystery of the Word here stands first, as the actual revelation of the spiritual world, a world or order of existence which man's religious nature predisposes him to apprehend. It calls for faith in what is above the natural and temporal, and man's deepest spiritual aptitudes reach out after the eternal as that in which the changing, passing panorama of his earthly life must find its true end. What we may designate as Godliness, starting in reverence for the holiness of God, involving faith in the transcendence of God and the eternal world, is the primary element of all religion. But this includes the ethical also. Christianity appeals to the consciences of men in the way of righteousness. When the Spirit of Truth is come, He will convince the world of righteousness. This appeal is addressed not primarily to the intellect. There is in all men, as has been already said, a moral sense which is active in itself

according to its own power of apprehension. Christianity addresses this ethical nature of man as the highest perfection of morality.

Starting in what we may call the spiritual conception of God as this stands at the opening of the Decalogue, it unfolds the idea of righteousness in the spirit of love, which infinitely transcends the highest human ideal of human morality. In the life of the Lord it stands forth under the conditions of our human life as the perfection of righteousness. "Which of you convinceth me of sin?" is the bold challenge which He makes as a testimony of His sinless life. The power of Christianity over the world in this respect has been felt. It has received the acknowledgment of men. Individual rights are more sacred in the judgment of men since it has taught man's personal destiny. Its ideal of marriage and the constitution of the family has wrought as a moulding power among the nations. So also its teaching in regard to the State, the sacredness of the magistrate's power and office; its doctrine of the universal brotherhood of man; its principles of truth, honesty, of kindness and sympathy; its spirit of forgiveness; in short, throughout the whole order of our ethical life it has been as a higher light and a moulding power, guiding the moral judgment and quickening the conscience. All this may indeed be turned into a rational argument in its behalf for the intellect, and this use of it is legitimate. The study of the world's religions will more and more reveal the moral superiority of Christianity. But the greatest power here lies in the direct appeal to the moral nature. The world feels the force of this and bows to it.

But in order that this direct witness and testimony may exert its full power, it is necessary that the Church should realize it in its own experience. The power of Christianity against unbelief is conditioned and measured by the faith of the Church itself. If, therefore, we inquire for the secret of the power of skepticism and unbelief in this age, we must find it in believers themselves.

We have said that the spirit of rationalism has taken posses-

sion of the mind of the Church beyond what is realized. Many things have conspired to bring this about. Never before has the world made such progress in the development of thought and the reign of science. It has seemed as though the very heavens were being scaled by the power of mind. Men contemplate its triumphs with wonder and admiration. With this development of thought in modern philosophy and in science came the terrible struggle with rationalism. It is sometimes thought that the battle is substantially over because, the grosser forms of rationalism have been vanquished. But the spirit in more refined, cultured and deceptive forms has, to a large extent, fastened itself upon the Church. The apparent victory is partly the result of a compromise in which the old faith has become modified and rationalized to suit the times. The mysteries of the Bible are so explained as to meet unbelief half-way. There is a sort of quiet, secret feeling that what may be allowed to pass as mysteries for the unlettered multitude may receive a rational explanation by the educated, and thus some of the stumbling-blocks removed for the advance of reason. Thus unconsciously much of the precious birthright of faith is bartered away for a mess of pottage.

What is most needed in the contest with unbelief is a revival of faith on the part of the Church itself. This is very generally felt, and we hear it repeated on every side. But everything depends on what is meant by such a revival. We think it must involve a new and higher apprehension of the mystery of divine revelation and of the realities of the spiritual world. It will not come by mere enthusiasm, by a system of "exercises" to stir up feeling, any more than by a mere multiplication of outward acts and observances. There has been a tendency to find the necessary help in such appliances, which after all often amount to nothing more than a stirring up of human elements. On the one side there is a multiplying of religious services, "exercises" as they are properly called, summoning the people to daily and nightly meeting for weeks and months in special appointments, and on the other hand a sort of overstrained

activity in the practical sphere in circulating books, tracts, papers, and forming societies for Christian work. And yet with all it is felt and acknowledged that the results do not seem to be adequate, not commensurate with the amount of strength expended.

May it not be that with all the busy, restless activity everywhere manifested, there is too little looking to God and the powers of the world to come, and too much dependence on mere natural power? We know this sounds like an old panacea, which it is easier to prescribe in this general way than it is to point out more definitely what it means. Yet it is none the less true on that account. We mean by it that a deeper sense and stronger faith in the supernatural power of Christianity must take possession of the Church in order that this power may tell against unbelief. The contest and struggle between these two is a living movement. Unbelief is fed and strengthened by new developments from the superhuman world of evil. To meet these the truth of divine revelation has also reserved forces, latent powers, so to speak, which can come into man's service and help only through faith.

This brings into view a work to be done in the Church itself as a preparation for a stronger attack on unbelief and infidelity without. The Church is weak before her enemies because her own faith is not strong. A few facts will explain what we mean. Take the helpless antagonisms of doctrine in the Church as one. Explain it and apologize for it as we may, when Church is fighting Church with bitterness and animosity, there is no possibility of concentrating the power of Christianity against the opposition without. There may indeed be diversity in the apprehension of one and the same truth. So denominations may differ, and through such differences the many-sidedness and endless varieties of truth may be evolved. But what is needed then is a deeper unity in that which constitutes the oneness of truth. What shall give to the divisions in the Church the ability to harmonize in what are called the essentials of the Christian faith, even while they maintain their denominational

differences? To us it seems clear that these differences can never come to agreement in theological statements or formulas. But may there not be such an apprehension of divine revelation as shall hold the churches in true harmony, while under this they may move onward in working out more and more a solution of the differences that now separate them? We do not pretend to say what that is to be, but we feel sure that it must come in some way before the faith of the Church can exert its true power in a triumph over the rationalism of this modern age. When the faith of the Church becomes sound and healthy here, the adversary will be shorn of his power.

Another fact that we may refer to is, the inability of the Church to Christianize the outlying heathen world. Explain this fact, and apologize for it, as we may also, the real secret of the difficulty, in our judgment, is to be found in the lack of faith in the Church itself. And the weakness shows itself in the same way as it does in the contest with unbelief at home just referred to. Missionary work fails to accomplish adequate results for the reason, in part at least, that the Church is in such a divided condition. It is the testimony of missionaries themselves that they cannot maintain denominational Christianity among the heathen with any good prospect of success in their work. They feel the necessity of presenting the divine revelation to the heathen world in a way that will transcend the denominational peculiarities, differences and antagonisms at home. But it is not easy to do this. The heathen come to know of these divisions and antagonisms, and it forms a hindrance to their acceptance of the Christian faith. Here again the real difficulty lies within and not without. There may be reasons for the slow progress of converting the heathen world outside of this. God holds the times and seasons in His own hand. The full time for the calling in of the peoples of the Oriental world may not yet have come. But it will be acknowledged, we think, that at least one reason is to be found in the lack of faith on the part of the Church itself. Let this grow deep and strong, let it lay hold of the supernatural

agencies and powers of the heavenly world, and the last strongholds of heathenism will totter and fall.

The practical issue to which our discussion tends is this, that the future conquest of Christianity over the world must be looked for in a deeper apprehension of its supernatural power by the Church itself. There is a notion very prevalent that this conquest is to be reached in the way of rationalizing Christianity. The chief obstacle in the way of its progress, many will have it, lies in the inability of men to see and understand its reasonableness. If once the Bible can be so understood and explained as to make it accord with the results of science, one of the chief difficulties will be removed. Hence the disposition to hail every interpretation of passages of Scripture which removes mysteries. The account of creation, of man's origin and his fall, in Genesis is explained so as to accord with Geology and moral principles which the reason can understand.

Now what we wish to emphasize is, that while Christianity does and will authenticate itself more and more to enlightened reason, yet it will continue more and more to reveal supernatural mysteries that are above reason, and which must authenticate themselves primarily to faith. It has not, by any means, exhausted its supernatural resources and power. Its mission in the future will not consist in the mere process of rationalizing what is already at hand, so that the activity of faith will gradually be merged into knowledge. In its whole constitution it is not of this world, but belongs to a higher order of life. It works by its own mysterious laws. Just as the miracle announces the presence of a power which is above the laws of nature, so its revelations will ever challenge faith to receive them. The person of our Lord is the perpetual source of its power and grace through the Spirit, and from Him must come forth the real power of the gospel.

Take, for instance, the Bible. Its power is not measured by the degree in which it is rationalized for the common understanding, but rather by the coming forth for spiritual apprehension of new mysteries which set at nought all human wis-

dom and knowledge. As in the days of our Saviour a spiritual meaning of the Old Testament Scriptures was made known to believers, which lifted them at once above the common sense, rationalizing, interpretation of the Jews, so there is room for equally great and startling revelations of the meaning of the divine Word now. The real power of the Bible, in our view, lies directly in the opposite direction from that in which it is very commonly expected. Compared with what is yet to come forth from it in the way of supernatural mystery, that baffles all natural intelligence, our present prevailing interpretation may be found quite as rationalistic as was that of the Jews in the time of Christ.

For, it must ever be borne in mind that the redemption of the world at every stage of its progress, must come, not from the resources in our mundane life, no matter how highly cultivated and advanced on its own plane, but from the supernatural, spiritual world. The mysteries of that world are fully as much above reason in a time of great enlightenment as in an age of ignorance. "I thank thee, oh, holy Father, that thou hast hid these things from the wise and prudent, and revealed them unto babes," words as true in the boasted light of this nineteenth century as they were when first uttered! Our international-lessons machinery, and Bible-class instruction, and learned committee translation, are not the levers that will lift the Church and the world into the heights of spiritual knowledge of the Scriptures, but rather a new inspiration of faith through the Holy Spirit. Indeed the Bible-study machinery of this age is becoming so complicated that one needs to fear lest the pure and simple Bible itself may be buried from sight.

As in the divine Word, so in the sphere of life experience, the Church should feel that there are revelations through the Word and Spirit which will make the power of Christianity felt beyond what has yet been realized. There is room here, of course, for fanaticism and deception. We have it in the doctrine of perfect sanctification, and the development of the spiritualists, etc. But this does not weaken at all the fact that

the powers of the spiritual world are at hand for the faith of the Church to overcome the unbelief of the world. Now the true strength of Christianity lies in the witness and testimony that believers may be able to bear to the world. Not the intellectual proof and demonstration of the truth of the religion of Christ, but the witness and power of its presence, *that* is what must confound and defeat opposition. As the apostles said to the Jews when ordered to refrain from publishing the facts of revelation, "We cannot but speak what we have seen and do know," so the Church must testify of what is revealed, whether men will hear or forbear.

Before such testimony as God will give grace to His people to proclaim it, the unbelief of science will fall back in defeat, more than through learned treatises which aim to reconcile religion and revelation on the basis of an Ultimate Philosophy. And when the Church, realizing the helplessness of mere humanitarian and civilizing processes to overcome the giant heathenism of the Orient, shall be able to confront it with the power of the only true and living God through missionaries who have become inspired for the work, the worship of Brahma and Buddha will totter and fall, as did the worship of the heathenism of Greece and Rome, and of the wild hordes from the north of Europe. Faith here is a greater power than all merely human learning and civilization, and it will assert itself to the discomfiture of all the enemies of our Lord and His Christ.

ART. II.—LIFE BEYOND THE GRAVE.

BY REV. CALVIN S. GERHARD, A. M., SUNBURY, PA.

THE science of Biology is beginning to attract much attention. The acutest philosophers, in Germany and England, as well as in America, freely recognize its claims. These men all admit the importance of physiology to a right understanding of human life. But they draw different conclusions from their investigations. Representing various shades of thought they may still be divided into two classes, viz., Materialists and Transcendentalists; those who assert that there is but one principle in the universe, matter; and those who maintain that there are two, matter, and mind or spirit. The former, who are either atheists or agnostics, assume that all living objects, including man, have been *evolved* from the not-living, and that man, therefore, cannot be immortal, but loses his personal existence by death and falls back into inorganic matter. The latter are theists, and hold that all life is, in some sense, an emanation from God, who is immanent in nature, at the same time that He transcends all nature.

But materialists are obliged to acknowledge that their theory has not yet been proved; that the chasm between organic and inorganic matter has not been bridged; that there are no evidences of *spontaneous* generation. Prof. Huxley himself has given up his famous theory of Bathybius. Upon examination, Bathybius, instead of being "a vast sheet of *living* matter enveloping the whole earth beneath the seas," and the progenitor of all terrestrial life, as the Professor claimed, has been found to be of limited extent and devoid of all life. The very latest researches of science have produced no proofs of spontaneous generation. They only emphasize the fact that it is

against all the analogy of nature to suppose that such generation has ever occurred.

There are those, however, who, without endeavoring to decide the question as to the origin of life, give themselves wholly to the study of the various phenomena of life, laying particular stress upon the facts which the microscope and the scalpel reveal. These men cannot conceive of life beyond the grave, because of the peculiar relation which the mind sustains to the body. Mr. Frederick Harrison has lately written two papers * on "The Soul and the Future Life," which have attracted much attention and have been extensively reviewed, in which he takes the position that the soul cannot be regarded as an immaterial entity, but must be looked upon as the consensus of all man's faculties.

His theory, if we understand him, is this: Man is a living organism. This organism is a unity, combining in itself mind and bodily organization. The mind is not the body, but an essential property of the organism. Now this organism, man, manifests a three-fold activity, producing what are called physical, mental and moral phenomena. These, when properly distinguished, make room for three distinct sciences, physiology, psychology and ethics. But philosophy as a whole has demonstrated that a functional relation exists between every fact of thinking, willing and feeling on the one hand, and some molecular change in the body on the other. Consciousness, thought, will, affection, are all dependent upon molecular activity in the brain and nervous system. The relation between these mental and physical facts has been discovered to be, not one of assimilation indeed, but of perfect correspondence, so that mental and moral activity are inconceivable where there is no basis of molecular activity. Mr. Harrison thinks that "to talk of sensation, thought and energy continuing in the absence of any molecules whatever, is precisely such a contradiction in terms as to sup-

* Reprinted from the "Nineteenth Century," in the "*Popular Science Monthly*," Supplement, 1877. Nos. 3 and 4.

pose that civilization will continue in the absence of any men whatever."

This he regards as conclusive evidence that nothing survives in man after death, but that the whole man ceases to exist. His future life is simply the influence which he leaves behind him—"the subjective effect of his past objective life on the lives of his fellow-men." We shrink with horror from such a doctrine, and yet this is the only kind of immortality that the best phase of materialistic biology brings to light.

The Transcendental school of philosophers, starting with a different premise, reach an altogether different conclusion. Their philosophy being theistic, man's immortality is to them neither unthinkable nor incredible. If there is an infinite and eternal God, eternal life is not necessarily impossible to man. Of course the scientific facts to which we have already referred confront these men also. They too, must acknowledge the intimate and peculiar relation which the mind sustains to the body. Scientific data are indeed pointing irresistibly to the conclusion that the mind is not evolved from the body; that it is not a product of matter, but is simply united with matter; that it is not what sound is to a musical instrument, but rather what the performer is to the instrument, but who is, nevertheless, so bound up with the instrument that its destruction seems to involve his destruction also. For how a living human mind can possess conscious existence, without any basis of molecular activity is inconceivable with our present knowledge of the nature of human life. This fact is incontrovertible, and must be acknowledged by all, unless it can be shown that there is in man an interior body, more real and permanent than that which is open to the senses.

Moreover, according to Joseph Cook, Ulrici, as well as other German philosophers, on the strength of the well-known axiom that every change must have an adequate cause, to account for facts which cannot be otherwise explained—the unity of consciousness, and the persistence of the sense of personal identity in spite of the continual flux of the particles constituting the

human body—assume the existence in man of an unatomic corporeity within the tangible body that becomes a corpse at death. "We know," says Mr. Cook, "that there are in us certain mental attributes, and that every attribute must have a substratum; and in the substratum in which anything permanent, like the sense of identity, inheres, there must be no flux, but permanence. Therefore, following the clue that every change must have an adequate cause, Ulrici holds that there must be an enswathement of the soul which is non-atomic and not influx."*

This enswathement of the soul, if non-atomic, is non-material, not composed of matter. It must, therefore, be an *im*material somewhat, for which science has no name, and whose nature it does not understand.

It is admitted that this argument does not prove man's immortality. All that is claimed for it is, that, *if* man is immortal, it is not necessary to conceive of the soul as wholly disembodied at death, but that we are justified in holding that the soul carries with itself beyond death an invisible corporeity, of which we have no direct knowledge in this life—a corporeity through which its identity will be preserved, and which will constitute for it a medium of expression.

Mr. Cook represents Ulrici as having made clear the fact that all the latest results of scientific research go to show that immortality is probable. This is all that science can ever do. We greatly admire Mr. Cook's enthusiasm, and regard many of his answers to materialism as conclusive, but when he lays his hand upon a plate of colored diagrams of organic tissues, filled with living bioplasts, and calls that "a page of the Holy Word," we beg leave to differ with him. "From nature up to nature's God," is an essentially false proposition. The eye cannot see, be the microscope never so powerful, and the ear cannot hear, be it never so sensitive and acute, neither can the heart of man conceive, be its scientific theories never so finely spun, the things which God hath prepared for them that love Him: *but*

* Boston Monday Lectures: Biology, page 316.

God hath revealed them unto us by His Spirit (1 Cor. ii. 9–10). What a wealth of meaning there is in those last words! What a world of truth they open up, before which biology is dumb! "Canst thou by searching find out God?" "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "Except ye become as little children ye shall not enter into" the mysteries of "the kingdom of Heaven."

The Church of Christ cannot ignore scientific truth. The interpretations of God's Word have been modified and will be still more modified by astronomical, geological and biological discoveries. The Copernican theory of the solar system, now universally acknowledged to be true, has made it necessary for the Church to put a new interpretation on certain expressions in the Bible. So also science greatly assists us in understanding what is meant by the creative days, spoken of in the Book of Genesis. And, moreover, theologians are beginning to see that, whilst the materialistic theory of evolution is false, it nevertheless contains a profound truth, which will the better enable us to understand the glory and wisdom of our God.

But when science attempts to supersede and set aside the Word of God it oversteps its boundary lines. Its mission is to interpret the facts of nature. It cannot account for the origin of things, neither can it discover to us the higher truths of the spiritual world. These are known only by faith. Jesus Christ did not pretend to demonstrate scientifically the truths which He set forth. He did not appeal to the senses, nor to the natural understanding of his hearers, but to their spiritual instincts. As science presupposes and rests upon self-evident truths, so man's apprehension of spiritual truth presupposes his susceptibility for the supernatural. Revelation is super-rational, but not contra-rational. It meets the natural yearnings and intuitions of men, and by its Divine light produces spiritual vision. Realities, which we cannot lay hold of by means of the senses, or the natural understanding, we never-

theless *know* by faith. There is a certitude of faith which is as real in reference to spiritual truths, as the certitude of scientific knowledge in reference to natural truths. Through faith we understand that the worlds were framed by the Word of God, and through faith we know that man lives after death.

The deepest evidence of the being of God is not furnished by the so-called proofs of His existence, but consists in His own self-authentication to the human spirit. We are conscious of ourselves, and thus axiomatically assume our existence. So also we have an intuitive sense of God, and therefore, for the same cause, regard His being as a necessary postulate of reason. Accordingly we find that the Bible does not set to work to prove the being of God, but assumes it throughout. For the same reason the Scriptures do not labor to prove man's immortality, but at once assume it, because man has imbedded, in the depths of his soul, an intuitive sense of immortality, that only needs to be unfolded by the light of revelation to become clear and substantial knowledge. Jesus Christ has brought life and immortality to light. He has revealed its nature and character. In Him the future world is no longer dark and unknown, but luminous with light. Nevertheless because it doth not yet appear what we shall be; because life beyond the grave lies wholly outside of our experience on earth, and moves forward in a new order of existence, we cannot now see face to face, but only through a glass darkly.

That all men live after death is clearly revealed, but the manner of their existence, before the second coming of Christ, is not so plain. It is customary with many persons to take it for granted that the Scriptures teach that all that is in any sense corporeal in man is comprehended in what constitutes the corpse after death, and that when any one dies the soul is wholly unclothed, and remains so until the general resurrection at the last day. Such a state of existence, however, is utterly inconceivable, and therefore our notions in regard to it are exceedingly vague. According to thistheory the departed are at best only flitting shades that in some manner exist, but can

scarcely be said to live. Another view, still more common, especially among those not accustomed to much thought, is to conceive of the dead, as though they had not really died, but only passed away from earth into another material world lying somewhere beyond the stars. Neither of these conceptions is derived from the Word of God. Both are false. The latter does not attempt to unravel the Gordian knot, but boldly cuts it; whilst the former confounds corporeity with materiality.

What science assumes, as we have already seen, to account for facts which cannot be otherwise explained, the Word of God declares as a fact, viz.: that there is an inward as well as an outward man. The apostle Paul says: "But though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that, if our earthly house of this tabernacle were dissolved, we have in the heavens"—the sphere of spiritual existence—"a building of God, a house not made with hands, eternal," (2 Cor. iv: 16–18 and v: 1). "The use of *αἰώνιος* in this passage, forbids us to understand by the *οἰκία* a temporary lodgment of the soul, to be succeeded by the glorified body at the resurrection. It must mean a permanent spiritual corporeity"—the breath of lives, which God breathed into man at his creation, circumscribed— the finite limitations that enable created mind to pass from a latent essence into living activity.

We are thus warranted by the Word of God to hold that human life beyond the grave is in some sense embodied, just as really before the resurrection as afterwards. The soul is indeed unclothed, but not entirely naked. It is conscious of personality and identity. It does not simply exist, but lives. If all that is corporeal in man were wholly severed from him at death, there could be no *resurrection* of the body, no recalling of it into activity, but its renewed activity would require a creation *de*

novo. With the Church of all ages, "I believe in the resurrection of the body," but I do not believe in the resurrection of the corpse. This is separated from the personal life of man at death, and dissolved into its original elements. The Scriptures teach the resurrection of *man* from the dead—his resurrection in spirit, soul and body. In his three-fold nature he dies, and in his three-fold nature he rises from the dead. Between death and the resurrection he lives in an intermediate state of inwardnesss and spiritualness, in which his activity is neither conditioned by sense, nor by the perfect spiritual body with which he shall be clothed at the last day.

Thus far we have considered only the continued existence of man after natural death, and the manner of his existence. We come now to the second part of our subject—the moral condition of the dead, and the sphere of their activity.

It is generally taken for granted that we must either adopt the view that man passes at death into one of two places, heaven or hell, and that the destiny of all men is thereby definitely settled forever, or else hold to a *middle-place* of probation. Of this conception of life beyond the grave it may be said, in the first place, that it lays too much stress on the idea of locality, and confounds heaven with earth. All men enter at death into a new sphere of existence. They do not simply go to another place, but pass into a state of being in which time and space, under their earthly form, can no longer impress them. This sphere of existence is, in the Old Testament Scriptures, called Sheol, and in the New Testament Hades, in contradistinction from this world, as also from that which is to come at the resurrection. As the soul lives on in an intermediate state of being between death and the resurrection, so does it also live in an intermediate world, suited to its capacities. As it cannot be said to be in this world, so also it cannot be said to be in heaven or in hell, taken in their absolute sense. It is in that sphere of being into which Jesus Christ went when He descended into Hades. We cannot say of this sphere that it is here, or there, or all around us, because we cannot predicate locality of

it in the sense in which we conceive of locality in this life. "No barrier of sense," says Martensen, "separates the departed from us, for the sphere in which they find themselves differs, *toto genere*, from this material sphere of time and space. . . . . Instead of the modern notion that the soul wings its way to the stars, which is sometimes understood literally, as if the soul were borne to another actual world, the idea is far more correct, that it draws itself back into the innermost and mystical chambers of existence which underlie the outward. The realm of the dead must be described, in relation to this world of sense, as an *inward* realm, or, according to the comparison given us, as a realm *beneath* or *under*, for this is the cosmical description which Revelation gives us of Hades. For Christ, we are told, descended into Hades (*descendit ad inferos*); the Hebrew descended into Sheol, and even the heathen goes down into *Orcus*. But this descent must not be viewed according to any theory of sensible locality, we must fix our minds here upon the category of *depth*. The realm of the dead in relation to this world of sense, must be called the *deeper* region. All here moves, not in space or time, but in essence, in inwardness, in subjectiveness. . . . . .

While we thus exclude the sensible categories of place when dealing with this question as to where the soul is after death, we cannot, in any sense, exclude all idea of space. The soul must be conceived of in a cosmical sphere, where it not only stands in a separated relation to itself and to God, but in a relation to the whole kingdom of which it is a part, and thus the conception of an *encircling world* is suggested; and thus we cannot help conceiving of a certain outwardness within the kingdom of inwardness. The soul cannot be conceived of within the realm of spirits as wholly *natureless*. For we must necessarily suppose that some hidden development of nature precedes and prepares the way for the future corporeity or the resurrection of the flesh." *

Secondly, it must be said that whilst the common view in

* Christian Dogmatics, Clark's Foreign Theological Library, pp. 459, 460.

regard to life beyond the grave lays too much stress on the idea of locality, on the other hand, it does not attach sufficient importance to character. A man's moral state in this life is conditioned by his character, not by his place of residence. The same thing precisely must be true of the future world. As a man lives so he dies. Death does not violently transform him, but is only the medium of entrance into a new sphere of existence, where his life is continued, with totally new surroundings, but nevertheless remains the same personal life. In whatever disposition or state of soul a man dies, in that will he be found in the eternal world. Death refines nothing, purifies nothing, kills no sin, does not promote holiness. His ultimate destiny is irrevocably sealed only when he attains to final permanence of character. Eternal punishment is the result of eternal sin, and eternal blessedness the consequence of permanently established righteousness. Probation, from the very nature of things, cannot be limited to a certain period of duration, but must continue until the soul passes into an absolutely permanent state. The final judgment is the summing up of all that has gone before, the conclusion of human history, and thus of all probationary life, because this life has run to seed.

Dr. Ebrard, an acknowledged authority in the Reformed Church, says: "We must keep in view the doctrine of the Holy Scripture on the state after death, which, in the Evangelical system, has not been fully developed. The Scripture does not teach, that in the case of all men the last and final decision takes place immediately after death, but very plainly teaches the contrary." On the next page he continues: "It is time, indeed, that this *biblical* doctrine of the state after death were again preached to *congregations;* for the common, hard and truly unscriptural doctrine, which knows nothing further after death than happiness or condemnation is, in its practical effects, equally mischievous with the Roman Catholic doctrine of Purgatory, in which a trace of the doctrine of Sheol, but only a caricatured trace of it is contained." *

* Commentary on the Epistle to the Hebrews, Clark's Foreign and Theological Library, pp. 555, 556.

The sainted Dr. Harbaugh, on the other hand, says: "Just extend, according to some, a certain kind of probation or preparation for Heaven beyond the hour of death, and you open a flood-gate through which the church and the world will soon be completely deluged with error."* At another place our dear departed brother, whom the Reformed Church loves with untiring affection though he is absent from the body, and who now no doubt understands the mysteries into which we are striving to look with reverent fear and awe, quotes the following passages of Scripture, the strongest he can find, as forbidding belief in any kind of probation beyond the grave. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Ecc. ix: 10). "The dead praise not the Lord, neither any that go down into silence" (Ps. cxv: 17). "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." (Is. xxxviii: 18, 19). "Behold now is the accepted time; behold now is the day of salvation." (2 Cor. vi: 2). "To-day, if ye will hear his voice harden not your hearts." (Heb. iv: 7). † But do these passages of Scripture prove the position taken by our author? We think not. The one from Isaiah is the strongest; but if this proves that probation always ends at death, it also proves that power to praise God ceases at the same time, which involves either the sleep or annihilation of the soul—doctrines that certainly are not taught by the Word of God.

The Scriptures, instead of teaching that the final destiny of every human being is irrevocably sealed by death, rather admonish us to repent, not because we are in danger of being overtaken by death, and thus of missing the opportunity, but lest our hearts become hardened, and we lose all capacity for repentance and faith. "Ephraim is joined to idols: let him alone." (Hos. iv: 17). "To-day if ye will hear his voice, harden

* Heaven; or the Sainted Dead, p. 131.

† Ibid., p. 116.

not your hearts." (Heb. iv: 7). "Verily, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever ye shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal sin." (St. Mark iii: 28, 29). "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. x: 26, 27). "There is a sin unto death." (1 John v: 16).

"*This* is the *condemnation*, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John iii: 19). To those who sin against light the condemnation is a present reality, which condemnation may increase until the soul passes the boundary line, beyond which there is no return. That this state may be reached on earth the passages of Scripture, already quoted, plainly teach; but the Bible no where tells us that all persons who are not saved by Christ on earth, immediately at death pass into this condition. Undoubtedly salvation beyond this life is impossible to many souls not, however, because the word of the Lord, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live," is no longer true, but because the offered salvation has been rejected, until impenitence has hardened into obduracy, and the sin-cursed soul predominantly loves what God hates, and deliberately chooses evil, at the same time that it suffers the penalty of sin. and is filled with the stings and terrors of a violated conscience. The worm dieth not, and the fire is not quenched, because sin has enthroned itself permanently in the lost soul. The wicked go away into everlasting punishment at the final judgment, because they have sunk irrevocably under the power of sin. Just as there is such a thing as eternal condemnation, so is there also such a thing as eternal sin; and the former rests on the latter. When our Saviour warned the Jews not to blaspheme against the Holy Ghost, because this kind of blasphemy could

not be forgiven, neither in this world, nor in that which is to come, He told them that those who were guilty of this sin were in danger, not of eternal damnation, as the English version gives it, but of *eternal sin.** "His own iniquities shall take the wicked himself, and he *shall be holden with the cords of his sins.* He shall die without instruction; and in the greatness of his folly he shall go astray." (Prov. v: 22, 23).

No man attains to eternal life in the sense of the Gospel, without faith in Christ, and participation of His life. "There is none other Name under heaven given among men, whereby we must be saved." (Acts iv: 12). "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John xi: 25, 26). "If, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life." (Rom. v: 10). So also no man dies eternally without unbelief in reference to Christ, and the rejection of His life. "He that believeth not shall be damned." (Mark xvi: 16). What is declared in these passages of Scripture must be true of all persons. In no case can eternal life or death be consummated apart from Jesus Christ. Doubtless every soul, at some period of its existence, either in this life or the next, will be challenged to accept or reject the offered grace of Him who is the righteous Judge of all. Therefore, just as our Lord brought the Gospel into this world, so did He also carry it into the world of departed spirits when He died, (1 Peter iii: 19 and iv: 6). We may not be able to assert it dogmatically, since the Word of God does perhaps not explicitly warrant us to do so, but our firm conviction, based on (1 Peter iii: 19 and iv: 6), and sustained, we believe, by the fundamental principles of revelation and redemption, is that natural death does not extinguish the possibility of salvation;

* See Lange on St. Mark iii: 29 where he says: "The reading ἁμαρτήματος, according to B., L., Δ., and others, is accepted by Griesbach, Lachmann, and Tischendorf. The readings κρίσεως and κολάσεως seem to have been explanatory paraphrases of *this strong and pregnant expression.*"

that to all who die unsaved, without having rejected Christ, or neglected their salvation, which, however, numerous persons in Christian lands are constantly doing, but which many, especially in heathen countries, have not done, the grace of God will be offered through Christ in "the spirit world;" and that the way will be open for the conversion, regeneration and ultimate salvation of those who have not lost all susceptibility for grace. But we also believe that whilst many shall be called, few will be chosen, because, just as on earth, so also in Hades, a large proportion of those who hear the Gospel may fail to believe and accept it.

There is a deep-seated popular objection to this doctrine, growing out of the false conceptions, which are current in regard to the spiritual world, by which it is assumed that at death the departed will at once find everything declared in the Bible, as it were, outwardly verified, because they will see and know God, as we see and know one another on earth, and that the unregenerate would then, of course, repent and believe if they had the opportunity. We propose to answer this objection in the language of F. W. Robertson, who says: "Never yet hath the eye seen the truths of God; but then never shall it see them. In Heaven this will be as true as now. Shape and color give them not. God will never be visible. Nor will His blessedness. He has no form. The pure in heart shall see Him, but never with the eye; only in the same way, but in a different degree, that they see Him now. In the anticipated vision of the Eternal, what do you expect to see? A shape? Hues? You will never behold God. Eye hath not seen, and never shall see, in finite form, the Infinite One, nor the infinite of feeling or of Truth." * The Word was indeed made flesh—the Eternal Son of God became Incarnate, so that now in Him dwells all the fulness of the Godhead *bodily*. But this fulness can be seen only by faith. During His earthly sojourn, flesh and blood could not discover our Lord's true character. Not the natural eye, but the eye of faith beheld His glory, and received His Divine light into the soul. This same spiritual organ will be

* Sermons. First Series, p. 27.

necessary to behold and accept His grace in the world to come. Salvation will not be secured more easily there by those to whom it is still possible, than by us on earth, but probably with much greater difficulty, since those who enter the realm of death without salvation, pass into a region in which the effects of sin are more fully disclosed and wrought out than in this life.*

Whilst there are then undoubtedly persons in Hades whose final destiny has not yet been decided, there are others between whom the great impassable gulf has already been fixed, (Luke xvi: 26). The Scriptures accordingly speak of Abraham's bosom (Luke xvi: 23); or Paradise (Luke xxiii: 43); of a place of torment (Luke xvi: 23); and of an undetermined state (1 Peter iii: 19 and iv: 6). The Jews that refused to hear Moses and the Prophets, who testified of Christ, passed at death into a place of torment. Though this is not yet, properly speaking, "hell," or eternal damnation, it will issue in "hell," when death and Hades shall be cast into the lake of fire, which is the second death, hell proper (Rev. xx: 14).

The question has often been raised in the history of the Church, whether the torments of hell will be everlasting. Universalists tell us that all punishment is remedial, and of limited duration.

* We do not mean to imply by what we have written, that we regard those, who do not possess the light of the Gospel on earth, as therefore not accountable to God for their moral condition. Every heathen soul is already in a state of probation in this world, and morally responsible for the manner in which the light of nature is accepted or rejected. The final judgment will cover the whole period of the existence of every human soul. Wilful sin not only makes the grace of God of none effect, but also deadens the susceptibility of those to whom the grace of our Lord Jesus Christ has not been extended. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." (Rom. i: 18; see also the whole chapter).

Neither does the view we have advanced, militate in the least degree against the importance and necessity of vigorously prosecuting the work of Foreign Missions. For, we believe, that not Hades, but this world into which Christ came when He was made flesh, and over which His Church is to gain the victory, is the place to convert sinners, and to promote the glory of His kingdom. Here man fell, and here his restoration is to be effected. Therefore our Lord said to His disciples: "Go ye into all the world, and preach my Gospel to every creature. He that believeth and is baptized shall be saved." (Mark xvi: 15, 16).

In its modern form this theory is a necessary reaction against the hard, and, we believe, wholly unscriptural doctrine, that the eternal destiny of all men is at once irrevocably determined at death, and that the unregenerate will suffer forever in the future world, for the sins they have committed on earth. But, as we have already seen, eternal punishment presupposes and rests upon eternal sin. And besides this, it must be remembered that though a man suffer the penalty which the law affixes for the commission of a crime, or a series of crimes, he is still as guilty as he was before. Punishment is not in itself remedial. Whilst it leads the child of grace nearer to Christ, it hardens the impenitent. Suffering neither removes guilt, nor cleanses from sin. The goodness of God leads men to *repentance*, and His grace alone can purify the heart.

Canon Farrar has lately preached two remarkable sermons, in which he makes a distinction between eternal punishment and the eternity of punishment. He solemnly assures us that the words "damnation," "hell," and "everlasting" ought to be erased from our English Bibles. We admit that the learned Doctor is right. But what after all do we gain by using words that will adhere more strictly to the exact terms of the original? Though the words damnation, hell and everlasting be omitted, condemnation, gehenna and eternal must take their place. To say that "eternal does not necessarily connote endlessness," is to imperil the eternity of blessedness, to the same degree that we hold out hope to the "condemned." In the forty-sixth verse of the twenty-fifth chapter of St. Matthew's Gospel, the Greek word in both clauses is *αἰώνιος*. "The revised translation" ought to read: "And these shall go away into punishment eternal, and the righteous into life eternal." With great pertinence, Dr. Adam Clarke says of this passage: "No end to the punishment of those whose final impenitence manifests in them an eternal will and desire to sin. By dying in a settled opposition to God, they cast themselves into a necessity of continuing in an eternal aversion from Him. But some are of opinion that this punishment shall have an end; this is as likely as that the glory of

the righteous shall have an end: for the same word is used to express the duration of the punishment, as is used to express the duration of the state of glory. I have seen the best things that have been written in favour of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge."

Prof. Boise, of the Theological Seminary of Chicago, says: "*αἰών* and its adjective form *αἰώνιος* are used one hundred and ninety-seven times in the New Testament. It is a remarkable fact, which every thoughtful man ought seriously to consider, that this phrase, translated forever and ever, is predicated alike and without qualification of three ideas. These three ideas are: God's existence, the punishment of the wicked, and the happiness of the righteous. If the Greek word means 'age-long' for one, it means 'age-long' for all."

Whilst the Jews who refused to hear Moses and the prophets were consigned at death into a place of torment, the righteous were received into Abraham's bosom. Through Christ these last have entered into the actual possession of the substance of salvation. Before He came to them, their salvation was more negative than positive. They were comforted, but not yet members of His mystical Body. He was their hope, but not yet their life. Real objective regeneration, eternal life proceeding from the resurgent Christ, they could receive only after His glorification, and thus only with us are they made perfect, according to Hebrews xi: 39, 40, where it is said: "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

With the advent of Christ the difference between believers and unbelievers has become more decided. The faithful enjoy greater privileges, and the unrighteous sin against greater light. Christians are spiritually united to Christ by faith. They are members of His Body, of His flesh, and of His bones; and thus dwell in Him and He in them. Whilst infidels, and those who

neglect their salvation, fall under heavier condemnation. The place of torment must, therefore, be darker and bring deeper anguish to the impenitent, than it did before the Word was made flesh; whilst Abraham's bosom, on the other hand, has been transformed, if we may use the expression, into Christ's Bosom. For our Lord has taken away the sting of death and robbed the grave of its terrors. Those who die in Him enter at death into the joys of Paradise. Absent from the body, they are present with the Lord, in rest and peace, waiting till both they and we shall reach our common consummation of redemption and bliss in the glorious resurrection of the last day. Though they go down into the realm of death—into the deeper region which lies beyond this world of time and sense—their departure is nevertheless, under another view, upward. "To die is gain" to them. Their life beyond the grave is an advance on that of this world. To them the realm of death is luminous with the light and presence of Jesus Christ. Through Him Heaven reaches down into Hades, and fills the hearts of the faithful with its own peace and joy. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. xiv: 13).

But as their salvation is not yet objectively complete, so neither is it at once subjectively perfect. Death effects no arbitrary or magical change. The spiritual faculties of the departed are no doubt quickened and enlarged; the reality and meaning of their existence dawns upon them as never before; they recognize their relation to God more clearly, and understand themselves more fully; but their personal identity is preserved, and their affections remain unaltered. Death does not produce love for Christ, and trust in Him. It simply opens the way for their fuller exercise and power. "In the place where the tree falleth, there it shall be." (Ecc. xi: 3). "Whatsoever a man soweth, that shall he also reap." (Gal. vi: 7).

"No mere negations," says Mr. Robertson, "nothing but the full liberation of the truth which lies at the root of error, can

eradicate error." The Roman Catholic dogma of Purgatory is an error, but an error that rests on a truth. This truth is not the contradictory opposite of the Roman error, neither does it lie midway between ultra-Protestantism and Rome, but is found in a deeper reality than is recognized by either. The Scriptures give us no reason to believe that the souls of the faithful are detained in a place of purgation after death, where they are purified by "fire," and derive relief from the prayers of their friends, and the sacrifice of the mass; neither does the Bible encourage us to believe that the righteous dead at once leap into absolute perfection. The law of all finite life is growth. "First the blade, then the ear, after that the full corn in the ear." Whilst we utterly repudiate the Romish Doctrine of Purgatory, because it is mixed up with so many crude and false positions, we are nevertheless obliged to acknowledge, since no soul leaves this present sphere of existence fully ripe for Heaven, that the intermediate state must be a realm of progressive development, in which the souls of the righteous are completely cleansed from sin by the grace of our Lord Jesus Christ, and fully matured for the final judgment.

Here we rest our discussion. It would extend the limits of our article altogether too far to consider what is involved for the Church, the world and Hades in the second Advent of our Lord, through whose coming will be brought to pass the resurrection of all from the dead in body, soul and spirit; the destruction of the world under its present form, and its glorification in the new heavens and the new earth; the last judgment; the passing over of the wicked into the second death, and the entrance of the righteous into life eternal now fully actualized; and, finally, the terrible revelation of God's wrath toward the damned, as also the full manifestation of His love toward the eternally blessed.

Art. III.—THE SUPREME EPIPHANY; GOD'S VOICE OUT OF THE CLOUD.*

The Gospel lesson for the sixth Sunday in the Epiphany period of the church year reads as follows:

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their faces, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."—Matthew xvii. 1–9.

It lies in the conception of the church year that it should be a movement, answering mystically to the life of our Lord, first in himself and then in his spiritual kingdom. His incarnation, or coming into the world, could have no reality except in such form; it must be a continuous progression, after the manner of all human life, which could become actually complete only through successive stages of development, all finding their full sense at last in its general conclusion. So much is signified at once by his human conception and birth; as it is confirmed also by all the notices we have of his infancy and

* An essay which may be regarded as the continuation in some sense of our article on *Sacred Hermeneutics*, published in the last number of this Review.

childhood. There was a true human unfolding of his life in the world from the beginning, which appeared both in his physical and in his spiritual nature. As a child, we are told, he "grew, and waxed strong in spirit, filled with wisdom;" and as a youth, subsequently, it is added, "He increased in wisdom and stature, and in favor with God and man." There was nothing apparitional simply in his humanity, in the way imagined by the ancient Gnostics. And this implies a great deal more than mere substantial, outwardly historical manifestation, reaching from the manger to the cross. It supposes necessarily the comprehension of the end of such process, in the universal movement of the process from the outset. In other words, the life of Christ in the world cannot be viewed as a real, and not merely imaginary life, if it is thought of as an external contrivance simply on the part of God, to make room for the object of his coming into the world regarded as something different from the proper actuality of the life itself; as when it is said, for example, that he must be a man, in the way of necessary preparation to take upon him the sins of men and to die thus the accursed death of the cross. His humanity could not be in this way, we may be very sure, a mere theatrical platform for what it may be supposed to have thus instrumentally accomplished in the end. Aside from all theories of the Christian redemption otherwise considered, one thing ought to be most perfectly clear; it must hold fundamentally and essentially, first of all, in the living fact of the incarnation itself; and there also, first of all, in the direct intrinsical power of this fact, as a single movement triumphantly brought to pass by the arm of our Lord himself, through the entire course of his mundane life. In the days of his flesh, it is said, through prayers and supplications, with strong crying and tears, though he were a Son, yet learned he obedience by the things which he suffered; and being thus made perfect, he became the author of eternal salvation unto all them that obey him (Heb. v. 7–9). Thus it was, and thus only, that the full conjunction of the divine and the human—the true, full mystery

of godliness, God manifest in the flesh, and so finally received up into glory (1 Tim. iii. 16)—became complete in his person; constituting at the same time his complete, ultimate qualification for the work of our human redemption; not any one part of it simply, but the whole of it, according to his own grand word just before his final glorification: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me" (John xii. 31, 32). Thus the realness of the new creation in our Lord Jesus Christ is preserved, over against all mere notional abstraction. His life, the wholeness of his incarnation, enters into it, from first to last, not as outward mechanism but as inwardly living and continuous organism. A sublime oratorio of the Messiah, in very truth, rising high above all the music of the spheres, echoed perpetually in the Apostles' Creed, and sounding through the ages in those words of the old Ambrosian hymn: "Thou art the King of glory, O Christ; thou art the everlasting Son of the Father. When thou tookest upon thee to deliver man, thou didst humble thyself to be born of the Virgin. When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers."

With this progressive movement now of our Lord's theanthropic life, we say, falls in correspondingly the order of the consecutive Epiphany Sundays in the movement of the church year. They form, as it were, a general reproduction of it in the worship of the church, not so much chronologically as ideally and spiritually. They give us its temporal facts translated into their proper eternal sense, the language of earth raised into the language of heaven. The one thought of the Epiphany is of course throughout, the manifestation or showing forth of our Saviour's glory, which was to be at the same time the glory of his kingdom. That could not be in the way of mere outward demonstration, such as might be demanded by the merely natural mind. It must be from within his own person; but in this view again not thaumaturgic in any sense, not as by stroke of magic doing violence to the constitution of the

world in its natural character and form; for how, in that case, could the coming of Christ into the world be itself anything better than a magical figment? The verification of his presence, then, must be through evidence from beyond himself, as well as through evidence from within himself; while still, however, in the nature of the case, these two sorts of evidence can never be rightly thought of as co-ordinate or reciprocally independent. The inward as related to the outward is in fact central, while the outward is at best peripheral only and circumstantial, and must ever owe any force it may have to the power of the inward living in it actually as the soul lives in the body. But in full analogy again with the universal law of life in the world, that which is first in order of being here, as elsewhere, is not at once that which *appears* first in the order of actual historical existence. Hence the movement of Christ's manifestation begins with the outward wonders that attend his supernatural birth, things far off in one view from the glory that lay as yet concealed in his own person. That is as the case should be, to herald such an advent. But it was the power of the advent itself which gave these wonders in the end all their significance; and as the mystery goes forward accordingly, it is found more and more that the manifestation of Christ and his kingdom in the world must be regarded as being from the beginning, through all signs and wonders, purely and strictly his own *self-manifestation*. "The Word was made flesh," says the Apostle, "and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." It was a self-evidencing vision for all who received power to become the sons of God by believing on his name. So it was then, and so it is now; and so will it be to the end of time. How else could he say: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life!"

The Epiphany season opens with the visit of the wise men from the east to Jerusalem, who came guided by a star to do homage to him that was born King of the Jews—an event,

that looked forward prophetically to the bringing of the Gentiles into his kingdom. It is as it were the lifting of the curtain before a vision of the Saviour's glory, which is felt to be in the highest degree impressive and grand; but the vision has to do mainly with what appeals to us as the outward show of the heavenly things of the Gospel—seen in the distance and seen obscurely—rather than as the very presence of these things themselves seen in their own proper form. Only as we come to read the star by the light of what comes after it in our Lord's life, can it be said to have any office for us really in the way of showing forth his glory.

The first Sunday after the Epiphany brings before us the boyhood of Christ, on the occasion of that memorable epoch in the unfolding of his divine-human life, when he was found by his parents "in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions; so that all who heard him "were astonished at his understanding and answers." An occasion, whose full significance is intimated more particularly by his answer to the precipitate rebuke of his mother: "How is it that ye sought me? wist ye not that I must be about my Father's business?" To some this may appear a falling away from the celestial distinction which attended his birth; but it is in fact a vast advance on that, just because the distinction which was before outward and relatively remote, now begins to come into view as something inward and personal with the Lord himself. We are met in the case with an awakening glimpse of his Messianic glory, as it had begun already to dawn upon his own mind; through this, in long vista, the glories of his coming spiritual kingdom rise more or less obscurely into view; and more and more we find ourselves in deep sympathy with the Virgin mother, of whom it is said that "she kept all these things and pondered them in her heart."

Far in advance of this manifestation again is the view we have of the same Christ in the second Epiphany Sunday, where at the opening of his public ministry, after full both inward and outward preparation for its mighty task, he comes before

us in the miracle of turning water into wine at the marriage in Cana of Galilee. This is brought forward purposely in the evangelical history to show how his miracles universally are to be regarded. They are in no case wonder-works simply, exhibited as outward evidence of his divine mission, in the sense of the Jewish question, "What sign shewest thou that we may see, and believe thee? what dost thou work?" In difference from this, they are to be considered as but the outgoing expression of his own interior life, revealing itself in natural forms answerable to its higher presence and power. They are not the natural affecting mastery over the spiritual, as in the case of magic, but the spiritual using the natural in its own superior service according to the universal order of God's creation. The miracles of Christ thus are all primarily spiritual. The testimony of Jesus and his kingdom is in them directly and immediately as their living spirit or soul, just as it is declared to be in his word universally. For with him word and work are in truth one. So his miracles are parables always, or oracles of the divine; and his parables are always miracles also, or sacraments of the divine. Both miracles and parables, with him, are in this sense revelations of his personal glory from within himself, epiphanies of his power and majesty shining out from the inmost sanctuary of his own heavenly life. And just here it is that the miracle of Cana in Galilee, in particular, is found to have its proper significance in the progress of the Epiphany season. It opens the way for all following miracles in our Lord's ministry; and is so ordered in all its circumstances as to bring into view mystically the true interior of his life, as infinitely more than human, beyond all previous manifestations. Profoundly significant in this respect is the new rebuke to his mother, compared with the lighter rebuke in the temple eighteen years before, implying as it does unquestionably her full exclusion now from all participation in his true theanthropic being and work. Well may it be said of the whole occasion, therefore, with pregnant emphasis: "This beginning of miracles did Jesus in Cana of Galilee, and MANIFESTED FORTH HIS GLORY; and his disciples believed on him."

The third and fourth Epiphany Sundays carry out this manifestation by the recital of new miracles; in the case of which again, then, all turns on their spiritual relation to Christ and his kingdom, in the mystical view just explained, and not at all on their simply external form. So regarded, they are not repetitions merely; they give us, in the way of general example, what we may call progressive revealings of the glory of Christ reaching onward continually toward its full end. And so it is also with the fifth Sunday, where the parable of the wheat and the tares, under the like inward view, brings home to our faith still more closely what must be regarded here as the ultimate aim and scope of all true Christian worship.

Our Lord's transfiguration, as we have it celebrated in the sixth Sunday after the Epiphany, is the movement in question conducted finally to this grand conclusion. Not, of course, the movement of Christ's actual life in the world, brought to its close in his full glorification; but the prefiguration of that, as it has entered into the mind of the Church from the beginning in the idea of the church year.

The life of Christ was full of such prefiguration from the beginning, and especially so after he entered on his public ministry. The glory as of the only begotten of the Father, may be said to have shone forth from him, in a certain measure, all the time. As we have just seen, a progressive epiphany in this respect, runs through all the days of his flesh, brightening continually more and more toward the perfect light of heaven. But in the vision of the transfiguration, we have toward the last a very sunburst, as it were, from the midst of heaven itself, outshining all previous manifestations, and plainly ordered and intended by our blessed Lord himself to be their crowning culmination—the palpable never to be forgotten legacy of his coming glory, we may say, before "his decease which he should accomplish at Jerusalem." It is for us thus the supreme epiphany, the miracle of all miracles, foreshadowing directly the great fact of the resurrection, and the return of the risen Redeemer to the glory which he had with the Father before the world was.

To understand that such was, in fact, the object and meaning of this revelation "in the holy mount," we need only to consider the occasion in right connection with what goes before it in the evangelical record. It is admitted on all hands that Peter's memorable confession, as we have it in the sixteenth chapter of St. Matthew's Gospel, constitutes a most important height of observation, for taking in the true sense of Christianity. "Whom do men say," it was asked, "that I the son of man am?" Answer: "Some say, John the Baptist; some Elias; and others, Jeremias, or one of the prophets." Question: "But whom say ye that I am?" Simon Peter answered and said: "Thou art the Christ, the Son of the living God." For the traditional Christian faith there seems to be nothing particularly great in that. Outwardly taken, the confession sounds but as the common first element of a child's catechism. Yet see to what startling height it at once rises before the inward gaze of our Lord. "Blessed art thou Simon Barjona," he says, "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Here is something surely that may well challenge our most earnest attention. What does it mean?

It means immediately the boundless difference there is between knowing and being, between thinking and actual life, in the kingdom of God. It seems strange there should ever be, with our rational nature, any confusion of things which, however intimately related, are yet so plainly separate and distinct; strange especially, that we should be in any danger of inverting the plain order of their relation, so far as to make the idea of knowing and understanding first in order, and the idea of actual being and life wholly secondary. In our merely natural life we are protected from such error by our bodily senses. But with our higher spiritual life, by reason of the derangement which has come upon us through the fall, the case is altogether different. Here in very truth we are continually in danger of this very hallucination; just because we are all the time prone to subordinate the spiritual to the natural, as something that is

to be mastered in such view from the side of our simply natural existence; and need in reality a divine regeneration, whereby the spiritual shall flow into us from its own higher sphere in God, that we may be capable at all of receiving into ourselves its actual being and life, as we take in through our bodily senses the things of the natural world. Hence our universal tendency to substitute, in religion, the office of the understanding for the office of the will, the function of thought for the function of love, the kingdom of God in the character primarily of doctrine and faith for the kingdom of God as essentially and inmostly "righteousness and peace and joy in the Holy Ghost." The power of seeing and owning the presence of the supernatural in Christ, not as theory or doctrine merely but as the felt reality of a new heavenly life something not conceivable apart from the influent energy of this life itself) becomes thus the necessary test of all genuine faith in Christ and of all true Christianity. And that is just what is recognized here by our Lord himself in Peter's confession, as being nothing less in fact than the breaking of the gospel itself as the light of a new creation upon his soul. It is the gospel as living reality, the kingdom of God in its substantial power and glory, apprehended first of all in the person of the Saviour himself, and by that very act of apprehension made to be in the confessing disciple at the same time as the inmost essence of his own being. This precisely is the meaning of all true faith in Christ. It is one always with its object, and draws from this at once its whole vitality and force. That, we may easily see, implies of itself something far beyond all external illumination, all teaching or science of man. It must enter the soul, not from the earthward side, but from the heavenward side of its existence. It must come, if it come at all, as a divine revelation, and this not circuitously through flesh and blood, but directly, as is here said, from the Father of our Lord himself. Well may such faith be singularized in its possessor then by the title *Blessed.* For what less is it in fact than the very stream of uncreated eternal life itself, opened into the spirit from the fountain of this life

in God? That surely is the benediction of all benedictions, without which there is no room to conceive of felicity or good for men in any other form.

And so it easily follows: "I say also unto thee"—standing in the life and power of this heaven-born confession—"that thou art Peter, and upon this ROCK I will build My Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." What this means, in the light of the context, is not rationally doubtful. Peter's name, signifying stone or rock, and expressing, according to Bible usage the general nature of the man, is here raised to its highest power, as we may say, through the exaltation by which he was made to have part, as we have now shown, in the actual spiritual life of the Lord. That was brought to pass by his faith; but there was no strength or worth in his faith itself, separately considered, which could possibly entitle him to this glorious distinction. All the blessedness there was in the faith belonged to the new order of life and power and glory, by which in its mere receptive quality it was vitalized and quickened into action from the life of the Lord himself. That only, therefore, could be the rock on which his Church or kingdom should be built: and the attribution of its properties to the man Simon Barjona, then, cannot possibly mean more than the declaration of what he had now come to be, though the actual and real coming of the Lord's kingdom into his person. Any imagination other than this, by which the rock is taken to be the man Peter himself, and the power of the keys is made to lodge itself in him, or in any other man coming after him, is simply monstrous. For the term rock or stone, in its spiritual meaning, is not at all of rare or uncertain use in the Bible. We meet with it scores of times; and all through the sacred volume from the rock in Horeb onward to the end it has but one legitimate application. It means Jehovah, the Redeemer of Israel, the Mighty One of Jacob, the Lord Jesus Christ in his Humanity; of whom it is written," "The

stone which the builders refused, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder" (Luke xx. 17, 18). Is it possible to conceive rationally of such a divine prerogative as this being passed over to any human, or even highest angelic vicegerency? We might just as well think of God's omniscience, or omnipotence, or absolute life and being in any view, thus passing over to either angel or man. Christ, the Son of God, comes before us as the fulness of the Divine in this way, being in his glorified Humanity itself, the brightness of the Father's glory, and the express image of his person (Heb. i. 3). But just for that reason he is one with the Father, and not to be sundered from him in thought even for a single moment. To see him is to see the Father. Each is absolutely and entirely in the other. That we have at once in the Old Testament declaration: "I am Jehovah; that is my Name; and my glory will I not give to another, neither my praise to graven images." Only think now, in the face of this, of a finite mortal like Peter being made to stand for the Rock of Ages, on which the Church is built, impregnable against all the assaults of hell. Is it not in truth the name and glory of Jehovah Christ given to another? Have we not in it a graven image, most palpably of man's device and art? More than a stupendous solecism! A frightful blasphemy.

Peter's good confession at this time, though genuine and of real heavenly birth, was itself relatively imperfect and unsteady, needing to be deepened by farther providential discipline and experience; and as if for the very purpose of sundering its true divine life and power from the mere human personality of the man himself, we have the notice almost immediately after of a fall from his high-toned faith again, which drew upon him that severe rebuke: "Get thee behind me, Satan! thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men."

So in every way we find on the part of our Lord from this time forth, what we may call a systematic endeavor to bring

home to the mind of his disciples, in connection with the closely approaching end of his own earthly life, the true nature of the spiritual kingdom which was to proceed from his crucified and then glorified person; the veritable kingdom of heaven, regarded as a reign of truth, righteousness and glory, having place in the most substantial way beyond the present world, and causing the things of earth to appear as nothing in its presence. The path by which he was now to pass into that glory, was the path in which also he must be followed by all who would aspire to come into the same heavenly life; and for this, involving as it did necessarily the crucifixion and giving up of the merely natural life universally as such, no simply notional or outwardly traditional sense of heavenly things, it was plain, would be found sufficient. Only the felt realness of the kingdom of heaven in its actual substance, as our Lord was himself the bearer of it in his own person (and not the teacher of it simply as something outside of himself), could in the end avail for the purpose. Hence the stress he is now heard laying particularly on the coming of his kingdom in this view, "The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." And with this fittingly falls in then the idea and purpose of his transfiguration on the mount, by which, as a display of his hidden glory, surpassing all before, full practical proof should be given of that future advent. That such was the significance of the occasion in fact, and that it was specially ordered and brought to pass by our Lord for this great end, is shown by his own reference to it here beforehand, when he says, "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom;" or as St. Mark gives it, "till they see the kingdom of God come with power."

What the transaction was intended to mean, and actually did mean in this respect, is strikingly shown by St. Peter in his second Epistle, written long after, and near the end of his own life. Exhorting those whom he addressed to use all diligence in their Christian calling, that so an entrance might be minis-

tered unto them abundantly into the everlasting kingdom of the Lord, he goes on to say: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." The Gospel in this respect was no matter of thought or speculation simply, but an overpowering substantial reality close at hand in the spiritual world, which might well cause all temporal existence to shrink before it into nothing. "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount."

It follows immediately in our English version, "We have also a *more sure word of prophecy*, whereunto ye do well that ye take heed;" which at first sight seems to weaken the force of the appeal just made to the fact of the transfiguration. But looking closely at the original text we find it to mean, "And we have the prophetical word more sure;" that is, we have thus, or hereby, the word of the Old Testament established and confirmed. A declaration, that falls in exactly with the reigning purport and scope of the transfiguration, which was to bring into vivid view, as we shall see, the relation of Christ to the Old Testament, by which each is found to be in the end the living verification of the other—according to the angelic word, The testimony of Jesus is the spirit of prophecy. So Peter understood it; and therefore it is that he thus refers to the subject in the passage before us, and follows out the reference by a corresponding intonation of what in fact the true office of the Old Testament is always with regard to this fulfillment of its own full sense at last in Christ. The prophetical word being thus confirmed and made more sure, ye do well that ye take heed to it, he says, "as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Externally considered, or regarded in their mere historical letter, the Old Testament Scriptures are indeed a dark place. Yet they have in them

all along the very life of heaven, not as something imaginary, but as light actually shining there, though the darkness itself comprehend it not. How is the dark external in such case to become lucid with what is thus its own true hidden sense? Not most assuredly by any amount of outward science (though drawn indirectly even from the matter of the Bible itself), which may be thrown upon it from the outside through grammar, lexicon or theological logic. We feel at once the utter incongruousness of any such thought as that with what the Apostle has here plainly in his mind. In his view, if the darkness of Scripture is ever to become really lucid, it can be only by the light that is actually in it shining through it from its own heavenward side; and that, as Peter well knew, could never come by human teaching (flesh and blood), but only by vital influx from the Lord himself. All depended thus on taking heed to the word itself; looking into it and continuing therein, as another Apostle puts it (Jas. i. 25); and in this way making room for it to accomplish its office of illumination in its own divine way. The way which is here grandly described in analogy with so many other passages of Scripture, by the bold language, "until the day dawn and the day-star—*φωσφόρος*, light-bearer, sun, Christ himself in and by his word—ARISE IN YOUR HEARTS."

That of course is something far other than the common view of the inspiration of the Old Testament. Hence the solemn caveat is added: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost"—literally *φερόμενοι*, not simply *moved*, but borne away, and as it were, rapt out of themselves, by the divine afflatus under which they thus came.* All can feel the dread solemnity of the theopneustic idea in this

* The same idea that we have, 1 Pet. i. 10-12; where the prophets are spoken of as not understanding their own prophecies in relation to the gospel; and as "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow."

form. It means much for our general subject; but we allow it to pass for the present without further comment.

Let us ascend now reverentially into the holy mountain, the theatre of our Lord's proleptic glorification, and gaze as we may with open face, through the evangelical narrative, on the wondrous scene which is there presented to our view. The account, having to do with mystery of the highest order belonging to the spiritual world, moves as it should, like the whole occasion itself, in a certain mystical and supernatural element throughout. We are made to feel this, if in right mind, in all its incidents and circumstances; as indeed the more we are in such right mind, we cannot help feeling the same thing in all serious study of Holy Scripture everywhere. For herein lies emphatically the inherent *sanctity* of the Word, the distinctive quality of its perpetual living derivation from God, which hallows all things belonging to it, however seemingly small, and lifts the outward natural and secular at every point into the sphere of the spiritual. So here, where it is said, "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart;" we are not to take these particulars as mere outside points, casually noted, that have no essential bearing on what follows. They form in fact the necessary spiritual portico and threshold, through which only we can pass with proper inward exaltation into the glorious temple beyond.

As we have already seen, there is an intimate connection between what was now to take place, and all that our Lord had been trying previously to impress upon his disciples with regard to his approaching death, and the true idea of his coming kingdom and glory, the account of which we have in the preceding 16th chapter of St. Matthew. At the close of the chapter we have the declaration, that some then standing in Christ's presence would not taste of death till they had seen the Son of man coming in his kingdom; and now, six days *after* this the time was come for the verification of that enigmatical word.

But why the term of just *six days* in the case? For the

reason, no doubt, that the week, with its six work days ending in the rest of the seventh day or Sabbath, as in the account we have of the creation of the world in the book of Genesis, regards spiritually always, as its primary sense, the stadium of temptation, conflict, and labor through which only our fallen human life is ever introduced into the higher state signified by the kingdom of God. With our Lord himself that higher state was gained, through vast suffering and labor, in his final glorification; and there accordingly we have the full idea of what the Sabbath means. In the supreme sense he himself is the Sabbath; and it is only in the light of that thought, that we can ever understand what the Sabbath really means in either the Old Testament or the New. All regeneration with men is an entering through toil into rest in the same view. And it is not hard to see then, how the general thought applies to the case before us; where the transfiguration of our Lord breaks in like a new creation of light and glory on the hard work-day order of the world going before it. After six days, lo! the coming of the Son of man in his kingdom.

Peter, James, and John hold the same place in the Christian Church that is attributed everywhere in the Old Testament to Reuben, Simeon, and Levi, the three firstborn sons of Jacob, in the representative Jewish Church. They stand for the cardinal forces or powers of the kingdom of God, signified in its total or whole complex by the twelve Apostles as also by the twelve Patriarchs of old; the primary essential virtues or graces of the life of God in the soul of man, we may say, without which there can be no room for the vision of the highest as revealed in our Lord's transfiguration. Hence these alone, for the Church at large, are allowed to come directly into the glory of that vision.

And so it is easy to feel now what is mystically signified by their being brought *up into an high mountain apart.* The mountain is among the oldest types of heaven; and here every word goes to assert and enhance its meaning for the soul in this view. It is high; it involves climbing and withdrawal from the world below; it stands solitary and apart, like Tabor overlook-

ing plain and sea in the far off distance. A full retreat from the whirl and noise of earth, making room as it were of itself, for meditation, and prayer, and communion with God.

And here then, as in fit sanctuary, the everlasting doors of the heavenly world flung themselves open, suddenly revealing the King in his glory. "He was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."

This we see at once was no earthly light; and no terms taken from earth to describe it, can be considered therefore more than a dim and remote approximation to its proper reality. But we must not for that reason resolve it into the character of an unthinkable abstraction. We are constantly prone to wrong the things of the spiritual world in that way, by restricting our sense of positive substance to the things of time and sense, and thus quietly remanding all beyond such outward existence to the region of sheer mentalism or the action of our own minds, something tantamount in the end to sheer non-entity. Of one thing we may be very sure, the spiritual world can never be grasped by us in its proper reality, as an attenuation simply, in any view, of the natural world. If there be any such spiritual world at all, it must be for all true thinkers a simple axiom or self-evident truth that while the two orders of existence form together one organized system (that is one divine thought), the natural or outermost side of this system can never take precedence in any way of its innermost or spiritual side; but must be ruled by this universally from within, so that everything whatever belonging to it shall bear witness correspondingly to the priority of the spiritual, as being in fact the only real substance in creation, of which the natural is but the transitory and ever changing shadow.

One of the most familiar examples of this general truth, is found in the relation of natural light to spiritual light. We cannot see this last with the bodily eye, and we are apt then to think of it as a figure of speech, a mere metaphor borrowed from the outside light of nature. There is, however, a profound feel-

ing in men, at the same time, that the case has more in it at bottom than a figure of speech; and with this feeling the Bible shows itself every where in full accord; making light always in its spiritual sense to be primary or first, and light in its natural sense something secondary—the constant production indeed of the spiritual, the reflection of it on a lower plane, and in that way not the emblem or sign of it merely for men's thought, but its very effigy as we say, for their life. Light in its natural form, flowing from the natural sun, owes all its reality, all its vitality, all its, splendor, to light in its higher spiritual form as this flows from our Lord in heaven, the Sun of righteousness, who proclaims himself in this view the LIGHT OF THE WORLD, and of whom it is here said that on the mount of transfiguration HIS FACE DID SHINE AS THE SUN. The celestial mode of being in which he appeared, transcended thus immeasurably all the qualities and conditions of his ordinary earthly life; being in no sense ghostly or spectral merely, but in all respects indeed infinitely *more* substantial, and full of positive existence, than the whole show of nature which it overpowered and displaced.

The manifestation of this most glorious spiritual light could not be made, of course, to the mere bodily sight of the disciples. Our Lord himself pronounces it a *vision;* when as they came down from the mountain, after it was over, he charged them saying, Tell the vision to no man until the Son of man be risen again from the dead. But here also we need to be on our guard, lest we fall into the error of sinking this idea far below its proper biblical sense. The idea must not be confounded with the notion of the dreaming fancy, either sleeping or waking; which would imply something less objectively real than the world with which we communicate through our bodily senses. The true idea of the vision, in its biblical sense, goes far beyond this; clearing itself altogether of our outside mundane life, and taking hold of things that belong to the spiritual world in their own actual substantiality, just as our bodily senses in their lower sphere take hold empirically of natural things. In which view, then, it is not something that falls short

of bodily sense in any respect, but a vastly superior mode of perception,—more real, more full, more vividly alive to its objects—answering in this way altogether to what we have just seen to be the positive superiority of the spiritual world itself to the natural world. This means necessarily the opening of new senses in the soul, interior to the organism of our ordinary bodily sense, and capable of piercing into mysteries that lie beyond that organism altogether.

So in answer to the prayer of the prophet Elisha, when he was surrounded by the Syrian host in Dothan, the Lord, we are told, opened the eyes of the young man with him, whose heart quailed at that outward sight, and immediately a new inward vision took its place: "he saw," it is said—saw what he had no power to see before, though it was all there; "and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi. 15–17). So it was with the beloved disciple, when he both saw and heard the wonderful things that are reported in the Apocalypse. He was "in the Spirit," he tells us; parted for the time as one dead from his outward material life, and by the touch of the Lord's hand resuscitated into a far more profound interior existence. And how then could it be otherwise in what now took place with Peter, James and John, on the holy mount, when they found themselves confronted with the full blaze of what is signified by the "Son of man coming in his kingdom." That was no terrestrial vision, and most certainly it could be seen by no terrrestrial sight. Their natural life was overpowered by it as in a swoon; they fell on their face and were sore afraid; and needed, like Daniel by the river Hiddekel (Dan. x. 8, 9, 10, 16, 18), like John in Patmos (Rev. i. 17), the touch of the Lord and his reassuring voice, to set them up again upon their feet in the unearthliness of the new state into which they had now come.

The vision, however, was not at an end, at once, in this overpowering sensible display of the personal majesty of the Son of man. It looked to far more than that in the economy of his spiritual kingdom. Along with their Master, accordingly, there

appeared unto the disciples two other men talking with him, which we are told were Moses and Elias; who also "appeared in glory, and spake of his decease which he should accomplish at Jerusalem." This, we may be very sure, is not be taken as something casual only for the heavenly occasion. It belongs to the very heart and core of its true interior sense, as no serious mind can help feeling from the very circumstantiality of the sacred narrative itself.

By general consent, Moses and Elias are acknowledged to stand here for the Old Testament Word: Moses signifying in particular the Law, and Elias the Prophets—the familiar two-fold division of the Old Testament, which is recognized by our Lord where he says, "On these two commandments hang all the law and the prophets." Plainly then one great object of the Saviour's transfiguration, perhaps, we may say, its chief object, was to set in bold relief the full meaning of his own presence in the world as the Word Incarnate, over against all that had gone before it in the way of Divine revelation; which if at all real, and not simply imaginary and fictitious, must have tended toward his advent, at every point and in every pulse of its existence, from the beginning; and which could become thus fully intelligible in the end, only through its fulfillment inwardly by his Divine Humanity, carried forward through his sufferings to its ultimate glorification in heaven.

The representatives of the Old Testament, it is said, "appeared in glory;" and it might seem at first, that this merely indicated their general spiritual state, as showing them to be in the same celestial sphere that now burst suddenly into view through the transfigured person of the Redeemer. But a moment's thought is enough to set the matter in a different light. The appearance of Moses and Elias in glory, was the effect altogether of the illumination that fell upon them from the glorified presence of the Divine Redeemer himself. The radiance that surrounded them proceeded wholly from him, and was in no sense their own except as it flowed to them from his person. So it is in truth with the universal heavenly

world. That has no subsistence outside of the Lord. He is the living spiritual Sun, to which it owes continually its whole life and being, just as the world of nature is maintained also in its lower order of existence, by the heat and light which it is made to receive continually from the material sun. In this way, he is literally in all the angels, though at the same time immeasurably above and beyond them; and the lightth at flows around them in their celestial habitations is nothing less in fact, than his divine wisdom and intelligence, reaching into them from the fullness of God himself, and causing them to "shine as the brightness of the firmament and as the stars for ever and ever."

But what it concerns us now more especially to ponder upon, is the relation which Christ is here shown to hold to the Old Testament Scriptures represented by Moses and Elias.

They form together one Divine Revelation. The Old Testament is not a body of Jewish religious knowledge, having something divine in it mixed up with a great deal that is merely human, and allowing in such view only some general and more or less accidental application to the religion of the New Testament. The two Testaments condition each other and demand each other from beginning to end. They are the execution of the same thought. They carry out the same work. They rest at last in the same glorious end. They cannot stand apart. The New fulfils the sense of the Old. Not in any external way, but inwardly and vitally. So without the Old the New must perish, as really as the Old without the New. And this being so, there is no room to think of any partial or only occasional connection binding them together. The so-called inspiration of the Old Testament amounts to nothing, if it be not the same inspiration that we have in the New; if the Word of God, as we call it in the Old Testament, be not Messianic throughout, and at every point, and thus of identical sense with its own supreme manifestation as the Word Incarnate in the New Testament.

Related in this way, however, the two Testaments are still not

co-ordinate. Historically regarded, the Old is before the New; but considered in their essential inward being, the New is immeasurably superior to the Old, being in fact first though in appearance last. The relation exactly which is brought out so strongly by the witness of the Baptist, "This was he of whom I spake, he that cometh after me is preferred before me; for he was before me" (John i. 15). The relation, we can see at once, which is signified by all the circumstances of this vision in the holy mount; where Christ appears as the central figure, with Moses and Elias in attendance upon him; irradiated by the light which fell upon them from his glorified presence, and talking with him of his kingdom; till the whole scene closes with the voice out of the cloud, "This is my beloved Son in whom I am well pleased, hear ye him."

Thus intimately conjoined in the manner we have seen, and yet at the same time clearly distinct, the relation of the two Testaments to each other, as superior and subordinate, becomes intelligible only in one way. Looking simply at the vision before us (which is only however of one sense with a thousand other inspired testimonies), we may readily see that it is nothing less than the living spirit of Christ himself, as the Word Incarnate, dwelling with perpetual inspiration in the Written Word as represented by Moses and Elias, that can make this to be at all what is signified by this vision. We see here the Old Testament interpreted in no outward or mechanical way by Christ, least of all in the way of anything like human logical exposition; but illuminated all at once, as it were, by the glory of the Lord shining into it directly from himself, and so shining forth from it again, like sunlight through an otherwise dark cloud. All this, at the same time, not the putting of a sense into the Scriptures which was not there before—as one may galvanize a dead corpse; but literally and truly the opening of the interior sense of the Scriptures as this belonged to them from their first inspiration. It is the outward Word vivified and made resplendent by its own original meaning, through the life of the Incarnate Word entering it and finding there its proper

home. It brings before us thus the only true idea of the distinction between the outward sense of Scripture and its inward sense; what St. Paul calls the letter of the Bible, which by itself is dead, and the spirit of the Bible, which causes the letter to live, and gives it power also to make alive. The universal inward sense of the Old Testament is Christ, his work of redemption, and his everlasting kingdom; and that sense, not as theory or doctrine merely, but as positively divine life, must animate and actuate its outward sense everywhere in the most immediate and direct manner, if this is ever to have in it anywhere the power that of right belongs to it as the Word of God. The relation between the two senses in this order, is as close as that between soul and body in our common human life; as we have had occasion to say often before, and have been at some pains to show more particularly in our articles on the Testimony of Jesus and the Spirit of Prophecy.

But there is still another lesson—the fourth in order—to be drawn from the vision of our Lord's transfiguration; a lesson more difficult, we fear, for most of us to learn effectually, than any yet mentioned; and that is the place that rightfully belongs to the Written Word, outwardly considered, as being the only medium of any real communication on the part of man with the Incarnate Word. Moses and Elias, in the presence of the glorified Christ, shrink in one view into utter insignificance, for they are nothing apart from his central superiority; but they are not there to be reduced to nothing—just the reverse; they are there to have honor put upon them by their being made to appear, through his heavenly illumination, as standing immediately between mankind and himself, and thus making room for their approach into his presence. As Peter, James and John represent in this way the subjective conditions by which only men are qualified and enabled to see the glory of the Lord in his Word, so on the other hand Moses and Elias represent what must be considered as the objective need of the Word itself for this purpose. We deceive ourselves when we think of looking to the Lord, or seeing his glory, or hear-

ing his voice, without the mediation and ministry of his Word. It is an enormous blunder especially, to think that the New Testament, regarded as a more spiritual revelation, may enable us to communicate with the Lord in this way, without the help, or it may be in the utter neglect of the Old Testament. So divorced and sundered from the Old Testament, what men may call their New Testament belief is sure to run at last into spiritualistic unreality, if not into downright denial of Christ. "If men believe not Moses and the prophets, neither will they believe, though one rose from the dead." There is in this view something fearfully startling and solemn in the closing words of the Old Testament: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. iv. 4–6). This looks directly to the advent of our Lord Jesus Christ, which as the shining fulfilment of both Moses and Elias was to have through them at the same time its own most shining verification.

It is charged upon the Jews accordingly that their want of power to receive Christ, lay wholly in their want of power to understand their own Scriptures. In rejecting him they rejected them, and so rejected God himself. "Ye have not his word abiding in you," it was said unto them; "for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come unto me, that ye might have life.—But I know you, that ye have not the love of God in you.—Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings how shall ye believe my words?"—(John v. 38–47).

And so, on the other hand also, nothing can be more plain

than the teaching of Christ in the New Testament, with regard to this reciprocity of witnessing illumination between himself and his word, in the case of all his true followers. "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."—(John viii. 31–32). "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.—If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.—The word which ye hear is not mine, but the Father's which sent me." (John xiv. 21-24). To restrict this to any particular directions or instructions of Christ, considered externally and apart from the Divine Word at large, is frivolous and profane. His sayings and doings throughout are of force only as they are comprehended in the bosom of that Word, which must be regarded as one and entire from the beginning. How else could he say, "the word which ye hear is not mine, but the Father's that sent me;" language that refers itself at once to the universal Word of the Old Testament, which he came into the world as the SENT OF GOD, to actualize and fulfill.

And to make the matter still more plain, what he says of his own earthly ministry in this view, he is most careful to extend also to the ministry of the Holy Ghost, which was to follow his ascension into heaven, and which in that view is the full fruit of his glorification in the Church. Freedom and enlargement are properly considered to be the grand distinction of this ministration, and there has been a wide disposition in the Christian world accordingly, to make it independent of all rule or measure from beyond itself. As if that indeed were just what is meant by the mystical declaration: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth." But how much pains our Lord takes to teach the exact contrary of this. In the first place, the Spirit cannot go beyond Christ

himself, or the revelation of the Father in the Son. He is the outgoing efflux of the Son, even as the Son is the express image or very effigy of the Father. "He shall glorify me," Christ says; "for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore, said I that he shall take of mine, and shall show it unto you." And thus then, in the second place, the Spirit cannot go beyond the Written Word; for that, as we now see, is the norm and measure of God's presence among men from the beginning, and the very medium of his living communication with them to the end of time. And therefore it is said, "When he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not *speak of himself;* but whatever he *shall hear*, that shall he speak; and he will show you things to come." How, or whence, this hearing that must govern the speaking of the Spirit? The question admits of but one rational answer. Only in and by the Word, made luminous more and more from within itself, through the light of the Lord's glorified life shining into it, and thus bringing into view its true inspired sense. Christ, first of all, is his own witness or testimony; this testimony goes forth from him as his voice or word, forming the living spirit or true inspiration of the Bible; when it is said of the Holy Ghost, therefore, "He shall testify of me," it must mean that he will cause the voice of Christ to be heard as it dwells already in his Word. How else, we may well ask, should he be the *Spirit of truth*, as he is called, proceeding from the Father *through* the Son?

The signification of the vision, as thus far explained, comes to its full overwhelming expression in what follows; namely, the bright overshadowing cloud, and the voice out of the cloud: "This is my beloved Son in whom I am well pleased; hear ye him."

If there be plainly a standing spiritual sense for light in the Bible, it is no less plain that there is such a sense there also for *cloud;* not just in the way of metaphor or outward comparison in either case, but from real inherent correspondence

of the natural with the spiritual in both cases. Thus, all through the Old Testament, Jehovah is spoken of as appearing in cloud; clouds and darkness are said to be round about him; clouds are under his feet; he rideth upon the swift cloud. His bow is in the cloud as a token of his covenant after the deluge (Gen. ix. 13). He went before Israel out of Egypt in a pillar of cloud to lead them the way (Ex. xiii. 21). Out of this cloud and its fire, he looked forth and troubled the Egyptian host (Ex. xiv. 24). His glory appeared in and through the cloud again, before the giving of the manna, in the wilderness between Elim and Sinai (Ex. xvi. 10). So at the foot of Sinai it was said: "Lo I come unto thee in a thick cloud" (Ex. xix. 9). Afterward, also when Moses was called up into the mountain, a cloud covered it, and the glory of the Lord in the cloud abode upon it for six days; the sight of the glory being in the eyes of the children of Israel like devouring fire on the top of the mount. And Moses, it is said, "went into the midst of the cloud, and got him up into the mount," and continued there forty days and forty nights (Ex. xxiv. 15–18). So after this again, in answer to his prayer, "I beseech thee show me thy glory," the Lord descended in the cloud, and stood with him on mount Sinai, and proclaimed before him the name of the Lord (Ex. xxxiv. 5). And when the tabernacle finally was set up and anointed, with its boundless wealth of scriptural meaning, who must not feel the overwhelming grandeur of the words that follow: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys; but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, within the sight of all the house of Israel, throughout all their journeys" (Ex.

xl. 34–38). At the dedication of the temple, which afterward took the place of the tabernacle, we meet again the same supernatural appearance; "the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord" (1 Kings viii. 10–11). In Ezekiel's vision by the river Chebar, the Lord appeared in the likeness of a man, on a throne surrounded with brightness as of fire, having "the appearance of the bow that is in the cloud in the day of rain;" a manifestation of "the glory of the Lord," as it is called, which caused the prophet to fall upon his face, till he was raised up again through new life entering him from the Lord's voice (Ezekiel i. 26, 27, 28; iii. 23). Again being transported in vision to Jerusalem, he sees there the same glory of the God of Israel over the threshold of the temple; "and the house was filled with the cloud; and the court was full of the brightness of the Lord's glory" (Ezekiel x. 4–18; xi. 22–23). In his delineation of the new temple shown to him in later vision, the glory of the Lord is to be understood in the same way, though no direct mention is made of its enshrining cloud. Nothing can be more beautiful or transporting, in its spiritual sense, than the terms in which it is described. "Afterward he brought me to the gate, even the gate that looketh toward the EAST: And behold, the glory of the God of Israel came from the way of the EAST, and his voice was like the noise of many waters; and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by way of the gate whose prospect is toward the EAST. So the Spirit took me up, and brought me into the inner court; and behold the glory of the Lord filled the house" (xliii. 1–5). Ezekiel's "likeness of the appearance of a man," the God of Israel, comes before us again in the book of Daniel, as the Son of man, under the same view of

glory and cloud; where it is said, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (vii. 13–14). In Christ's ascension, or taking up into glory, a cloud received him out of sight (Acts i. 9). And so of his coming again it is said, that it shall be in the clouds of heaven with power and great glory" (Matt. xxiv. 30). In the Apocalypse, a mighty angel—no other, plainly, than the Son of man himself—is seen coming down from heaven clothed with a cloud; having a rainbow upon his head; his face as it were the sun, and his feet as pillars of fire (x. 1). The two slain witnesses raised into new life by the Spirit of life from God, ascend up to heaven in a cloud (xi. 12.) And once more the Old Testament vision rises before us in new form: "I looked and behold a white cloud and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle" (xiv. 14).

Only the most obtuse naturalism, surely, can fail to see in all this something more than the vague generality of common metaphorical human speech. There is too much of it by far for that; and by far too much uniformity and continuity of plainly mystical rather than logical thought-texture in it, extending through the entire Word of God; to say nothing of what is due to the idea of God's inspiration, which alone makes the Bible to be his Word.

For what we have to look at in the case, we see at once, is not just the ever recurring image of the cloud, but this, in conjunction with what seems to be at first view its immediate opposite, namely, the glory of the Lord represented as brightness and light. The cloud, in its spiritual meaning, becomes intelligible only by our knowing what the light of this glory means,

which the cloud serves to modify and temper in various ways and degrees. Careless readers of the Word of God have no idea, to what extent it has to do with the term glory in such divine sense. In the view of the Bible, indeed, all that can be rightly considered glory in the world, refers itself to the glory of the Lord as its origin and source; just as all truth, righteousness, holiness and felicity, with men or angels, refer themselves to him in the same way. In the supreme sense he is all these in virtue of the union of his Humanity in full with his Divinity, which is called therefore his glorification or entering into glory. Whatever there may be of glory under any lower view, in the general kingdom of God, in the church on earth, or in any regenerated man, is but the fruit of our Lord's glorification, and its more or less remote type. In all these derivations, accordingly, it carries with it the essential quality of its source, and is thus, in all Christian doctrine, worship, and life, strictly and truly, the glory of the Lord, wherever it appears.

We can easily see, in this way, what the idea involves. It is immediately one with truth; answering thus to what this is as spiritual or heavenly light. But it is such truth or light, not as cold intellectual abstraction, but as having in it the essential being of God as love and actual life. Just here we reach the radical conception of all truth, in its real and not merely notional derivation forever from this fountain of life in God; in whose light only, thus received, it is possible for men or angels to see light. The glory of the Lord, in this way, is the real outgoing of his Divine-Human life; which we see at once again to be one with his word or speech, as this comes before us in creation, and is not to be sundered of course from the inspiration of the Bible, if that be anything more than a theological fiction. Such word or speech of God in Christ can never cease to be living, and must have the glory of the Lord interiorly in itself, and not simply as a halo of respect thrown around it from the outside. Thus living, working, and shining, the glory of God shows itself one also with his strength and power; on which account, he is spoken of as coming in his kingdom with

power and great glory; while his word is likened to thunders and many waters, and declared to be powerful and full of majesty. Still another attribute of the most far-reaching significance, is comprehended in the glory of the Lord as now described; and that is the idea of sanctity or holiness, which also belongs primarily only to the Lord himself, and then extends itself from Him again to all persons and things belonging to his kingdom, in broad distinction from all that lies outside of his kingdom, in a way which it has not been found easy always either to understand or explain. Holiness is not just truth in its character of thought, the common notion of truth among men; for in that view it is possible, as we know, to hold the most sacred truths of the Bible itself in unrighteousness. But truth so held is never more than the outward show of truth. It has in it no life, and therefore no reality. To live at all, and in that way to be truth, it must have being and life breathed into it, in the way we have seen, directly from the life of the Lord himself. And just that quality of direct inward derivation from the Divine life dwelling in the Lord, we now say, is the root signification of what we are to understand by holiness in the universal sense of the Scriptures. It is one then with truth, one with God's Word, one with the testimony of his Spirit in the Word; all flowing together to round out and complete the glorious majesty of the Lord and his kingdom.

Applying now all that has been said of the biblical use of these terms, cloud and glory, to the scene on the mount of transfiguration, there can be no doubt whatever but that they are to be interpreted here in analogy with this usage, and that it is not therefore by mere casual circumstance that we find them brought together, as they are, in the general picture of the vision. They must be interpreted moreover by the sense and scope of the vision as a whole. Moses and Elias, with the central presence of the Lord, the glorious majesty of his appearance, the enveloping cloud, and the voice out of the cloud, all go to form one divine tableau; and the meaning of the tableau would seem to be not hard to find. The key to it is the

relation of Christ to the Word of God represented by Moses and Elias; the testimony of Jesus Christ, the living power of his advent into the world as the King of Truth, now nearing its effulgent completion through his decease to be accomplished at Jerusalem; this regarded as the living spirit of all prophecy going before in the Old Testament, apart from which no part of the Old Testament can be counted otherwise than dead. That clearly is what the vision in its wholeness means. The cloud thus is the natural side of divine revelation, the side which it turns immediately toward the outward world in our present state; while the glory of the Lord in it is its interior spiritual side, or the side by which it looks directly toward heaven and the true life of the soul in the heavenly world.

Why the Word of God should be of such double nature, it is not necessary now more particularly to inquire. Enough that we know the fact; which in one way or another the Church has always acknowledged. It agrees with the connexion there is between soul and body in our ordinary human life; as well as with the conjunction of spiritual and natural universally in the constitution of the world at large. And it needs no argument to show, how this distinction of inward and outward must govern the true and only right sense of things wherever it prevails. Each side of the relation needs the other; just as form needs essence, to be real, and essence at the same time needs form, to come into the light of actual existence. But the essential and inward, nevertheless, must everywhere rule the formal and outward, as the soul rules the body. So the spirit of prophecy, which is universally the living self-testimony of Jesus Christ, must rule everywhere the outward letter of prophecy. And it cannot do this from the outside; it must do it from the inside; that is, from the theopneustic side, which lies not toward the world but toward heaven, where only all prophecy of Scripture "ceases to be of any private interpretation," and becomes in truth the voice of holy men of God speaking "as they were moved by the Holy Ghost" (2 Pet. i. 20, 21). Without this, the outward sense of Scripture is but as a dark

cloud, a ministration of blindness and condemnation as St. Paul calls it; whilst with it, on the contrary, it is a cloud made bright and glorious (a very iris, it may be, of all celestial colors) by the sun of righteousness, shining into it, through it, and from it, with endless variegation of spiritual interest and delight (2 Cor. iii. 7—18).

That, in the end, is the true coming of the Lord and his kingdom into the souls of all his people; something immeasurably beyond all that is borrowed from the imagery of the natural world to describe it, when he is spoken of as coming in the visible clouds with power and great glory. It is the fulfilment of the promise: "The Lord," it is said, "will create upon every place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for on all the glory there shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain" (Is. iv. 5, 6). Then it is, as light breaks upon the awakened soul from the orient of this blessed advent, that the oracle begins to be heard and understood: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall ARISE upon thee, and his GLORY shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Is. lx. 1—3).

The promulgation of the law or word of God, in the midst of cloud and splendor, from mount Sinai; the cloud covering the tabernacle and the glory of the Lord filling it from within; the precious stones of the urim and thummim, representing all divine truth, but this only as translucent media for interior heavenly light; the entire Jewish ritual, magnificent in its spiritual signification, but in its mere outward letter, spiritless and dead; the rainbow, pictured like fire on its cloud, round about the cherubim in Ezekiel's vision; all these, and any amount of lesson and parable besides in the Old Testament (where the eye is

not wanting to see or the ear to hear), join together in illustrating and enforcing the same great truth. The truth, namely, that the Word of God is in its own miraculous constitution the medium and the only medium of direct communication with heaven; that it carries a divine life, for this purpose, in its own bosom; that it can be understood, therefore, only as it is illuminated in its outward letter by the light of this interior life shining from within; and that the whole sense and power of what it is in such view meets us fully only in our Lord's glorious Humanity as it is exhibited to us on the mount of transfiguration. That is what the whole vision means. And that is what the voice out of the cloud means, at once ratifying the vision and bringing it to a close: "This is my beloved Son, in whom I am well pleased; hear ye him!" It makes the Son to be one with the Father; sets him as king upon his holy hill of Zion; clothes him with incomparable majesty and glory; and shows the universal kingdom of God, through all ages and dispensations, bowing in willing homage at his feet.

And how expressive then the words that follow, when all was over and the disciples found themselves once more back again in their natural life. "When they had lifted up their eyes," it is said, "they saw no man, SAVE JESUS ONLY. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen from the dead." To which St. Mark adds: "They kept that saying with themselves, questioning one with another what the rising from the dead should mean."

Our Lord Jesus Christ, the glorified SON OF MAN, as we have seen him in this vision, stands not only supreme but absolutely sole and one in his kingdom. It is his own work, his own battle, his own victory, from beginning to end. That is what the language ascribed to him by the prophet means: "The day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury upheld me"

(Is. lxiii. 45). It is no flourish of speech simply, when he says: "All power is given unto me in heaven and in earth." He is the firstborn of the new creation, as of the old, its alpha and omega, its beginning and its end. The fulness and all-sufficiency of what he is for it, in this view, goes far beyond all that is commonly imagined. He is not only the centre of his kingdom, but the wholeness of it in all its parts. This not in any mechanical outward sense; but in the sense of vital organism, the only sense in which the conception can have in it reality or force. It is the relation then of the head to the body; where the life of the head, as we know, runs all through the body, and is felt in every nerve and fibre and vein. It is the relation of the vine to its branches; of which our Lord himself says: "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me" (John xv. 4). "In him," says St. Paul, "dwelleth all the fulness of the Godhead bodily; and ye are COMPLETE in him, which is the head of all principality and power" (Col. ii. 9, 10). "He is made of God unto us wisdom, and righteousness, and sanctification, and redemption;" all this, most assuredly, not through the wretched fiction of any merely outside imputation, but by inward living communication of his own life; that, according as it is written, "He that glorieth let him glory in the Lord" (1 Cor. i. 30, 31).

This is the one great theme of the Apocalypse, the song of Moses and the Lamb as it is heard forever in the heavenly world. "I beheld," says the seer of Patmos, "and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the

four and twenty elders fell down and worshipped him that liveth for ever and ever" (Rev. xi. 14).

Christ all in all in his kingdom; angels and men, considered in themselves, nothing. Who, it may be asked, does not know that? It is a first element in our Christian faith, taught in all evangelical catechisms, and preached in all evangelical pulpits. But, alas, how few are able to receive it in its proper sense. It is one of those bed-ridden truths, so named by Coleridge, that lie in the souls of men for the most part shorn of all power through sheer familiarity; the inward awakening of which then, when it does come by the voice of the Son of God, is felt as nothing less than a resurrection from the dead.

Even those who affect the highest theological orthodoxy on the subject of man's utter inability to think, or to will, or to do anything of himself, in the work of his own salvation, and thus take special credit to themselves for their favorite shibboleth of *free grace*, as they call it, may easily be seen as a general thing untrue to their own theory in different ways; but especially by this, that what they think to have received into themselves as such grace or free gift of God (through particular election it may be, and particular redemption) they feel authorized to regard afterward as their own, using it and handling it with the feeling of such personal self-appropriation, though as they say in the service of God and his kingdom. That at once, as all who think can easily see, turns their whole righteousness into Pharisaic mechanism and self-merit; and is such a dead fly in the ointment of the apothecary as must cause the whole of it to become a stinking savor.

Just here it is that the full difficulty of the true evangelical idea of free grace, in distinction from all such clock-work righteousness, comes fairly into view. It is comparatively easy to say, for example, that faith is the gift of God, if it mean simply that our natural power, apart from the Holy Ghost, cannot produce it. But to understand, to acknowledge, and to see inwardly in our souls, that the gift can enter into us only in the way of actual life from the Lord; and yet, farther, that

having so entered into us it is still no property of our own selfhood separately taken—not this even for a single moment—but the continuous inflowing of the same living gift as at the first, in full analogy with the life of the vine in its branches; to own this, we say, and to see it is something which is not easy, but exceedingly hard. But Christ all in all, for the Christian salvation, and man nothing, can mean nothing less than such absolute comprehension of the life of the Church, and the life of every true believer, in the life of him who in this and no other way is the head of the Church. And what we have now said of faith in that view, holds good necessarily also of all else belonging to the Christian life; which just for this reason has been aptly called the life of God in the soul of man. Here it is that we reach the inmost touchstone of that life; of which our Saviour says: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God"—meaning by a rich man, one whose life turns in any way on the hinge of his own selfhood. To the carnal mind such abnegation of the selfhood seems indeed impossible, and at the same time morally suicidal, and hence the question, "Who then can be saved?" To which, however, the Gospel has but one answer, "With man it is impossible, but not with God; for with God all things are possible." It is after all the only way in which it is possible to conceive rationally of a true Divine government in God's universe. It is thus that his will is done by the angels in heaven; and the end of all doctrine and worship in the Church is, that it may be so done also here on earth.

The inmost stronghold perhaps of the general error we are trying to expose, comes before us where the natural self-working of man, in the matter of religion, takes upon it the form of voluntary obedience to the Word of God, through the truths of the Word itself, received into the mind as divinely true in a merely natural way. There is a difference of course between the truths of nature as they are called, and the truths of revelation. The last are nearer to the kingdom of God, and form

more immediately the door of admission into its interior life. But regarded as matter of knowledge merely, they have no more power than any other kind of mere knowledge, to induct the soul actually into this kingdom. Bible truths need to be taken into the mind in such natural way, and it belongs to all true Christian education that the outward memory should be largely stored with them, just as it needs to be stored in the same way with facts of knowledge from the world of nature. But in either case, this rightly understood is only in order that what is thus outwardly received, may enter into the service of a higher spiritual end. In such merely outward form the truths of revelation, like the truths of nature, are at best but the pabulum or food that is required for the life of God in the soul; which as such, however, has no vitality in itself, but becomes vital and thus real as food, only when it is vitalized from the life which it goes thus to nourish and support. That order we see everywhere at work in the natural world; and it is the clearest mirror we can have, to make plain to us the nature and office of truth in the spiritual world. The truths of faith here, Bible truths, are never more than approaches only to what they are in their proper interior sense (very dim and defective even at the best), until they are met from the interior spiritual side of our being with the true life of the spirit flowing into it directly from God. They must be regenerated and purified in this way from within, and thus from above, before they can have in them for the believer at all the life and power that actually belong to them in the Divine Word.

But the mystery of the new birth under any such view as this, is just as bewildering for most men now as it was for Nicodemus, when the star of Christianity first dawned upon the world; and hence we find, in all directions, an inveterate disposition still on the part of those who call themselves Christians to place the letter of God's Word above its actual interior life as now described, and to dream of bringing the sense of it in that outward way under the rule of mere human intelligence, even while professing the most unlimited obedience of faith to

its heavenly authority. This they are fain to regard in themselves indeed as the very issue of faith against science, supernaturalism against naturalism, of which we hear so much in our time; not seeing that the truths of faith received in such purely outward manner from the Bible are after all mere natural knowledge or science (not essential being and life in the soul), and in that respect not a whit better for the kingdom of God, than the truths of astronomy, chemistry, or natural history, received into the understanding in the same outward way.

We have no wish to disparage science or intelligence; just the contrary; our wish is to exalt them to honor and praise. But that can never be done, by assigning to them a primacy which is not theirs in fact. Their province is to serve, and not to rule. They become free only as they come into the freedom of God's house, and are made to drink of the "pure river of the water of life, clear as crystal, which proceeds out of the throne of God and of the Lamb" (Rev. xxii. 1). The same that Ezekiel saw in his vision of the new temple, where it is said in such glorious style, "These waters issue out toward the EAST COUNTRY, and go down into the desert, and go into the sea: which being brought forth into the sea, the WATERS SHALL BE HEALED. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, SHALL LIVE: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be HEALED; and every thing shall LIVE whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many" (Ezek. xlvii. 8–10). To the mere literalist, or the mere typologist, all this can only seem a very dark cloud, meaning but little. But only let the spiritual sense of temple, orient, water, river, sea, desert, fishers and fish, as it runs with wonderful uniformity through the whole Bible, be once fairly awake in the soul, and how then the glory of the Lord shines in and from the whole passage, suffu-

sing it with unutterable splendor and beauty! It is among the very grandest pictures of the Church of the future that is to be found in the whole Bible. It is such a glorification of the world's coming life—such prospect and promise especially of what the life of science is hereafter to become—as may well cause the heart to break forth into singing and joy; turning into shame, as it does, the insane dreams of atheistic naturalism, and revealing the true marriage of science and faith in the only form in which this can ever possibly take place.

The absolute and sole supremacy of the Lord in his kingdom; in full opposition to the idea of any power on the part of man to participate in the work of his own salvation, either directly or indirectly, except in the way of giving up his private self-hood, and finding for himself a new centre of life in the Lord! That, we say, is the great cardinal thought of the Bible, on which may be said to hang the whole significance and power of it as a Divine Revelation, from beginning to end; and without which as a key to its true inward sense, we verily believe, not a page of it can ever be rightly understood. So in Jeremiah ix. 23, 24: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth. For in these things I delight, saith the Lord." And so in a different strain the prophet Isaiah, speaking of the coming of Christ's kingdom: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD ALONE shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. And upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills, that are lifted up;

and upon every high tower, and upon every fenced wall; and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD ALONE shall be exalted in that day. And the IDOLS He shall utterly abolish" (Is. ii. 10–18). Idols here refer to no outward heathen worship as such. They are to be understood in the spiritual sense of the second commandment; and mean the molten images and graven images (produced from the fire of self-love and the lurid light of self-intelligence), which are ever ready to exalt themselves against the Lord and his Anointed in the human heart.

It would need a commentary, and indeed a very large one, upon the entire Bible, to bring into view the wealth of instruction there is in it with regard to this subject. It meets us, first of all in the Mosaic cosmogony and the creation of man. It comes before us with graphic representation in the garden of Eden, with its rivers and two trees, the serpent, the temptation, the fall, the expulsion from Paradise, the cherubim on the EAST of the garden, and the flaming sword which turned every way to keep the way of the tree of life. The story of the Noachic deluge is full of it from first to last; and so also the account given of Babel and the confusion of tongues. It enters into the universal history of the Patriarchs, and finds all manner of illustration in their relations with neighboring countries, particularly Syria, Philistia and Egypt. How much of profound, far-reaching signification in this view, is comprehended in the otherwise seemingly unmeaning oracle of old, "Out of Egypt have I called my Son." What a world of rich spiritual instruction in the story of Jacob and Esau, in the series of events which brought the Israelites into Egypt, in their condition of bondage there, in the whole manner of their deliverance from it by the mighty hand and outstretched arm of Jehovah, conducting them through the Red Sea, in the midst of great signs and wonders, to the foot of Sinai—the mount that burned with fire, and from which his voice was heard in the proclamation of the Law. But we will not pretend to quote exemplifications further, even in this

most general manner. The entire history of the Jewish nation, in the Bible, is a hidden parable of heavenly things, ordained and ordered on the part of God, for the very purpose of bringing to pass his inspired Word, as we now have it in the Bible, in such form that this should be the vehicle throughout of spiritual truths under natural cover and veil, in the most real and not any simply imaginary way; and of all the truths thus represented, that of which we have now been speaking holds everywhere the inmost and foremost place, namely, Salvation in and from the Lord alone. He is the all in all of his kingdom in heaven and of his Church on earth; and so necessarily also, to the same extent, the all in all of his own reign of truth, righteousness, and eternal life, in the soul of every one to whom he thus comes as the Lord of life and glory.

If it be thus with the outward history of the Jews, it is easy to see how the same interior sense must rule everywhere also the letter of their universal religious worship. The minute particularity with which the building of the tabernacle and the ordering of all things pertaining to it is determined at every point, according to the heavenly pattern shown in the mount, makes it certain that it must have in it throughout such spiritual meaning; and it is not possible to study any part of it seriously without feeling in it more and more, the presence of a real divine inspiration in the whole of it in this view. Without pretending to any fuller notice of the subject now, let it suffice in closing the present article, to fix attention for a moment on what is said Ex. xxx. 22–38, of the holy anointing oil and the holy incense, which are ordered after all other directions going before, for the purpose of making the mystical meaning of the whole finally full and complete.

Moses, representing the Divine Law, the Word through which God speaks to men (Ex. xxx. 22–33) must take unto him principal spices, which are specifically named: myrrh, cinnamon, calamus, and cassia, each in definite quantity and proportion, together with a certain measure of olive oil, also distinctly named; all of which were then to be compounded, after the art of the apothe-

cary, into what is called an oil of holy ointment, for its own most sacred use. Shall it be said that any of these specifications are meaningless? Not, certainly, if we have any real faith in the inspiration of the record, as being in truth God's *Word*, having in it the testimony of Jesus Christ for its living, vitalizing spirit, as the soul is in the body. The whole regards primarily, not the outward things here mentioned, but the spiritual things that correspond with them in the Lord's true tabernacle, the sanctuary of his most real presence in the souls of his people. The spices, understood in this way, signify truths; not of course truths of mere secular science in any view, nor yet Bible truths in the naked unreality of such outward knowledge; but Bible truths taken in the view of their own proper life, as something derived into them inwardly from the good, that is, from the life of the Lord here represented (according to universal Scripture usage) by the olive oil. Truths, so related to the good, appear under different forms, as more or less distant from their right centre in the good; and hence we have them represented here in four different orders—myrrh, cinnamon, calamus, and cassia; the series starting with the outermost order, the truths of mere bodily sense, and reaching in at last to the innermost order, where room is found immediately for the inflowing of the good, whose vitalizing force then extends itself to the entire process going before. By this all is made, not only living, but fragrant with the breath of heaven—the "odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

Compare Psalm xlv. 7–9: "Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the OIL OF GLADNESS above thy fellows. All thy garments smell of MYRRH, and ALOES, and CASSIA, out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among thy honorable women; upon thy right hand did stand the queen in gold of Ophir." And what a stream of light, the same general thought throws upon the true conception of all heaven-descended charity, as we have it de-

scribed in the 133d Psalm; "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

The whole composition must be by the art of the apothecary; that is, not of ordinary human thought or work; but of divine operation. Just as for the building of the tabernacle in general, we are told, Bezaleel, the son of Uri, of the *tribe of Judah*, was called by name, and filled with the Spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship; to signify the same thing, namely, the wholeness and soleness of the Lord's work, to the entire seclusion of any agency of man, as such, in all that pertains to His spiritual kingdom. The thought, that we find so tersely expressed again in what is said of the altar: "If thou wilt make me an altar of stone, thou shalt not build it of HEWN stone; for if thou lift up THY TOOL upon it, thou hast POLLUTED it" (Ex. xx. 25).

What the holy anointing oil means now, is plain enough; and it is plain enough also, why it is called holy. It represents the Divine Humanity of our Lord, the Human in him transfused and filled completely by the Divine, whereby it has become the source and effectual power of life and salvation for all who draw near to God in his name. We may call it, if we choose, the infinite righteousness and merit of our Lord; and in that view, there is no room, indeed, to conceive of righteousness or merit as belonging to men in any other form; "This is his name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS." Only we must not think of this in the way of mere abstract imputation. To be ours at all, his righteousness must reach into us as something living, and not dead. It must be in us, not merely as truth for the understanding, but as actual being for the will; and that it can never be, except through the love of the Lord, flowing into the will from the very life of the Lord himself.

Here, and nowhere short of this, we may understand what holiness means, in its Scriptural application to the kingdom of God, and all that belongs to it. It is the quality of real derivation from the Divine life, carrying along with it answerable thought and affection; in distinction from all life and existence which are not thus qualified, and so are to be considered profane. And just this quality of inward derivation from the life of the Lord it is now, we say, which we have symbolized for us in the holy anointing oil here under consideration. It is first of all the consecration of the Lord's own Humanity for his appointed work ("For their sakes I sanctify myself, that they also might be sanctified through the truth"), making him to be thus the Messiah, the Christ, the Anointed One; and then flowing from this only and wholly, the consecration of his kingdom, and all things belonging to it, to the same glorious purpose and end.

And so it follows: "Thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt SANCTIFY them that they may be *most holy:* whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office."

After what has just been said, all this needs no farther commentary; the general symbolic meaning of it at least, is too plain to be misunderstood.

What we do need, however, for the full sense of all, is to consider and lay to heart especially the solemn caution in conclusion: "Thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people."

Apply this to the spiritual signification of the holy oil, and what does it mean? Plainly, the absolute restriction of all true spiritual life with man to its proper source and fountain, the glorified Son of man, and the absolute exclusion, therefore, of all merely human co-operation in the work by which it is brought to pass. That is involved, as we have seen, in the very terms holy and most holy, used to describe the oil. They express the peculiar quality of living derivation from God. Hence it is said, "It shall be an holy anointing oil unto me throughout your generations;" as also, "It is holy, and it shall be HOLY UNTO YOU." It must not be poured then upon man's *flesh;* must not come into any communication with the natural self hood of man, which as mere flesh is only evil. And so also there must be no imitation of it; not even if this should be in the name of religion itself, and with the use apparently of the same ingredients. What is thus of man's thought and device as such can only be of man's interest and affection as such; which implies at once, determination toward self as an end, in distinction from determination toward the Lord as an end; and that is just the essence of all evil and falsehood, even though it be under the fairest semblance of truth and righteousness. Therefore the dread penalty, "Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be CUT OFF FROM HIS PEOPLE."

Following the prescription of the holy ointment, we have (Ex. xxx. 34–38) that of the holy incense; where, again, we meet the symbolism of sweet spices; not the same as before, but of like general sense, stacte, onycha, galbanum, ending inwardly in pure frankincense; all representing heavenly truths embalmed, as it were, in the fragrance of heavenly affection proceeding from the Lord. We know what incense, and the altar of incense in the holy place, properly represent; the prayers of all saints, ascending up before God through the mediation of Jesus Christ (Rev. viii. 3, 4); thought and speech, in Christian worship, made living by the breath of the Lord's love flowing into them from heaven. Such divine service can

never be produced by any human art; cannot be self-manufactured, on the side of man in any degree; but must come, if it come at all, only by the most real influx and operation of the Lord himself into the whole and every part of the service. So the Church at large teaches; but how few, alas, understand the teaching, or seriously lay it to heart.

The incense being of such most solemn sense, it is no wonder that, like the anointing oil, it also should be pronounced holy and most holy; or that we should have again the same tremendous caution uttered against the imitation of it, out of any merely self-end or self-impulse on the part of men. "It shall be unto thee," it is said, "holy for the Lord. Whosoever shall make like unto that, *to smell thereto*, shall be cut off from his people."

It is the same case, in fact, which is so graphically represented in what we read, concerning the heaven-kindled fire of God's holy altar (Lev. ix. 23, 24) and the sin of Nadab and Abihu in substituting for it their own fire (Lev. x. 1, 2, 3): "Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people: and the GLORY OF THE LORD appeared unto all the people. And there came a fire out *from before the Lord*, and consumed upon the altar the burnt offering and the fat: which, when all the people saw, they shouted and fell on their faces. And Nadab and Abihu, the sons of Aaron, took either of them his censer, put fire therein, and put incense thereon, and offered strange fire before the Lord which He commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I WILL BE SANCTIFIED IN THEM THAT COME NIGH ME, AND BEFORE ALL THE PEOPLE I WILL BE GLORIFIED. And Aaron held his peace."

J. WILLIAMSON NEVIN.

ART. IV.—GOSPEL OR FICTION?

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THE subject of Biblical criticism and of the correct interpretation of the sacred writings, has of late years received a large share of attention, and justly so. The Holy Scriptures are for us the only source of information respecting all matters concerning the invisible and eternal world. If they are to be a certain and infallible guide, it is above all things necessary, that, in the first place, the sacred text be pure and incorrupt, and that, secondly, this genuine and incorrupt text be correctly interpreted; otherwise we would be left in the greatest uncertainty just where we need most of all to be absolutely certain and unfaltering in our convictions. If Divine Revelation be falsely interpreted, if the sense we attach to its utterances be not legitimate, it were about as well for us not to have any such revelation at all. But with the absence or perversion of the Holy Scriptures, even in a partial way, our practical Christianity would be thrown into the greatest confusion, if not utterly subverted. Hence the importance of a correct text and of the legitimate exposition of the Sacred Writings.

That the tendency in the prevailing methods of Scriptural interpretation is radically wrong and unsafe, must be clear to every reflecting man. It is not possible that the almost endless diversity of religious sentiments can spring from the Holy Scriptures themselves or from their correct and legitimate interpretation. We may not be able to point out exactly where the fault lies, or to substitute another and safer method of eliciting the genuine sense and teachings of the inspired record. We may even be unable to define exactly in what the evil consists, and yet be conscious of a serious wrong somewhere. Just as our taste may detect something unnatural and highly injuri-

rious in our food, while we cannot say what that injurious element is, so our religious instinct may revolt against something foreign and perilous which enters into a certain way of handling the Sacred Scriptures. We instinctively feel that what we find in certain representations of the truth is *not* the genuine representation of the "truth as it is in Jesus."

Divine Revelation, correctly interpreted, could never give rise to such a horrible state of confusion as we now have it in the religious world. Of this we feel absolutely certain. Such spiritual monstrosities, as distinguish the present age, spring from a corrupt and corrupting fountain. This becomes perfectly clear in the light of the Saviour's rule of judgment: "By their fruits ye shall know them."

My object, however, is not to deal directly with this prevailing evil in its theoretical aspect. I wish rather to confine myself, in this paper, to the practical side of Christianity as we now have it in the world around us. It is here where our chief danger lies, and where we are more immediately concerned to have the evil exposed with a view, if possible, of coming to a more just and correct apprehension of the truth. In order to facilitate the treatment of the subject, I shall take it up under its several distinct aspects, or topical headings.

And in the first place, as to the prevailing method of preaching the Gospel. The pulpit may always be taken as a pretty correct and trustworthy indication of the sense affixed to the words of Holy Scripture—of the intellectual apprehension of the truth prevalent at any particular period of the Church's history. Two questions naturally present themselves; first, as to *what* is preached; and, secondly, as to the peculiar method or *form* of this preaching. The Gospel, in its practical aspect, should come out in the weekly pulpit ministrations in its purest and most legitimate form, both as regards matter and method. When this is not the case, its practical workings must be partial and defective, or even destructive of the very object contemplated. What, then, is the character of the pulpit ministrations—of the preaching of the present day?

It is not too much to say that a very considerable portion of the preaching of the present day, especially in our larger towns and cities, is unworthy of the name of evangelical preaching. It is a notorious fact, that, in many cases the pulpit is turned into a stage for theatrical performances. Sensational sermons, with all their painfully trifling accompaniments, have been so common, that, in many cases, they fail to attract general notice and excite any special concern in the minds of men. Only here and there, where the baldest and most senseless buffoonery is mixed up with the ostensible exhibitions of the truth, do we find that objections are seriously made to this desecration of the pulpit. The profane and trifling spirit, so often exhibited in the *style* of preaching is frequently also characteristic of the *matter* of these popular discourses. How, indeed, could a man turn the pulpit into a stage, and the preaching of the Gospel into a theatrical performance, if he had any just apprehension of the blessed Gospel of the grace of God? The existence of the one evil, is indicative of the other, also, and decisive evidence of the imperfect or rather perverse doctrinal position of the preacher—the existence of an imperfect apprehension of the Gospel itself. This unworthy use of the pulpit, besides its immediate bad effects, has a tendency so to pervert public sentiment, and to vitiate the taste of men, that eventually the genuine Gospel is no longer relished. The preaching of the Gospel must either be carried on in the sensational style or prove a practical failure. To secure an audience the speaker must metamorphose himself into a clown and his sermon into a popular speech. Can any man, in the exercise of sound reason, maintain that this popular method of conducting pulpit services is that which was pursued by our Lord and His apostles? Just imagine St. Paul, or St. Peter, or St. James delivering a discourse, which, by its comical character, should call forth a roar of laughter or be greeted with repeated and prolonged clapping of hands! The mere mention of such a bold caricature of the preaching of an apostle, is sufficient to show its absurdity, and to condemn it as utterly irreconcilable with the spirit of the Gospel.

We insist, then, that the buffoonery which characterizes so large a portion of the so-called preaching of the Gospel, is a disgrace to the age in which we live, and a most grievous slander upon the Christian religion. The vulgarity, clownishness, and heartless frivolity of this sensational preaching are fast eating out the life of the Gospel, and preparing the way for the prevalence and uncurbed sway of infidelity. The sanctuary itself is fast becoming a place of mere amusement. The house of prayer is turned into a den of thieves, where poor souls, who go there, at first at least, for spiritual food, are robbed of the bread of heaven, and sent away in a faint and famishing condition. The few and slender shreds of the Gospel that may still remain are so covered up and muffled with the tinsel of a wild and perverted imagination, that the mind, bewildered with rhetorical flourishes and blinded with the false glow of a self-invented faith, is utterly unable to see and appreciate the "truth as it is in Jesus."

This defective view of what the Holy Scriptures teach shows itself equally injurious, also, in connection with the worship of God's house. The altar is fully as important as the pulpit; and the cultivation of Christian piety is perhaps more intimately connected with the devotional part of the sanctuary services than with that which relates to doctrine. At any rate, both are essential elements in that system of means which God has ordained for the spiritual perfection of His people. The pulpit expounds the divine Word, and brings the truth to bear upon the heart and conscience of the worshiper; the altar reduces the doctrines taught from the sacred desk to Christian devotion and practical life.

Under these circumstances, therefore, the influence of a false or defective apprehension of the truth must act disastrously on the piety and practical life of the Church. Clear and full views of Gospel truth, on the other hand, must, by a kind of necessity, produce a harmonious development of the Christian life and character, and thus very materially affect the devotions of God's house. And what, now, is the prevailing characteris-

tic of the *worship* in our sanctuaries? Is it generally characterized by reverence, humility, fervor, and propriety? Do we witness any special effort on the part of our worshiping assemblies to foster by suitable posture and behaviour a spirit accordant with the solemnity of God's house and its blessed worship? Do men seek to realize the presence of the High and Holy One, and demean themselves suitably to the place and the occasion, when assembled for divine worship? If we go to any of our fashionable city churches, do we not find precisely the opposite spirit prevailing in most of them—a spirit wholly at variance with the humble and childlike spirit inculcated in the word of God, and manifested in the worship of the saints of old? Irreverence and rudeness generally distinguish our worshiping assemblies. So entirely has the spirit of childlike reverence and devotion forsaken many of our churches, that it is extremely hard to realize, in some cases, that you are in a place where God's name is recorded and where His honor dwelleth—in the place where He has promised to meet His people and bless them. Even the outward sign of reverence has in many places become a perfect stranger. To bow the knee in heartfelt penitence, or reverently stand before God in devout gratitude and solemn praise, is by many deemed a matter of no importance; and they will accordingly remain in their seats, during prayer, and frequently with the utmost indifference.

We may well ask whether such a state of things is consistent with the faithful preaching of the Gospel in its purity and power. Can we imagine, that, in a place where the pure, simple, and unadulterated word of God is preached from week to week, such perfect indifference to the proprieties of God's house and God's worship, is possible? Have we not reason to fear that the preaching which produces such unworthy fruits is at bottom false and unscriptural? The painful fact must force itself upon the mind of every careful and observant worshiper that the larger portion of those attending our fashionable churches, come there simply as to a place of amusement, or, in order to while away an hour or two, which would otherwise prove tedi-

ous to them. If they have any definite object in view when going to the sanctuary it is most likely to hear an entertaining discourse. The idea of worship—either in its united or individual form—appears never to elicit their attention.

The point we wish to make is this: the doctrines and sentiments uttered by the preacher, and through his instrumentality disseminated in a community, of necessity give tone and coloring to the devotions of the persons attending such preaching. Whatever defects are to be found in the worship of a people—if extensive and permanent—must be referred to a corresponding defect in the Gospel which is preached among them. If the preaching be of a genuine character, holding up Christ and His mediatorial life and work, the effect of that preaching also, will, be genuine and the fruits Christlike. If, on the contrary, the preaching be unscriptural and fictitious, then the effects, also, will be unscriptural and fictitious. "By their fruits ye shall know them." This rule we conceive to be equally as applicable to things as to persons; and, tried by this divine standard, the Gospel of the present day is far from bearing the test. In large sections of our country and among many of our professedly Christian people, we fail to detect the evidences of a genuine Gospel in the fruits which are produced by much of the popular preaching. The heart is not generally subdued and brought into subjection to the law of Christ, by the efforts of the pulpit, nor is the truth so felt as to kindle and foster in the bosom of the worshiper a spirit of genuine devotion.

It may be objected, that, in the nature of the case, the Gospel must, in some instances, fail to produce its legitimate fruits —that the "powers of the world to come," which are enshrined in the Gospel, cannot, by human instrumentality, be brought to bear on the hearts and consciences of men so directly and powerfully as in all cases to produce conviction of sin, to renew the heart, elevate the affections, and inspire the hearers with sentiments of pure and genuine devotion. We freely admit the force of this objection; and grant that it would be unreasonable to expect, in all cases, these excellent results of which we have

been speaking. What we insist on is—that the results of our preaching *generally* should be of the right kind, and that the last and abiding fruits of our efforts should be a spirit of devotion consonant with the elevated ideas we entertain of the Gospel of Christ. The sanctuary should be invested, in our mind, with a high degree of sanctity—the worship of the High and Holy One should fill us with a spirit of profound reverence —the prayers and praises of the worshiping assembly, especially, should enlist our warmest sympathy and engage our most earnest attention,—in short, the house of God should be to us emphatically a "house of prayer"—a place of worship.

The preaching of the Gospel of Christ, in its purity and power, always produces this result. It subdues the heart, and causes it to bow in sincere penitence and childlike reverence before the throne of God's grace. It inspires the soul of the worshiper with sentiments of tender love and gratitude, and inclines it cheerfully to unite with other souls in ascriptions of praise and thanksgiving to the Source of all good! Do we find these good results *generally* following the preaching of the Gospel of the present day? Do those who attend our places of worship appear to realize the presence of God in the sanctuary, and feel constrained to "worship the Lord in the beauty of holiness?" If not, can we imagine that the Gospel professedly preached is really the Gospel of Christ—which, according to apostolic teaching, is "the power of God and the wisdom of God?" Seeing so much spurious, or, at least, imperfect and defective fruit as the result of our modern preaching, are we not warranted to conclude that the preaching itself, if not spurious, is at least very defective and faulty?

There is still a more certain criterion whereby to test the soundness of the doctrines taught from our pulpits—that is, the relation in which this teaching stands to the sealing ordinances of the Church. The connection between the Word and the Sacraments is not accidental and outward simply, but inward and essential. There is no true Gospel without sacraments. The Word preached must be humbly and believingly received,

it is true; and upon this reception depends the salvation of the hearer; but a saving reception of the Gospel means submission to the *terms* of the Gospel. The tenor of Scriptural preaching is, in the first place, "repent and believe," and then also, with equal emphasis, "believe and be baptized." To profess repentance and faith in the Gospel message, and yet refuse to be baptized, is to treat the Gospel of Christ with contempt. And just here we are furnished with an infallible rule of judgment as applied to the preaching of the Gospel. When this latter leads to the depreciation and practical neglect of the former, we may rest assured that there is something wrong, either with the matter or manner of the preaching itself.

The Holy Sacraments are an essential part of the Gospel; and whenever they are undervalued and practically ignored, in the efforts of God's servants, the saving influence of these efforts must to a very large extent be wanting. Indeed we can hardly conceive how it is possible to accomplish any extensive and permanent good when that part of the Gospel which God has ordained for the communication and sealing of His grace and mercy is left out of our public ministrations. It was not simply faith, but "the obedience of the faith" that the Apostle preached; and that means ready and cheerful submission to the sealing ordinances, in which God signifies and seals to us His abounding grace. If, now, we apply this crucial test to the preaching of the Gospel in the present day, we are at once struck with its utter divergence from the Gospel as preached by the Lord and His holy Apostles. Already in the early part of the Saviour's ministry the Pharisees had heard "that Jesus made and baptized more disciples than John." And the very first distinctively Christian discourse was followed with the injunction to those who heard it—"repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And the penitents thus addressed did not hesitate about complying with this requisition as though it admitted of debate or were left optional with them to comply or not, as they might deem

fittest. The record is—"then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Everywhere throughout the Acts of the Apostles, it is taken for granted that all who wished to be saved must submit to this divinely ordained ordinance. So the Samaritans, who believed the preaching of Philip, "were baptized, both men and women." So the Ethiopian eunuch, on hearing and believing the discourse of the same Philip. So the persecuting Saul, now penitent, "arose, and was baptized." So, too, Cornelius, the Philippian jailor, and Lydia, with their households; and so the Ephesian brethren. The fact is, the Apostles knew of no successful preaching of the Gospel independent of the sacrament of baptism. Their message to the world at large always was—"repent and be baptized"; and to the children of the covenant—the Saints—the message was equally strong and clear in the matter of insisting on what Jesus had enjoined upon them: "This do in remembrance of me."

Does the Gospel of the present day insist with equal uniformity and earnestness on these points? Do the ministers of Christ now also require their converts, as a matter of the first importance, to observe the sealing ordinances of the Church? And where such observance is still, to some extent, insisted on, what importance is really given to these ordinances?

We deem it no offence against the law of charity to say that a large portion of the ministers of the present day could get along quite as well without Baptism and the Holy Supper as with them, and many of them greatly to their comfort and convenience. At best these ordinances are looked upon as nothing more than decent outward religious rites, by a very large proportion of the members of different churches, and this as the natural consequence of unsacramental preaching on the part of the ministry. One thing is clear, namely, that the Gospel of modern times, as extensively represented, is not the Gospel of Christ and His Apostles. St. Paul would unhesitatingly call much of our modern preaching, "another Gospel," and add in

his own peculiar way: "which is not another; but there be some that trouble you, and would pervert the gospel of Christ."

This defective method of preaching the Gospel shows itself not only in the Church and her worship, which partakes so largely of the sensational and popular elements; but it comes out, also, in the family life, and in the training of children. Where either the neglect of the sacraments or their depreciation becomes prevalent, there the proper basis for family training is wanting. Unless we believe that our children stand in the covenant, and are made partakers of the grace of life; in other words, unless we believe that by an act of God's mercy, they are in some sense regenerated and made new creatures, sacramentally, at least, we cannot have any heart to educate and bring them up in the nurture and admonition of the Lord, in the sense of the Gospel; for the education or training of an unregenerate child is virtually to bring it up as a child of the wicked one; and the idea, that to encourage any one, in such circumstances, to cherish a hope of life and salvation, would be simply to delude the poor soul, is in fact extensively prevalent among those who deny baptismal *grace* or initial regeneration to the baptized child. If the assumption is admitted to be correct, then the conclusion is certainly legitimate. It would be a most fatal delusion to encourage any one, young or old, to hope for eternal life on the ground of a simply humanistic training, or the education of an unregenerate soul. All earnest and hopeful religious training presupposes the regenerating work of the Holy Ghost. Failing to recognize the necessity of this preliminary work of the Divine Spirit, we fall hopelessly into the Pelagian heresy—the plague-spot in our popular efforts to build up the kingdom of Christ.

What, then, shall we think of the Gospel so generally preached from our modern pulpits? Shall we regard it as the genuine, pure, and unadulterated Gospel of Christ and His Apostles, or as a modern invention, a miserable fiction? A so-called Gospel, which, to a large extent, ignores the institutions of Christ—the means of grace—and frequently shows

itself destitute even of a living Christ, cannot become the regenerating power for the salvation of the world. It is powerless, even within the bosom of the Church itself, for purposes of building up and edifying the "body of Christ." Hence the want of a calm, believing, consistent Christianity—the absence of men and women, whose religious character is regularly and symmetrically developed—whose virtues stand in proper relation to each other, and shed beauty and grace over the entire life and conduct.

This defective view of the Gospel comes out, also, in connection with the exercise of Christian Discipline, whether in the congregation or in the higher judicatories and general councils of the Church. We either have no discipline at all deserving of the name, or our discipline is arbitrary and unreasonably severe and cruel. The Gospel of Christ certainly requires the exercise of discipline. Not only prophetic and priestly, but regal or judicial functions also belong to the Christian ministry. Where the Gospel is faithfully preached and the sacraments regularly administered, there the fruits of these labors will show themselves in the repentance and conversion of the ungodly; and this will necessitate their reception into the Church. The same faithful labors will, also, bring to the surface and expose the defects of careless and unworthy members, and thus render the exercise of discipline necessary in order to free the Church from these evils. But how is this discipline to be exercised, so as to maintain the honor of the Church, on the one hand, and yet do no injustice to the individual member, on the other hand? Most assuredly this is one of the most difficult and delicate duties of the ministry,—one which requires the greatest care and circumspection.

What guaranty have we that our labor in this respect is right and conducive to the edification of the Church and her members? With a correct and clear apprehension of the Gospel system—the teachings of Christ and His Apostles—we may proceed with confidence in this delicate task; for we shall then know how to temper the exercise of justice with mercy, and

thus accomplish the good contemplated in this part of the ministerial work. If, on the contrary, our apprehensions of the Gospel are one-sided and false, or even seriously defective, we are in danger of being one-sided and defective, also, in the exercise of discipline—showing ourselves either too harsh and severe, or too lenient with the delinquents. Only when we take a comprehensive view of the Gospel, and recognize the covenant relation of the members of the Church, is it that we can exercise discipline with any degree of safety. To illustrate my meaning, we will suppose a person to commit an offence, deserving of discipline, in a Church where this idea of a covenant relation is practically ignored—where the filial relation of the believer is not heartily acknowledged—and the danger will be found to consist in this—that the person, so offending, will be at once expelled from the Church, and thus put entirely beyond its beneficent jurisdiction and care. The offender, thus sundered from all spiritual influences, and given over absolutely to the evil one, will in all likelihood become desperate and reckless in his conduct. Very little hope of his future repentance and return to the Church can be entertained under these circumstances. His *one* fall has sealed his fate. Only the most powerful agencies can thenceforth bring him to repentance and a renewal of his Christian profession. On the other hand, if the believer's relation to the Church is viewed as simply outward and mechanical, then the danger is that no notice at all will be taken of his offences. Church discipline, in this case, will be wholly neglected, and the cause of Christ made to suffer in consequence of this neglect. Each of the two extremes prevents the legitimate and salutary exercise of Christian discipline. But the danger, at the present day, lies mainly on the side of a loose and inadequate apprehension of the Church of God, and the close and endearing relation which her several members sustain to each other and to their ever-living and glorious Head. Hence the danger of sinning against those for whom Christ died, by a harsh and loveless exercise of discipline when this becomes necessary. Men and women,

whose hearts are not necessarily destitute of the grace of life, are hastily expelled from the communion of the Church, and thus put hopelessly beyond the reach of her remedial agency and saving influences. Is not this to destroy, by our intemperate zeal and loveless conduct, those for whom Christ died? And will not the Church be held responsible for the defective views of the Gospel which produce these disastrous results? The Gospel of Christ is a message of glad-tidings—the outgushings of infinite mercy towards the fallen sons of men; but we substitute in its place the loveless fabrications of our own brain! When the conduct of men so entirely fails to reflect the merciful spirit of the Gospel of Christ, does not their own miserable substitute deserve to be called a fiction?

On the other hand, however, this same defective apprehension of the Gospel works disastrously, also, in an opposite direction. It fails to recognize the divine character and binding force of genuine discipline. It either hastily explains away the meaning and force of the solemn declaration: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven;" or it denies its relevancy to the subject in hand. In either case it does immense injury by weakening the power of the Church to restrain the wicked and prevent their evil ways. But, besides this, it also encourages the rash and merciless exercise of discipline already complained of in the preceding paragraph. A proper sense of the solemnity of the words of Jesus will make the officers of the Church careful and circumspect in the exercise of discipline. They will not be likely to trifle with a power so overwhelmingly solemn as that which the Saviour confers upon His servants for the saving of men's souls and not for their destruction. To hear men speak even of throwing unworthy persons "over the fence," when the subject of discipline is discussed, is shockingly profane, and abhorrent to every Christian sentiment. Such expressions reveal the secret poison that lurks in the religious views of the persons uttering them. They show very clearly that such persons have no right appre-

hension of the solemnity of Christ's words—that they fail to recognize in this declaration of Jesus a delegation of power the most important ever conveyed to man—a power which may prove either the salvation or ruin of souls, according as it is properly or improperly employed.

What we wish to impress upon our readers, is this—that the loose and unscriptural views of Church discipline in vogue, and its rash and indiscriminate exercise, is indicative of a defective view of the Gospel itself on which these errors are ostensibly based. It is very true, that, in this case as well as other instances, we must make due allowance for the natural infirmities which cleave even to the best of men. A few cases in which this power is abused, would not warrant us to draw a general conclusion against the soundness of the Gospel preached and represented by the authors of this abuse. We must discriminate between an occasional and perhaps unavoidable error and the constant and systematic abuse of what the Gospel teaches. We readily concede that "it is human to err;" and we would not violate the law of charity by harshly condemning those who may be guilty of an occasional error. And so, also, we would wish to deal charitably with that imperfect and faulty apprehension of the truth which in a measure cleaves to every one. This, however, does not require us either to sanction or even to palliate that extensive and utterly ruinous perversion of the Gospel which we have been exposing; nor should we suffer an unwarranted delicacy, to restrain and prevent us from earnestly protesting against such perversions.

There is one more point which claims attention, as illustrative of our general subject; it is the popular method of carrying on the work of saving souls. The object of preaching the Gospel, of Divine worship, of administering the Sacraments, and of the exercise of Christian discipline, is one and the same, namely, the glory of God in the salvation of souls. If this object is to be gained, the method or methods employed for its attainment must be, in spirit at least, consistent with the several items already mentioned. The preaching of the Gospel must

be Scriptural, perspicuous, and earnest,—the worship must be pure, spiritual, and elevated,—the administration of the Sacraments must be reverent, solemn, and accordant with the Divine appointment—the exercise of discipline, or Church order, whether in the reception of penitent believers, or in the exclusion of the impenitent and unbelieving, must be characterized by the utmost kindness and circumspection, as well as by the most ardent zeal and fidelity. In such form only can our labors produce beneficial and lasting results. What, then, is the character of our popular efforts for the salvation of souls, as compared with the principles already stated?

It is safe to say, that, in almost every particular, there is an irreconcilable divergence between the principles which animate the two systems—the earlier sacramental and the modern unsacramental system. This latter depends chiefly upon popular excitement and present results. Hence its love for sensational preaching and all kinds of popular expedients or pious trickery. What is desired above all things, is to get up a great and far-reaching sensation, in order to reach and get control of the masses. This cannot well be accomplished by the ordinary efforts of pastors and other laborers; hence the necessity for calling in professional revivalists from abroad. These so-called evangelists put forth all their strength in the direction of an immediate and extensive awakening. Every possible effort is made to rouse up the people and enlist their sympathy and cooperation. What the means are, which, in such efforts, require to be employed, most of us know only too well. That the Gospel, in *some* sense, is preached, cannot be denied, but that it is preached in its own legitimate form and spirit we have only too much reason to doubt. Powerful appeals are generally made to the feelings or the emotional nature, without being very particular as to what arguments and illustrations are used. Mostly, indeed, the chief dependence is placed on well-told and affecting anecdotes, frequently of the most questionable character. At the same time undue advantage is taken of the soothing and subduing power of music; and this is so arranged

as to operate in the same direction precisely as the anecdotes and the sensational sermons of which they form so important a part—their very life and soul, indeed, we may say.

In these special efforts no regard whatever is had to the previous standing of the persons addressed and urged to repentance and faith. Their covenant relation is wholly ignored, and all their previous experience discarded, except in so far as it may be in accord with the crude and ill-digested notions of the operators. That calm, childlike, consistent piety, which is the result of God's gracious operations on the youthful heart, in connection with faithful parental instruction or family training, is looked upon with the greatest suspicion, if not absolutely rejected as unworthy of confidence. What is wanted is not that silent and mysterious growth of God's kingdom in the heart, which, rooted in a sacred soil, produces "first the blade, then the ear, after that the full corn in the ear;" not this secretly growing kingdom of God is wanted, but that far more desirable invention of modern times, the religion which produces and brings to perfection, in one and the same effort, the blade, ear, and full-grown corn in the ear. Can we stand in doubt as to which of these representations of the Gospel and its saving operations, is the genuine and authentic one? And, in order to decide this question, we need not refer to the fearful irregularities which usually accompany these extra efforts. The utterly inexcusable disorders and profanity, which so frequently characterize the devotional part of these services, are a sufficient proof that they are not of a kindred spirit with that worship which is enjoined in the blessed Gospel of Christ. With such surroundings we do not learn to "worship God in the beauty of holiness."

What has been said, we think, is sufficient to show very conclusively that there is an immense difference between the modern popular Gospel, and the Gospel as preached by the blessed Redeemer and His chosen Apostles. And the difference, we think, is decidedly in favor of the original Gospel. In every particular to which attention has been directed, the modern method

of preaching the Gospel, as well as the doctrines preached, shows a deterioration in the process through which the Gospel has come down to us; and our duty evidently is—"earnestly to contend for the faith once delivered to the saints." We might go on to fortify and still further illustrate the several points here touched upon, by a reference to the defective mode of family training, and the many weak points in the manner of conducting our Sunday-schools. These defects all rest more or less directly on the one-sided modern view of the Gospel—especially of its teachings relative to the covenant established in baptism, and the incentives which it furnishes to earnest and believing family training. The baptized members of the household and of the Sunday-school should be regarded as standing in a system of grace, which, under proper care, will mould the subjects of the everlasting covenant after the image and likeness of God's dear Son. All our instructions and efforts to save these precious souls should have constant reference to this gracious state of the baptized; and our aim should be to train them up for God, for heaven, for eternal life!

From what has now been said, we see the infinite importance of having correct views of the Gospel of Christ, so that it may really and truly be to us "the power of God and the wisdom of God unto salvation." Our own eternal interests demand that we should be careful to understand the Sacred Oracles, and to treasure up in our hearts their pure and heavenly teachings. Our duty to our families, also, requires of us the most earnest and prayerful study of the Divine Word. So our obligations to the Church of God and the world at large, likewise, urge upon us the supreme importance of having correct and comprehensive views of the Holy Scriptures, in order that we may labor intelligently and with efficiency in the vineyard of the Lord. From those who profess themselves Christians, and especially those who are office-bearers in the Church of Christ, there should go forth streams of living water to "make glad the city of our God." We have no right to stand aloof from this work of "searching the Scriptures" and thus qualifying our-

selves for usefulness in the Church; and, to be really useful, we must be "mighty in the Scriptures." All that is simply and prevailingly human or earthly, whether in our persons or in our services, is "as a morning cloud, and as the early dew it goeth away." Only the Word of God, and what that Word has wrought in us and around us, is firm and stable—"living and abiding for ever."

Art. V.—FOREIGN MISSIONS

BY REV. T. S. JOHNSTON, D. D.

The Reformed Church in the United States has never had a foreign mission. This is a startling fact. There have been missionaries who labored in the foreign field, and still labor, who are enrolled among its ministers. But they have been commissioned by other organizations, and have been responsible to them, and sustained by them. They have organized churches, and preached the gospel according to our standards, and even used the Heidleburg Catechism in instructing their members, but they have not styled their churches by our name, or connected them with our ecclesiastical bodies. For a long period our church sent its contributions to the Boards to which they were attached. The results of their labors were read with interest, and many prayers ascended for their success.

This state of things did not fully satisfy the desire of the Church. It gradually entertained the idea that it was its duty to take part more directly in the conversion of the world to Christ. It felt that its resources were abundant to inaugurate and carry forward a movement in that direction. After considerable discussion of the subject, the General Synod finally instructed its Board of Foreign Missions, to select a place, and procure if possible, some one to go forth, and plant a mission in

some foreign land, that should be distinctly denominational and reformed. In accordance with this instruction the Board took advice from those who were already at work in the foreign field, and after a satisfactory interview, selected Japan as a desirable field for our Church. Other fields were placed in competition and their claims fully canvassed, but in view of all the circumstances in the case, the majority of the Board gave their preference to Japan.

The intellectual character of the people, their apparent willingness to receive Americans as teachers, and their professions of regard for our country, seemed to indicate that the door was open for us to enter. The attitude of the government at the time, toward Christian teaching also, was a powerful inducement, which had weight with the Board, and influenced its choice. This choice met with the hearty approbation of the Church, and it seemed as if the work would be speedily inaugurated. Appeals were made by circulars addressed to all the Classes, and through all the papers and periodicals published by the Church. Three years rolled away, another General Synod was convened, and the Board reported that nothing had been accomplished.

Again the General Synod elected a Board and instructed it to go forward in the work. The feeling in the Church for a foreign mission was rising higher than ever, and the decree of the General Synod was the expression of that feeling. The new Board met, organized and resolved to send a missionary to Japan. Our Republic had reached its centennial year, and the Japanese attracted considerable attention, and this increased the desire to plant our Church among them. Different Boards who had established missions in Japan, were consulted and much valuable information was obtained, and many offers of assistance in locating a suitable field were made, and much generous co-operation was promised. Appeals were again made through the press, and even personally to many, who were deemed qualified to fill the position. Special calls were extended, and an extensive correspondence carried forward. Some

did respond, but after a careful canvass, they were not accepted. The Board felt the importance of selecting the proper persons, whose qualifications would challenge the approval of the Church, and enlist its co-operation. In the opinion of the Board it should be a man upon whom the whole Church could unite, so that success would be assured. There are such in the Church, and they were personally solicited to go.

And now three more years have rolled away, and the meeting of the General Synod is at hand. And we have no names to report of any, who are willing to go and teach the nations. Is this not a sad state of affairs? It was thought advisable that still another appeal should be made, and in accordance with that expressed desire we have been prompted to prepare this article, for publication in the REVIEW. We do it the more readily because we believe it will reach through this medium a large number of those who should feel a responsibility in the matter. We believe that the Church is in earnest, and we fear that the duty is neglected, on account of false views, and specious reasoning. Too many are magnifying home missions, and ignoring the foreign mission. To place both in their proper position, and to enlist the resources of the Church for their support, is the only object we have in view. If the article shall accomplish this, we have our reward. We bespeak the careful consideration of its contents. We begin with the warrant for foreign mission work.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen," Matt. xxviii. 19, 20.

No Christian can doubt for a moment, that it is the will of God, that all the nations should be evangelized, or that itis the purpose of God, that His will in this respect shall be ultimately accomplished, or that the business of carrying out this divine will and purpose is committed to the Church. The command is specific and positive, and expressed in terms which admit of

no debate. The Church is to *go* and teach, or disciple all nations, to bring all nations, all the world, to the knowledge and obedience of Christ, to give the doctrines and the ordinances of the gospel to all the dwellers on the globe. She is to do this, to *go* and do it. The form of the commandment implies that there is to be direct purpose and concentrated effort in this work. The business is to be earnestly taken in hand, and diligently prosecuted until it is accomplished.

This shall finally be done. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi. 9. "As the waters cover the sea," as they fill its entire bed, and flow through all its channels, as they fill all the crevices of its rocks, dash against all its headlands, and overwash all the sandy margins of its shore, so the knowledge of the Lord shall be absolutely universal in the earth. "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. xxxi. 34. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and of Seba shall offer gifts. Yea, all kings shall fall down before him; all nations serve him." Ps. lxxii. 8–11. The trumpet of the seventh angel shall be sounded at last, and great voices shall be heard in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. xi. 15. These are the promises of Him, whose word is forever settled in heaven, and who is not a man that He should lie, or the son of man that He should repent. This wonderful result is to be produced by the agency of the Church. She shall obey His commandment to go forth, and disciple the nations with His truth, and attended by His power, subdue the earth and take possession of it in His name. Therefore it may be regarded as settled, that it is the will of God that all

the nations shall be evangelized; that the will of God in this respect shall eventually be done; and that it shall be done by the willing agency of the Church.

We shall assume in this article, that there is in our branch of the Reformed Church, a large number who feel but little interest in the work of foreign missions, who are deliberately of the opinion, and do not hesitate to express it, that the resources and energies of the Church, could be more profitably employed in other ways. They profess to believe in the statements of the Scriptures, but still object to the work, or at least maintain a cold indifference, and never aid in its prosecution. We could not in the limited space allotted us, reply to all the objections which have been urged against foreign missions, although it would not be a difficult task, to unveil the sophistry in which they are clothed, and show that selfishness, parsimony and unbelief are concealed beneath its folds. We shall confine our present argument to a refutation of that which is most generally presented and maintained. The ground most commonly taken is this. It is premature for the Church to engage in the work of foreign missions. That we have no right to go abroad, or to send our Christian forces into foreign lands, until we have adequately and fully met the religious wants of our own country. It is urged not only that the home work should take precedence of the work abroad, but that until the home work is fully done, it should be absolutely exclusive of the work abroad. They who take this position claim to have the true idea of Christ's commandment, and that it will be more certainly and speedily obeyed, on their system, than on any other. They remind us that the early disciples were directed to preach the gospel in all the world, beginning at Jerusalem, and they insist that their idea is comprehended in this direction. They say that our own country imperatively demands all the Christian work that can be done in it, and that in the end, more will be accomplished by us for the nations, if we exhaust ourselves for the present on our own field, than if we now divide our strength, and thus diminish the intensity of

Christian influence within our own bounds. They are for husbanding the resources of the fountain, for the purpose of enriching the streams, which they think will flow from it at some future time. But mainly, their idea is that for the present, our own country absolutely needs from us, all the labor which it is possible for us to perform, and all the expenditure of means which our resources will allow us to employ. They admit that it is a duty to send the gospel to the heathen, and that in due time this duty must be performed, but they say for the present it is superseded by a higher and more imperative duty, which we owe to the heathen at home.

In reply to all this, there is certainly something to be said in the way of approbation and concurrence. The most ardent friends and advocates of the foreign missionary cause, would never think of dissenting from the proposition, that our first duty is to our own country, and not one of them would urge the claims of the heathen world to such a degree, as to bring them in conflict with any claims, that our own country may fairly present. We fully concede the point that our first duty is here, and own that should we prosecute the work of foreign missions to such an extent, as to rob our own country of any needful Christian influence, we should be justly exposing ourselves to the censure, which the apostle pronounces on those, who provide not for their own, and especially their own households, who he says have denied the faith and are worse than infidels. But how far is this principle to be carried? Is it to exclude us altogether from the foreign field until the home field is fully occupied? Are we not to go and teach the nations, while any work that is desirable to be done at home remains undone?

We do not see on the principle of these objectors, when the time will ever come, at which it will be proper for our Church to take the work really in hand of obeying Christ's commandment. If there were men, women and children actually dying of famine in our streets, to what extent would we be justified in laying up provisions in our own houses for our families, before we should begin to contribute something to the relief of those

who were literally starving at our doors? We should take care of our own children first most certainly, but must our children be full, before a crumb is cast to the children who are starving outside? The heathen are literally perishing for the lack of knowledge. To what extent must the means of saving knowledge be accumulated in our own country, before we begin to do something for the millions who have none? And remember that is only something that has ever yet been done for the heathen world. It is only something that the Churches are attempting to do. They are only casting their crumbs to them, while they are breaking and dividing whole loaves to their own countrymen. They are spending millions of money, and employing thousands of Christian ministers at home, to every single missionary, with the pittance demanded for his support, that they send abroad.

Many complain of the vast expenditure on foreign missions, as so much subtracted from what should be employed in multiplying the gospel agencies in our own land. But they do not reflect that in comparison with what is expended for sustaining the gospel in our own land, and that which is sent abroad, is so extremely little, that if it were withheld and added to the home expenditure, the whole addition would be scarcely a perceptible increase. We ask such objectors whether it is manly, and whether it betokens a Christian spirit to begrudge this little? Can we not spare it? Is there not enough of humanity in us, enough of love for souls, and of commisseration for the miseries of the heathen world, to make us willing that these crumbs of the bread of life, should go to them, and to make us wish even that they were more? To make us long for the day, when instead of crumbs, we shall be able to send them whole loaves to the full supplying of their fearful wants.

It is true that there is great need of Christian work to be done in our own country. That multitudes are grossly ignorent, and illy supplied with the means of knowledge, but then at the same time it is also true that none are necessarily ignorant. The light of life in this country is at least accessible to

all, and it is only a voluntary ignorance that can be the ruin of any soul. Millions of the poor heathen have no means of knowledge at all. "They sit in gross darkness, and in the shadow of death." Is it not then a reasonable thing and perfectly fair to our own countrymen, to do something for these degraded ones? Would we not think it perfectly consistent with duty, when the poor were starving around us, if we could by such means help to save them from death, to put our own children upon a short allowance, and to make the supply of their wants even less, than in other circumstances we would consider sufficient?

But is it certainly a fact, that those who are engaged extensively in the work of foreign missions, are doing less for home evangelization? Are the foreign missions subtracting anything from the amounts needed for the home field? If they had no foreign missions. If their Christian sympathy had no appeals addressed to it from the heathen world. If there were really nothing before them except the claims of their own land, would money flow forth any more readily for home missions, than it does now? We doubt it very much. Nay! we do not doubt it, we are certain that it would not. And the condition of the treasury for home missions in the Reformed Church would be "confirmation strong as proof from holy writ."

Nothing has so developed the true Christian spirit in the Church of Christ, and the habit of liberal giving for all Christian purposes as the missionary enterprise. It is a fact which can be substantiated by actual statistics, that the amount of benevolent contributions for home objects has steadily increased with the increase of outlay in the foreign field. The Churches never began to work heartily in home evangelization, until their Christian spirit was influenced and invigorated by the appeals that came to them from abroad. The era of foreign missions was in fact the era of home missions. Is there really anything strange in this, or should not have been foreseen, as in accordance with the true philosophy of religion? The spirit of Christianity is the spirit of Christ, who died for the world, and

it is only reasonable that when Christians begin to truly sympathize with Christ, in His love for all men, they should be all the more ready to perform the offices of Christian love within any specified limits.

Look at the facts. Who are the churches that do most for the spread of the gospel at home? Who are the churches beyond all competition or rivalry, on whom the work of home evangelization relies for its support? Are they the Churches that object to the foreign work, that have no missions in foreign lands? Are they the Churches that magnify most the claims of the home field, and insist that those of the foreign should be deferred to these, and postponed for them? A greater mistake could never be imagined. Why, the Church that will give to-day the most for foreign missions, is the very Church that will give the most to domestic work. So it is always and everywhere. So universally and always does this happen, that a strong suspicion has been awakened in many minds, that there is not much honesty in the objection, to which we are now replying, and that those who are opposed to the foreign for the sake of the home field, are more interested in their theory, for the apparent justification it affords them, for declining to give, than for any principle that is involved in it.

The first disciples were commanded to begin their work at Jerusalem. Their chief labors were among their own countrymen, but almost instantly they began to go abroad. The work of the Holy Ghost through the agency of Peter, in the house of Cornelius at Cesarea, was steadily prosecuted from that day onward, until before the death of the last of the Apostles, the gospel was preached in all the then known world, and churches were gathered from among the heathen in every city and province. It was clear enough in what way the command of Christ was understood by them. They took it literally in the very words of their ascending Lord, and with all their might went about the performance of it. They had no absurd theories about the incapacity of the nations to receive that gospel, which they were to carry to every creature, nor any scheme of indolence, nation-

ality or parsimony which in their view required them to stay forever at home, while the heathen were perishing in their ignorance. But recognizing as they assuredly ought to do, the superior claims of their own countrymen, and making Judea the central point of their labors, they sent abroad their missions through the whole world, proclaiming deliverance and salvation to the benighted and dying. And so ought our church to do.

If there are any among us who have different views on this subject, and we fear there are many, they should review the ground they have taken, and pray earnestly for better teaching by the Holy Ghost. We owe special duties to our own country, but not exclusive duties. The principle carried out which would limit our Christian benevolence to our own countrymen, would end within much narrower limits. Why talk of the whole country? Why not say that we should confine ourselves to a particular State? Why mention a State, why not select a city, town or village? Why not shut ourselves up to our own congregation? Nay, why should any of us go beyond our own families? The very scheme thus contended for, would justify any course of total and absolute selfishness. But Christian benevolence cannot be circumscribed. It is as comprehensive as the world. At whatever point you cut it short, you obliterate it. "If any man have not the Spirit of Christ, he is none of his." "And he is the propitiation for our sins, and not for ours only, but for the sins of the whole world." Christ took upon Himself human nature in its broadest scope, and made an atonement for all the race, and it is on the basis of this truth that He utters His command to the Church, to go and teach all nations.

And never did the voice of God speak more plainly to the Church, than it does at present. He has gone before, and has opened the way for the Church to go forward. When the Churches first engaged in this work, there was not a heathen country in which a missionary could plant his foot. The first that went forth, coasting along the shores of heathendom, were a long time repelled at every place, where they sought to effect

an entrance. It was like some huge fortress made ready against besiegers, which shows no unguarded point, no breach or opening, on either side, in front or rear, but is everywhere in strength with bars and defences. But mark the change. The doors of the whole world are open to the Church. India, Africa, Italy, China, Japan and Turkey, every nation, kindred, tribe and people under the whole heaven is ready to receive the gospel. Every wall is broken down, and every barrier is taken out of the way. The whole world is before us in an inviting attitude, and the Macedonian cry "come over and help us" is heard from every land. Is it not God's work? Is He not bidding us to go and possess the earth? Shall we stand still now, and wait for any race to work out what is called "manifest destiny?" Shall we sit down at home and look after our own affairs? Shall we plead our selfishness and withhold from God His due? We have the command to go to all nations? Will we take a share in the work? Will we pray for the conversion of the world, and send our offerings to assist? We cannot plead any excuse for not doing our part, nor can we escape condemnation.

In view of these conclusions, how are we to regard the position that our branch of the Christian Church, occupies in reference to foreign missions. As a denomination we have none. Nowhere out of the bounds of Christendom is there a solitary laborer, who is raising the gospel standard who can say that our Church has sent him, or who feels that he has its sympathy and co-operation. And yet we profess to have a sound Christological theology, Christian culture, and a system of government in accordance with apostolic usage. We have an intelligent, educated ministry, schools of the prophets, and broad Catholic views, which take in all the world. We have men of high position in the State, and in every calling in life. We have men of wealth whose princely dwellings abound with every luxury, whose broad acres smile with the rich abundance of golden harvests, whose garners are filled with plenty. We have men of broad comprehensive views, in relation to morals, politics, trade, and every subject which agitates the human mind, or challenges

attention at the present day. We have men fully up to the times. And still our Church has no foreign mission.

Worse than all this we have money in the treasury, and the assurance that more will be forthcoming, if we can only begin the work. Appeals have been made through the press, and more directly by letter to the ministry of the Church, and up to the present writing, these have been in vain. We have a ministry composed of over six hundred, among which there certainly are many who are qualified to undertake the work, but they have turned a deaf ear to the appeal. We are not the custodians of their consciences, nor is it our province to censure their views of duty, and yet we feel justified in expressing our astonishment at the fact, that out of so many, there cannot be found some who are willing to go and teach the nations. And we trust that we shall not be deemed uncharitable or censorious, when we assert, that we fear, that selfishness lies at their door. The estimation in which our Church is held by others, as a consequence of the lack of the missionary spirit in the ministry, unfortunately has too much foundation. They assert boldly that there must be something radically wrong, and we are forced to admit it.

Nor can this course be pursued without positive loss of spiritual and moral power. Our Church will become contracted. It will lose the power which is essential to progress. Disintegration will go on, until our congregations become independent bodies rolling around their own little orbits. The Holy Ghost will be grieved, and we shall lose our prestige, and the opportunity to bless others. The broad idea of the Church will be lost, and we shall become a mere sect in fact, if not in name. "There is that which withholdeth more than is meet, and it tendeth to poverty." The church will most positively decline if it does not alter its course in respect to foreign missions. "Ichabod" will be written upon her walls, and her sanctuaries shall become desolate.

A comparison with other denominations around us, some of them, whose entire history covers less than a century, should

cause our cheeks to be mantled with the blush of shame. They have outstripped us in the race, and while we have been professing to have a better way than they, they have sent their missionaries forth, and thus take part in the great work, so dear to the heart of our risen Lord. Their course in this respect is a withering rebuke to our high-sounding pretensions. It shows that even splendid theories are of but little value except they are put in practice. A light-house to be serviceable must not only be properly constructed, and have all the necessary apparatus, but its light must shed forth its rays, in order that the storm-bound mariner may steer clear of the shoals which lie in his way. We have the clearest light, but we have placed it under a bushel. It scarcely gives light to those in the house, much less to the regions beyond. It is high time we awake out of our guilty sleep. It is depriving us of strength, and enervating all our powers. Nor should we take offence at the just charges made against us. The reproofs of an enemy are more wholesome, and often more truthful than the flatteries of a friend. The example of others of less resources should stimulate us to the performance of duty.

The unification of the Church should urge us to establish a foreign mission. It cannot be denied that there are divisions among us. How they arose, and who is responsible for them, we shall not now discuss, nor would it be germain to our subject. We know they exist, and every one who loves the church is laboring and praying for them to cease. It is true that these have not resulted in any violent rupture of our ecclesiastical body. We have had no schism or separation. Yet bitter controversies have raged, personalities have been indulged, crimination and misrepresentation have abounded, and there has been much alienation among those who were once chief friends. Many of our Church enterprises are languishing in consequence, and many pious hearts have been grieved. It is also true that a brighter day is dawning, and that the Church is coming closer together. A calm is succeeding the storm and a better feeling is prevailing. But still there is much to be done before we

shall be one again. Party spirit still exists, though in abeyance. Each party engaging in its own work, according to its own tendencies, will not produce that unity of feeling which arises from mutual interest and co-operation. The unification of Germany was secured by a combination of all the German States against the French army. Had each power worked in its own sphere, there would still have been a divided empire. A foreign mission in which every part of our Church can take an interest, for the success of which it can mingle its prayers and offerings, is the only means by which we can become unified. And when our gaze is diverted from our home difficulties, and fixed upon the foreign work, we shall lose sight of them, and gradually they will cease to engage our attention. We assert then, that every one who wishes to see the unity of our Church secured, should engage heartily in this work.

The permanent prosperity of our Church should induce us to engage in the work of foreign missions. The reflex influence of foreign missionary work cannot be overestimated. Obedience to Christ's commandment will be attended with His blessing The piety of the Church will be increased, its powers developed, and its graces will flourish. Every prayer offered will leave a blessing. Every dollar contributed will return four-fold. The returns of foreign missions are not problematical. Even their return to the United States treasury can be seen by a reference to the report made to Congress. Countries opened up by missionary work, have become sources of revenue. Civilization and commerce have followed in the wake of the missionary. Trade has been established with regions which were once closed, and would be still, but for missions. And so with Churches who have established foreign missions, their revenues have been increased. Money becomes the expression of benevolence, and this flows from liberal hearts. A human heart with Christ in it becomes cosmopolitan. It is an enlarged heart. It lays all at the feet of Christ. There is no true Church prosperity without enlarged views, and liberal aims. A church which undertakes much, in humble reliance upon Divine Providence cannot fail.

It must grow, if the life is intensified within it. And this is the order of Grace. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

The faith of the Church is challenged by the foreign mission work. No one doubts that the rule of the divine administration is that our success is according to our faith. Faith has done much in founding great enterprises, and in building up the kingdom of Christ. Ministerial success is predicated to a large extent, upon the minister's faith. Especially is this the case in reference to foreign missions. If we wait until we have the work laid out in detail, the means at hand to sustain it, and all the duties made plain, we shall walk by sight and not by faith. But when clothed with the panoply of heaven, going forth we know not whither, in obedience to the divine command, then shall our faith be honored. Does the Master find no faith among us? It would seem to be the case, when we are conscious of the fact, that we have become too much secularized. It is too true that our ministry are taking too much thought for the morrow, and are troubled with anxious care, to know how they shall be fed and clothed. There is too little of the spirit of self-denial, which actuated the Fathers of the Church, and led them to go and teach the nations. Oh! had we the faith we should possess, there would be many who would respond: "Here am I, send me!" We shall never have faith in lively exercise until we engage heartily in foreign missions.

The difficulty of acquiring a foreign language, and the time it requires, is urged by some as a reason for not offering their services. In reply to this, we would say that the facilities are very great, and any one who is studious, can readily attain a knowledge of any language in a comparatively short time, and until he does, he can perform acceptable service in other ways. Others have gone out, and overcome all these obstacles, and why not some of our ministers? There are excellent linguists among them, who have the capacity to acquire a language, and who have no ground for declining in this respect.

But after all is it not the true reason, that there is too little of

the love of Christ in our hearts? The love of Christ constrained the Apostles, and it will all their true successors. If we confess that we have not the missionary spirit, then we confess that we are not qualified to be ministers at all. For even a stationary pastorate at home, is the more successful when imbued with that spirit. Ministers are all missionaries, and should hold themselves in readiness to respond to the divine command. When the call of Christ comes to them through His Church, they should not confer with flesh and blood, or be disobedient to the heavenly vision. Many by pursuing this course, are marring their enjoyment, limiting their usefulness, and hindering the cause of Christ. We cheerfully admit that the Reformed ministry are a laborious body of men, and that they are the peers of any other ministry, but they lack one thing, to make them a still greater power in the land. And that is the spirit which would constrain them to go into all the world.

And now in view of all we have written, we would make one more appeal in behalf of the subject of foreign missions. In all soberness we would address our young men, who have recently left our seminary, or who are about to leave it, to engage in the work for which they have been qualifying themselves, by much study and prayer. Is there not some one among you, who will offer his services to be a pioneer in this great work? A noble life yours may be, if you will now consecrate your service to this work. You will be carried on the warm bosom of the Church, and your name will be a household word. You will be the honored instrument of planting our Church in the regions beyond. Like the Banyan tree, you shall see it spreading and taking root in many a place, where "every prospect pleases, and only man is vile." The seed you sow, though the smallest of all seeds, shall spring up, and produce a tree whose branches shall be the greatest under heaven. You will make our name honored in every clime. You will take away the reproach from our beloved Zion. You will quicken the Church in your native land. You will strengthen her stakes, and lengthen her cords, and enlarge her borders. You will make her courts resound

with praise. You will gladden the hearts of her people. You will make her battlements and towers glow with the glory of God. Generations shall rise up and call you blessed. Did the State call for your service, and offer you worldly honor and fame, would you not do it? How much more should you, when the Church, which is the body of Christ, dear to Him as the apple of His eye, calls for your service. Surely some one will respond. Shall the Board of Foreign Missions have your name to report to the next meeting of the General Synod? Shall we not have the pleasure of commissioning you at that session? If this could be, the meeting of that venerable body, would be unequalled in our history as a Church. An influence would go out from it that would electrify our whole Church. The East and the West, the North and the South, with all shades of sentiment and opinion, there represented, would combine to wish you "God speed." Hundreds of prayers would ascend in your behalf, and your course would be marked with intense interest. You would find strong sympathy in all your trials, and great rejoicing in all your triumphs. Clad in such armor, you would go forth to certain conquest. You could not fail. Long and arduously has the Board labored and prayed, and often almost ready to give up in despair, but still it hopes to see the day when its appeal will be heard, and its work honored. Shall we, dearly beloved brethren in the ministry, report to the General Synod, that we have the men for the work? Christ waits, the Holy Ghost waits, the Church waits for the response.

Art. VI.—THE MEANS OF LIFE.

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All life is from God. Though God is a personal being and distinct from creation, yet it is His life that continually animates every beast that roams in the wood, every bird that flies in the air, every fish that swims in the sea. Every plant even and every inanimate stone exists by the constant indwelling of the divine presence and power. These things do not exist or continue in existence in and of themselves, for to have life in Himself is the prerogative of Deity alone. "The Father hath life in himself, so hath he given to the Son to have life in himself." Man therefore, though the highest order of creation, yet like the lowest only in a higher degree, lives not of Himself but of God. "In him we live, and move, and have our being," in which three-fold expression, the Apostle very likely refers to the three-fold nature of man.

For though man in his person is essentially one, yet can we distinguish in him body, mind, and spirit. We sometimes say body, soul, and spirit, and sometimes body and soul. But in every case the terms are used with only shades of meaning somewhat different. As man lives in God, and these three parts are distinguishable in his being, we may say that in each of these parts, body, mind, and spirit, man lives continually in God.

This is most clearly evident in the body. God not only made it of the dust of the ground, but from the same dust continually recruits its wasting powers. The body needs bread, by which we mean every article that is used as food, and bread comes from the hand of God. It is God who causes the grain to grow in the fields and the fruit on the trees, the flocks and

herds to multiply on the face of the earth, and the waters to spring from the hill-sides, which are necessary to the sustenance of man. All these things come from the ground and the body comes from the ground; hence they are adapted to the body and the body to them.

But there is in man something else besides the body, something that reasons and wills, that is, the mind. It also is a creature of God and can have no independent existence. Brought into being by God it must be by the same God kept in being, and that too we may suppose, from the analogy of the body, by something that is adapted to it and to which it is adapted. Perhaps it would be hard to tell just what that something is. But this we know that God has placed us in a world that is so constructed and designed as to call forth all the activities of the mind. How would it fare with the intellectual nature of that individual who from his infancy up receives indeed sufficient nourishment for his body, but is carefully shut out from the sight and sound of parents and friends, of the beautiful world around, and the starry heavens above? The flowers, the fruits, the skies of the garden in Eden must have excited Adam and Eve to inquire respecting their own persons superior to them all, and respecting Him their common Maker and Preserver. The tree in the midst of the garden most wofully called forth the exercise of *will*.

Body and mind are still not the whole of man; if they were, he would not be so far removed after all from the animal. A beast has a body as well as a man, only the man's is of a higher order; a beast has something akin to mind in man, call it instinct or what we please, only man's is of a still higher order; but if this were the whole of the difference, a man would only be superior to the lion as the lion to a fish. It is after all the *spirit* in man which distinguishes him from the brute. That is the spark of the Eternal Spirit within him, the breath of the Almighty, which the mere animal does not possess. But how the Spirit of God communicates with the spirit of man, so as to nourish it, it is perhaps impossible for us to tell. "Thou knowest not what is the way of the spirit." That it needs to

be sustained by its divine Author, is evident; for otherwise, it would be self-existent. The fact is, the higher a creature rises in the scale of existence and the more complex is the constitution of its being, the higher must be the quality of food it requires. The stone has bare existence and needs none; the plant takes up only the moisture of the soil; animals eat the plant or devour one another; the body of man takes in both plant and animal, but it must be previously prepared; his mind must be fed with nobler food; and what then must we say of his spirit, the highest form of life outside of the great Creator Himself? This comes directly from God above, as all other forms of life come from God through the evolutions of nature below from the lower to the higher. May not this also, in addition to the nature of spirit itself, be a reason of the mysterious character of the manner in which it is nourished and maintained?

It was designed not only that body, mind, and spirit in man should remain in harmony, but also that the spiritual, which is the higher, should get control of the material, which is the lower part of his being. Uniting thus in himself the lower and the higher, the natural and the spiritual, his person was destined to be the ground on which was to be fought the great battle of creation. How unfortunate was the issue, the dread consequences of the fall sadly tell. It is just this in which the fall consists. Man sought to reach the higher, "to become as gods," by means of the natural, partaking of the forbidden fruit. Spiritual obedience first, and bodily gratification afterwards, is the law of the great Creator; it is the way of life and light; the reverse is the road to darkness and death. As the vegetable is constituted to take in the mineral, but not the mineral the vegetable; the animal the vegetable, but not the vegetable the animal; so the spiritual is constituted to take in the natural, and not the natural the spiritual. Man attempted to rise to a higher state by means of the natural, and therefore instead of the spirit came under the power of the flesh and thus got into the road to death, according to the solemn utter-

ance of his Maker, "In the day thou eatest thereof thou shalt surely die."

In graciously providing redemption from sin, deliverance from death, and the gift of eternal life, God, it seems, proceeded in the opposite way, providing for the spiritual first, and then afterwards taking up the natural. He chose the Israelites, a people not given to the arts and sciences, but by whom all the nations of the earth were to be blessed; and left the Egyptians, Greeks, and Romans to themselves with all their human learning and civilization. "Salvation is of the Jews." To this end they were kept a separate and peculiar people, and only occasionally along the line of their history called in the aid of Gentile learning when it was needed to help them in their world-saving work, as when Moses, their lawgiver, was fitted for his mission by being learned in all the wisdom of the Egyptians, and Solomon called in the assistance of Tyrian artisans in the construction of the temple, that centre of true divine worship. When all the Jewish sacrifices, and prophecies, and governings came to their fulfillment and perfection in the incarnation of the Word, His sin-atoning death, and justifying resurrection, in the coming of the Holy Ghost and the establishment of the Christian Church, then was this spiritual ready to take up into its bosom and sanctify all that was good in the civilization of the Heathen world. Christianity made use of Greek learning and Roman power. It embodied its heaven-born ideas and preached its grace in the language of the former, and under the shield of the latter protected itself, after some persecution, from foes without, and organized within its divinely inherited powers. And to-day the Christian are the civilized nations, where the light of grace and the light of nature harmoniously blend, while darkness more or less thick pervades both heart and mind of men in other lands.

This manner of divine working in the human race as a whole, is precisely parallel to that in the individual. Each individual, as he partakes of the depravity and mortality of the race, is renewed by the operation of the Holy Ghost, who works, not from the natural to the spiritual, but from the spiritual to the

natural. The scriptural injunction is, "Seek ye first the kingdom of God and his righteousness, and all these things," necessary for body and mind, "shall be added unto you." So Moses chose the spiritual by casting in his lot with his own people, though at the time down-trodden and oppressed, and rejected the natural when he refused to be called the son of Pharaoh's daughter, though such sonship made him heir of Egyptian wealth and glory; but was afterwards recompensed, in the enjoyment of both natural and spiritual, with the reward of the people of God, while the mere natural in the form of Egyptian horse and rider sank like a stone to the bottom of the sea. A greater than Moses, Jesus Christ our Lord, was tempted by Satan to seek the natural first, by commanding stones to be made bread, but resisted the dread temptation, remained true to the spiritual, and afterwards, behold, angels came and ministered to His bodily wants. With emphasis did Jesus Christ, quoting the words of His prototype Moses to the children of Israel, declare to the devil, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Natural bread is a word that proceeds out of the mouth of God, because by His will and power it is produced. Man cannot live in his present state without it, but by it alone he cannot live because it only prolongs his being in a state of sin and death. And though God should directly let down from heaven bread for the body it could do no more than that which is obtained in the usual way, for that was the kind the children of Israel enjoyed in the wilderness, but are now dead.

What then is the true meat and drink of man? That our Lord Jesus Christ Himself tells us. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. Verily I say unto you, except ye eat the *flesh* of the Son of man and drink His *blood* ye have no life in you." He is *the* Word that proceeds out of the mouth of God, by which man shall live. It is true indeed, that, apart from the fact of redemption, everything that exists exists in and through the Word, for by that

Word were all things made, and for Him; He upholds all things by the word of His power, and by Him all things consist. But all things thus created and upheld were marred by sin, and therefore when the Word became flesh, that is, took unto Himself the nature of fallen man, He makes all things new. Consequently, not the pre-incarnate Word as such, but the *Word made flesh*, is the Word that now proceeds out of the mouth of God, by which man, and in man the whole creation also, must live.

Well may the Saviour begin with the solemn asseveration, "Verily, verily, I say unto you," when He declares unto men that they must eat His flesh and drink His blood in order to have in them eternal life. The life that is in them otherwise is but the dying life of Adam. To say that a man must eat the flesh and drink the blood of Jesus, the son of Joseph, is to make use of remarkable language. Many of those who first heard it were mortally offended. "How can this man give us His flesh to eat?" Shylock insisted upon cutting his pound of flesh from the living body of Antonio. Suppose some of these offended ones had come forward and with as keen a knife had actually taken a pound of flesh from the Saviour's sacred body, eaten the quivering morsel, and drank the blood flowing from the wound, would it have been any benefit to them? No, says the Saviour Himself, "the flesh profiteth nothing." What then? Why, "the words" *flesh and blood*, "which I have spoken (*εἰρηκα*) unto you," and which were the cause of the offence, "are spirit, and are life." Simon Peter, with the rest of the twelve, did not murmur at His flesh and blood teaching, but, after the explanation of the Saviour, acknowledged His words to be words of eternal life. The flesh and blood of Christ, then, being spirit, are adapted to the spirit of man, and the spirit of man is adapted to them. Whatever is born of the flesh, that is, the natural, must be flesh, and must be nourished by the flesh, that is, the natural; but that which is born of spirit must be spirit, and must be nourished by the spiritual.

And how is spiritual food communicated? How does the

Spirit of God come into contact with the spirit of man? The way of the Spirit in the realm of nature, it is difficult, perhaps impossible, to tell; but in the world of grace, the means are expressly appointed and ordained. We refer of course to the two sacraments, holy Baptism and the holy Eucharist. The object of the former is to initiate the communication or touching between the Spirit ofGod and the spirit of man; whilst to maintain the same and cause its effects to prevail is the object of the latter. In some such language as this, we believe, the design of the sacraments may be stated, for into it may we not resolve all the expressions on this subject made use of in the Bible and in the Church? Baptizing in the name of the Father, the Son, and the Holy Ghost, putting on Christ, washing away sins, engrafting into Christ, washing of regeneration, being born of water and the Spirit; eating the body and drinking the blood of Christ, the communion of the body and blood of the same,—what is all this but the working of the divine Spirit, not upon the body directly, not upon the mind directly, but directly only upon the *spirit* of man through the means of grace? Perhaps if this distinction were properly observed and appreciated, the misunderstandings and bickerings that still obtain in the Christian Church on this solemn subject would be happily avoided.

Spirit, we say, is not adapted to work in the way of nourishment immediately and directly upon the body, being of different substance. The body, as in the world of nature, so still in the present world of grace, needs nourishment peculiar to its constitution. The saint as well as the sinner must eat material bread in this sphere of his being in order to live. It would be a mark of religious insanity for a man to attempt to maintain his bodily existence by abstaining for any great length of time from his daily meals and depending exclusively on the spiritual food offered in the sacrament of the Lord's Supper. Moses, indeed, and Elijah, and a greater than either, Christ Jesus Himself, neither ate bread nor drank water for the space of forty days and forty nights, but it was by miracle, and even they after the fast required to have their physical wants supplied.

It is true that the eating of bread by a Christian is an act different in character from that of other men though it be of the same loaf. For the former eats and drinks to the glory of God, whilst every act of the latter is sin. There is a profound depth of meaning in asking the blessing of God upon our daily food; and the Holy Scripture never fails to record the performance of this solemn act on the part of our blessed Saviour whenever He partook Himself of earthly nourishment or imparted the same to others. And yet bread is intrinsically the same both for saint and sinner, and is needed as much by the former as by the latter, the only difference being the different direction it takes, we may say, which is upward to the spirit in the one and downward to the flesh in the other.

But there is something in man that is neither body nor spirit, something that reasons, and wills, and has affections, and that is, the mind. Now the mind needs food just as much as the body and the spirit, and that food must be adapted to its peculiar nature. The bread that nourishes the body can not directly nourish the mind for the mind cannot take it. Just as little can the mind receive the food adapted to the spirit, for the spirit's food is spirit and life, and spirit and life are incomprehensible by the mind. The material creation furnishes abundant provision for the mind of man, and not only is the great book of nature always open for its perusal, but also comments on the same, the many little books in philosophy, the arts, and the sciences, to the making of which there is no end. And is the new creation in Christ Jesus deficient in this respect? No, our holy religion is not so incomplete, but, being of divine origin, is adapted to meet all the wants of the human soul. There are great things in the world of nature, and men may know and do the will of God as inscribed therein, but there are greater things in the kingdom of His grace, and men may know and do His will which is therein as plainly revealed. The means, too, by which this knowing and doing are brought about are even more distinct in the latter than in the former. For in the one case we have the wide book of nature, in the other the Word of God as contained in the Old and New Testament Scriptures.

The Bible is the means of grace for the mind, as the Sacraments are for the spirit, and bread for the body. The Bible is *the* book, but like all other books it is directed not to the body nor to the spirit, but to the mind of man. Suppose it were written in Arabic or Chinese. Though the bodily eye might see the letters, and the spirit be hungering and thirsting for righteousness, could the Bible accomplish its end? Then it might as well have remained sealed up in its original Hebrew and Greek, and thus given to the nations. No, the book of books was written by men, inspired indeed, yet men, and in men's language, language that is addressed to and must be comprehended, if at all, by the mind. The object is to make known the will of God; perennially now in this way, as before spasmodically and for particular occasions, by angel, by vision, by dream, by Urim and Thummim, by prophet, by an audible voice from the skies. Not that all that has thus been revealed is fully understood, but always enough for the time, and will be better and better understood as time rolls on and the Church develops.

From all that has now been said it is evident, we think, that a Christian cannot maintain himself in his present sphere of existence without a proper use of all these means of life. Although it is true that the body affects the mind and the mind the body, and that in the spirit both body and mind reach the highest point of their activity, it will not do to say that a man can live the life of Christ by partaking regularly of the Lord's Supper indeed, but neglecting the reading of the Bible and the preaching of the Gospel; neither will it do to say that he can live by reading the Bible and hearing the Gospel preached without making use of the Sacrament; just as little as it would do to say, as both revelation and experience itself teach, that he can live by both Word and Sacrament combined, unless he eat the bread also that springs from the ground. When the Apostles were sent out, they were commissioned to *baptize* and *teach*. As they went, they preached the Word, they bapized, they broke the bread of the Lord's Supper from house to house, and did eat their meat with gladness and singleness of heart.

It is impossible for the Sacraments to do for man what the Bible was intended to do, nor the Bible what the Sacraments. Yet the Church and the individual are prone to run into the one or the other extreme. Sometimes the Sacraments are emphasized at the expense of the Bible, and sometimes the Bible at the expense of the Sacraments. Worldly-minded Christians emphasize bread, in the form either of wealth, fame, or pleasure, at the expense of either Bible or Sacrament, or of both combined. The last error, we may perhaps safely say, is hardly more deleterious than either of the two former.

It is worth our while to observe, also, how the means of life differ from each other as to the ease or difficulty of attainment. Strange it is, but true, that the higher the life the easier the means. A few drops of water sprinkled upon the head, a small bit of bread and a sip of wine are the simple means appointed for the wonderful communication between the divine spirit and the human. And yet the spirit is the very divinity within us, the element in which all thinking and willing is in the end to be done and the physical also will find its being when it is raised from corruption and dishonor, a spiritual body. But to read the Bible and hear the preaching of the Gospel, so as to understand and obey, requires the application of the intellect and the determination of the will. Solomon says, "Apply thine heart unto instruction, and thine ears to the words of knowledge." Coming down to the body, as to which we are akin to the worm, we find an execution of the doom, "In the sweat of thy face shalt thou eat thy bread." Even in the plane of mere nature many a one has been obliged to eke out a miserable existence with scanty food for himself and family in some wretched garret, whose written productions have been a source of enlightenment and joy to all people. Not that the work of a ploughman is as easy as that of a theologian, even although it perhaps might be difficult to tell which of the two would be put the more to his trumps, if they were compelled to exchange places. But it is the work of a Christian, as such, and not the work of a theologian as such, to which we refer in this discussion, as will be readily perceived, if we are at all understood.

It is for this reason, no doubt, as much as for any other, that in some directions the Bible and preaching have obtained such undue prominence as to overshadow the Holy Sacraments. Even Paul declared that he was sent not to baptize but to preach the Gospel. He found it very difficult to break the stony heart of Gentiles as well as Jews, inasmuch as his preaching was foolishness to the one and a stumbling-block to the other; but the heart of either being once softened for the reception of Jesus, he frequently would merely command them to be baptized by other parties. Only he was careful that this holy rite as well as the Lord's Supper, should be administered in due form, as in the case of the Ephesians, who were baptized only unto John's baptism.

So also our blessed Saviour, when He called twelve men around Him to prepare them as the first bearers of Christianity to the world, found that they not only frequently failed to grasp the full meaning of His instructions but also sometimes understood them in quite a different spirit and sense. This was the case up to the very day of His ascension. Still He went on teaching from the time He called them to the time He parted from them, knowing full well, not that the sound of His divine words could through their outward ear reach and affect their inner being as by magic, but, as they could now comprehend His meaning only little by little, they would be able to do so to the full extent only when they should be baptized with the Holy Ghost, who would teach them all things, and bring all things to their remembrance, whatsoever He had said unto them. It required a great deal of time and patience on His part to *instruct* the disciples, but the gift of the Holy Ghost was sudden and quick. And yet it must be plain to every reader of the New Testament that it was by the Holy Ghost, communicated to them on the day of Pentecost, and not by the divine words that fell from the sacred lips of their Saviour, that the vital union between the disciples and their Head, as between Spirit and spirit, was instituted. So when after His resurrection He appeared to two of His followers as they were going to Emmaus, and expounded unto them in all the Scriptures the things concerning

Himself, so that their heart burned within them while He talked with them by the way, was it not to their *mind* or *understanding* that He addressed Himself, that part of their being which alone is according to its constitution capable of being impressed by thoughts that breathe and words that burn? It is so expressly declared in the same chapter. For when Jesus again appeared to these two and the eleven, the record declares he opened their *understanding* that they might *understand* the Scriptures. Take this expression to denote what we please, one thing is certain, it did not meet all their wants, and they needed something more. For observe that notwithstanding all this expounding on His part, and all the burning of heart on theirs, Jesus commanded the disciples to tarry in the city of Jerusalem, *until they were endued with power from on high.* When were they endued with power from on high? When the Holy Ghost was given on the day of Pentecost. Did not the Holy Ghost then impart something to them which was never intended to be imparted by the *words* of Christ? Words for the understanding, but Spirit for the spirit.

Those who have been in the habit of undervaluing the Bible as a means of grace, and finding little or no place for the pulpit in the worship of the sanctuary, should reconsider their theology and correct the mistake, for such it undoubtedly is. No Christian can maintain much less develop his divine life without them. But preaching is far more *showy* than the sacraments; has more room, as there is an actual call, for the exercise of mental and physical powers; and produces upon the individual a more immediate and sensible effect. Therefore many are inclined to think that it can do all, and either wholly to set aside Baptism and the Lord's Supper, or to make use of them for mere form's sake. The inclination should be resisted; for no man can obtain much less perfect a full Christian life without them. There is no danger of any view prevailing that a Christian can get along in this world without the meat that perisheth, for nature itself would soon put a stop to so foolish a doctrine. Food for the body, food for the mind, food for the spirit, are equally and alike included no doubt in

the petition our Saviour taught us to offer, "Give us this day our daily bread." Happy is the man who both cheerfully earns an honest livelihood for himself and family, and reads and meditates upon the Word of God and carries out in his walk and conversation its holy precepts, and eats at the table of the Lord whenever it is spread. *His* whole body, and soul, and spirit, will be preserved blameless unto the coming of our Lord Jesus Christ.

ART. VII.—THE PRACTICAL CHARACTER OF CHRISTIANITY.

BY REV. J. W. SANTEE, D.D., CAVETOWN, MD.

IN our day much is said of practical, experimental religion, and some of the many sects, swarming over the land, have attempted to arrogate to themselves alone this merit, leaving others who are unconverted, according to their theory, out in the bleak and dreary fields of formalism and legalism. In the development of the Christian life the practical is indispensable, but it is equally true that the practical must come from a correct theory, whether in morals or in religion. This charge of formalism has been made against the Reformed Church, principally, because for some years past, she passed through an earnest discussion on vital points in the Christian life, and an attempt was made to bring her to a proper consciousness of what was involved in the life of the Reformed side of the Reformation, and bringing her to a clearer apprehension of the nature and character of Christianity itself, as well as of the religious life of the individual. These discussions have not been fruitless, but were of great service. Important points have been made clear and settled in the consciousness of the Church,—theories well matured and earnestly articulated, and now the Church has rest, and in this period she is challenged

to reduce to practice what has been theoretically fixed and settled. This now is, without doubt, the work before the Church, as well as the problem before the vast body of Protestantism. What we need is reducing to practice the theories fixed, in the individual life. We need now earnest, plain, practical preaching and living.

The need for this we see in the strange morality and religion which the age has been developing. The infidel asks, what has Christianity ever done for the people? in what respect have they been made better? With all our pride and boasting of our progress in morals and in religion, there seems to be some ground for such inquiry, for it is notoriously true, that with the immense amount of preaching which is done, the gigantic efforts made to convert the masses, as witness Moody and Sankey, morals are not improved, religion often becomes a cloak, and Christianity does not make the rapid advances which, from these efforts, might reasonably be expected, and the strongholds of Satan are strong still and do not easily yield. Several reasons may be urged in explanation. In the first place, as a people, we are demoralized, caused by the fearful struggle in our civil war, from which we have not yet recovered. Then, secondly: A more potent reason we have in our wretched denominationalism, which is preying on itself, antagonizing its own life, and is retarding the progress of true Christian charity. And then again, the impotency to a great extent, of the pulpit itself. In looking over the Saturday papers of the different cities containing the notices for Sunday service and scanning the subjects proposed to be discussed, what an effort to have strange topics to attract audiences. Let the subject be the simple story of the cross and crowds will not flock thither. That kind does not suit the fancy, and it can scarcely be said that this modern Gospel is the power of God, or the wisdom of God. And yet how much of that kind is there not in our day, which however proves itself unable to cope with the vitiated taste and depraved nature of the subjects with which it comes into contact. Just now, with all the Moody and Sankey efforts, Christianity is not making the world better, judg-

ing from the impurities in society, the trickery and knavery everywhere coming to the surface, often from under a religious guise, and the fearful plundering going on, wherever opportunity offers, classed as these tricks are, under the general subject of *Smart.* "Only this and nothing more." For these excrescences, surely, Christianity is not to be held responsible. It has a power and a life of its own which is able to make men, who come into living contact with it better, purer, wiser, holier. It is practical.

In order that we may have a clear view of this subject, it will be well to understand the nature and character of the subjects with which it has to deal. There are those who would tell us that man, as the subject, has in himself all he needs, possessing all capacity to develop a Christian character; all that is required from him is faithfulness to himself and educate himself to this standard. That is to say, man needs no help from heaven, and Christianity becomes a sort of appendage, tacked on to man's life, but of no real service nor benefit to him. That theology explains away the supernatural help in our regeneration, as declared in St. John's Gospel ch. iii. 3, 5, and reduces the whole subject within the sphere of the Reason and of the Understanding. This too, seems to be the conception of a great deal of our reigning, what is called, religious life, judging from the efforts made to convert, as is said still, his miserable life, to something better. It is true that this life must be raised and brought into communion with a power and life not of this world. Our age seems to be disposed and looks upon it as an easy thing, to tone down doctrines hoary with age, to make them more agreeable and acceptable to the natural heart. A good deal of that kind of tinkering has been attempted of late, especially with the doctrine of future rewards and punishments. But whether pleasant or not, there ever was, and of necessity ever must be, an accepted power, somewhere to determine and settle the faith, in such a way that there can be no mistaking it. Let this power reside in Pope or Council, there it is fixed as articles or dogmas of faith to be accepted and believed. And now this ancient faith may be challenged and attacked, there is wisdom in the

reply which is made, "that the articles of faith are fixed by the living power of Christ in His mystical Body, and therefore these attacks do not in the least annoy or disturb us." So it is now with the investigations made by science, that belongs to the same system; and there must ever be harmony between science and religion, as facts so far have proven. This does not mean, however, that there is no room for the development and growth of Christian doctrine, but that in these Articles or dogmas, there is positive, undying truth. Is it not futile to say, that we are, in this view, where Christianity was in the Reformation period? Has there not been growth, development, outgrowing the Reformers? So now in the case under consideration. In regard to man's condition, it was affirmed, unequivocally by the Church, as the mind of Scripture, that he had actually fallen away from God, and that in and of himself he was wholly unable to save himself. So the Saviour declares to Nicodemus, and such has been the mind of the Christian Church, from the beginning. Let this fact be accepted and it will make room for Christianity as something more than an appendage to man to make himself respectable and honorable. It has to do with him in this condition.

Affirming then, as the Scriptures do, that man is fallen and depraved so far that in himself there is no help, and no relief can come from him, we may see the need, if he is to be raised, for the interposition of God, in coming toward man, so as to draw man toward Him. From this state of sin and misery, in which man is born, he must be delivered, and this is by being born, ἄνωθεν,="from the very beginning," or "born afresh," (Alford,) in order to enter the kingdom of God. In this view it is true that we are wholly incapable of doing any good and inclined to all wickedness, unless God comes to our relief.

What now is this help from God? This must be help by which there is a real lifting out of sin, and making this life better. It must be practical, not theoretic merely. This help must come, not by mere word or declaration, as something outward to man's life, but rather in and through an act of God, by which this fallen life may become joined to Him in order to be-

come sundered from sin, and grow up into Christ who is our Living Head. There must be an actual raising up of this fallen life. The promise of this we have immediately after the Fall, as recorded in Gen. 3d chap., in which is comprehended the defeat of sin and its overthrow, and the opening of a fountain sending forth life and peace. Man's terrible fall and apostasy required wonderful supernatural healing. It is now the Lord's arm that is being bared, and a process commences, which in the fulness of time brings in a full and complete redemption. What an instructive history on this point, have we not in the Old Testament history. What an unrolling of a plan in the calling of Abraham, in the promise made to the Patriarchs, the prophecies made by the Prophets, down to the last one, and then the forerunner of the Lord Himself. Is there not something remarkable in that wonderful order of Jehovah, in which he was revealing His will to man, and is there not all along a supernatural power in it, challenging the devout Jew to a life of devotion and an earnest, practical following of the Lord, and a personal abstaining from sin? In this long period was this scheme preparing that from it we have the fulness in the new. What a period of tutelage before the heavens were ready to bow and the new ushered in. This promise was yearning for fulfilment and the needed relief, involved in the seed of the woman to bruise the head of the serpent, was not to be by word, neither was it to stand outwardly related to our life, but rather that the race, and we personally should be joined to its very centre and life. The revelation of God, during this long period, was of this character; not for the Jew to stand afar off and behold, but rather to come into an inner union with Him, by means of the sacrifices and offerings carried on, by the direction of God, in the tabernacle and temple. It was for the Jew a practical religion—coming into contact and communing with a power, elevating, purifying and ennobling the individual life. But this old passed away and out of it was born the new.

In the person of Jesus Christ we have the true seed for whose birth the world had been preparing. In Him we have the ful-

filment of prophecy—the true Lamb of God—the Immanuel, God with us. The type gave way to the substance, and the shadow to the reality. In Him we have the ideal man—the perfection of humanity, and standing in the race as one of us, yet without sin. On the other hand, we have in His person, the fulness of the Godhead bodily. "He that hath seen Me, hath seen the Father." In Him we have a founder of a kingdom, not of this world, with forces ample to heal the woes of this sin-sick life of ours. Here is comprehended the only hope for which fallen humanity was sighing. And now what a history in the Gospels, reciting the laying of the foundation for this supernatural, mystical building. What unearthly forces and powers are here at hand, challenging all form of sin, in the fearful possessions, the sick, the deaf, the lame, the blind, down to the last, even death itself. Not only these, but also the disturbances in nature, the stilling of the tempest, all prophecies, that the King of Kings was at hand, shadowing forth the utter and complete overthrow of the kingdom of darkness and the vanquishing of its personal king. This is the teaching of Scripture, and would it not be well to hold up this old, old story, antiquated and old-fashioned, as it may be called, in its fulness and simplicity before the people, in the preaching of the day?

What is the Gospel, but fact, living facts for the individual life. Any one can see this in the history reciting the commencement of the Church as recorded in the Acts of the Apostles. After the ascension of the Lord Jesus Christ and its consequent ascension gift, in the giving of the Holy Ghost, what a power among those who were pricked in their hearts. And how the saved organized and gathered around a living centre, where the throbbing of the heart of the risen Redeemer was felt, and into contact with whom these pricked in their hearts, were brought by obedience and submission to Him. Acts ii. 38. It is something different from the world and yet in it. An organization taking up the life of the obedient as fallen, and remodeling it, making it purer, wiser, better, holier. A practical force was at hand, practically operating. Its practical lessons were those enforced by the apostle in Eph.

iv. The purpose was the redemption of the race, and therefore we have in the person of the Incarnate Redeemer this human ideal, and His atoning work is for the race or for humanity. In other words, the atonement of Christ is universal, and it is strictly true, that "He is the propitiation for our sins and not for ours only but for the sins of the whole world." This by no means implies universal salvation, that as all perished in Adam by virtue of their descent, so in the second Adam, all are to be made alive. Rather this, that salvation is possible for all, that the atonement is as broad as the curse, but now it becomes personal and practically appeals to the individual conscience, that those only are saved "who are engrafted into Him and receive all his benefits by a true faith." It seems strange that any misconception should have arisen with regard to this point, that there should be a question raised as to the final restoration of the whole race and the certainty of a hell. In the practical appeal which Christianity makes, is it not true that every one confronted and challenged by the grace of God, in whatever form it may come, develops character, either toward God or from Him, and is it not equally true, that there is a permanence in this formed character which is abiding? As an illustration, why does not the individual addicted to a habit for years cease from it, knowing as he does the daily injury it is doing, as the drunkard, or the inveterate user of tobacco, &c.? Why not, because character has been formed and there is in it a permanence, and the habit is continued simply because it cannot be otherwise. "Only that and nothing more." And so with sin in general. Where the life has been devoted to sin, and in sin, it develops for misery and ends in what it lived, a condition of despair or hell, be that now what it may, and because of this permanence how can final restoration ever take place? This relief, however, in this way is general, and the object is to encircle the globe and bring all kingdoms and peoples to share in the blessed benefits which it comprehends and offers. It is in the world, not of it, and this kingdom makes its way onward, gathering out of the world into its own blessed fold, the saved, unto the end, when the net will be drawn to the shore, and the children of the

kingdom will be gathered into heaven and the children of darkness thrust into hell. For reaching this end every one personally engages, by the grace of God, fighting against sin and Satan, or else resisting this Grace and fighting against God, developing character which is permanent, either way.

An interesting side of this subject now presents itself, how does this power, starting in the person of Jesus Christ, making its way in history, as the kingdom of God, now reach the individual for his personal relief or help? It is for the life, not for the understanding or reason simply. Our condition is a fallen one, this must be raised up, lifted from the plane of nature and of sin, and planted into another order, or rather brought into contact with the power and life of Christ, for personal life and peace. This now is not theory, not general, but is practical and is a personal thing. An act in which the centre of the individual himself is interested. This is religion, our personal dependence on God, our personal, individual relation to Him. Though fallen, man is capable of religion, of this dependence, and it finds a point to which it links or joins itself in the centre of our being, as a power for the remodeling of our life. It is not for the understanding, or the reason, or the affections, but for the heart. It is in man, a power planted there by an act from God, for life and peace. Religion is a life in the soul, not moved by fits and starts, a power pre-eminently practical, not drying up during the heats of summer and waiting for renewal in the long nights of winter. Whatever good may have been accomplished by that system, commonly known as new measures, it cannot be gainsaid that it has been productive of infinitely more harm. Its day is rapidly waning, but it may be a long time before the pernicious effects will be outlived and the old well tried system of imparted grace restored. That there are signs of cutting loose and returning to the settled faith coming down in the ages is apparent, if we may judge from articles which occasionally appear in the religious papers of the day, as one recently in the Presbyterian, on "the creed." Thirty years ago, yea less than that, that would have been branded as heresy and some of these very parties now, then

could not find language expressive enough by which to show the contempt in which the Reformed Church was held, for doing battle then in the interest of this very creed, and she was judged unworthy of fellowship and of course a withdrawal from her. Verily, O tempora! O Mores! And now these parties, beginning to feel the emptiness of their systems and the want for something satisfying, are beginning to wheel into line and arranging themselves where the Reformed phalanx has stood for years and doing service and are disposed "to fight it out on this line." There has been a good deal of sowing to the winds, and that whole side of Christianity is made to feel that something more is needed and that the denounced and vilified Reformed faith after all possesses *substance* which satisfies and holds forth facts on which the craving soul may lay firm hold. How the Church year is being revived and the facts in the risen Redeemer's life thus lived over. So also of the festival of Christmas, almost all denominations now follow the Reformed, for the very stones were beginning to cry out, and now the Reformed Church, though small in Israel, has the satisfaction of knowing that, as she tenaciously held on to the old faith, she continued linked to the old life of the Church Catholic, coming down in the long line of the ages.

What, then, is the theory which has been reduced to practice in the history of the Church? The Scriptures know of two conditions or states for man: one of Nature, the other of Grace—one the kingdom of this world, the other the kingdom of God. As man is destined for a blessed immortality, he must necessarily be raised from this present order in which his life holds. There are for man, therefore, two births, the one our natural birth by which we enter this present life and become really members of this kingdom of the world. This entrance is real, though unconsciously made, and is true throughout. And as the race into which we are born by this birth is a sinful and fallen one, we naturally share in its defects. Because of this the Psalmist asserts it clearly in Ps. li., and so the apostle in his epistle to the Romans v. 12, "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for

that all have sinned." Not that the unconscious infant has actually sinned, but death passed on the race, including infants, because of the fall, and in this taint or depravity, every member, including infants, is made to share. But, secondly, there is another birth, an entrance into another kingdom, which is equally real, and as our entrance into the first is made in unconsciousness, so may it be into this second, and on this ground we have circumcision in the old covenant and infant baptism in the new. By our first birth we are made members of an order of life, of which the first Adam is the head, so by our second birth are we made members of another order, of which Jesus Christ, the second Adam, is the head. Here are two sources of life, one natural, the other spiritual, one starting in Adam, the other in Christ, into both we come by means of a birth. In the memorable conversation of Christ with Nicodemus, the reference is to this second birth, insisting on a birth of water and of the Spirit in order to enter the kingdom of God. By it we enter this kingdom, we are grafted into this order of life, are planted into Christ and made members of the mystery of Grace. As the first is real, so is this second, by which the subject is brought into real contact with this divine heavenly order. This is regeneration, born anew, which necessarily can have place but once, grafting into the great, living Vine for support and strength, and for the unfolding of a life not for this world, but for that which is to come. Now in our present reigning Christianity, for a practical development of the Christian life, little account is made of it in our day, and to insist on this act of regeneration as the starting point for an earnest, practical Christian life, is almost a criminal offence deserving the severest rebuke. No, sooner would the teaching be to say naught of this, but to encourage the soul to look forward to its conversion at some day, possibly far off in the future. What incentive is there in such a theory for living an earnest, practical Christian life? What are the motives? Is not the conversion of the soul to be expected and why not wait until that happy period comes on? Is not this the spirit of the vast amount of teaching and preaching which the modern pulpit is now doing,

and is it much to be wondered at, under this system so very common, that morals are at a low ebb—Christianity is languishing and personal vital religion something rare? No one will say that the effect of Christianity on the masses is what it should be, and more, it cannot be owing to the nature of the Gospel, for that is what it ever was, the power of God and the wisdom of God. So it was, so it must be again. There must be some other reason for this state of things.

In proof of what has already been said, we ask the attention of the reader to the Epistles of the Apostle, where, what has been advanced, is not only clearly and distinctly stated, but most earnestly and practically enforced. First of all, let it be observed that the Epistles are letters addressed, not indiscriminately to the world, neither to all the people in the cities to which they were sent, but always, most distinctly, to those who stood in peculiar and intimate relations to the Lord Jesus Christ. In the commencement of these Epistles, you read them as addressed to the "saints and faithful," "the called of God." And is it not equally clear that these "saints and faithful in Christ Jesus" belong to the kingdom of God, and are members in that mystery of Grace, the mystical body of the Lord Jesus Christ, and that this relation enabled the apostle to address them as he did. Only in this view can you understand the practical exhortations of these Epistles. On this ground their Christianity was to be practical. Christianity is more than a system for the understanding, it appeals to the life, and is pre-eminently practical, which is its character, a power in the soul to make the possessor better. How now, the question is asked, were these Roman, Corinthian, Ephesian, Colossian, &c., people translated or raised —how were they regenerated or made "saints and faithful in Christ Jesus?" Our modern pulpit would say, by Conversion, or during some protracted meeting, held during the long winter evenings, or by publishing some quaint subject for discourse, and the speaker tickling the ear and drawing crowds. What a gathering in by taking a vote by rising to the feet! What would the vast majority of church-goers do now, in case St. Peter would stand up and preach such a practical, earnest and

pungent sermon as that in Acts ch. ii.? Would not many absolutely refuse to patronize the preacher, and numbers would throw up their pews, or deliberately refuse to pay the rent? And yet just such practical preaching we have all through these epistles, a practical Christianity, one which makes the possessor better and purer and holier. These epistles know of this translation from nature into Grace as a fact, and speak of it as accomplished by an act from God. This is the force of the conversation with Nicodemus. An act from God, and by this act and power of God, this natural life was raised up, lifted out of this state of wrath and transplanted into a higher order of life, even that of the second Adam. It is taken from this natural plane, raised on to a higher, and on that plane the individual is challenged to develop a Christian character and to walk in newness of life, worthy of the vocation wherewith the individual is called. Was it not so in the Old Testament economy? What was the meaning of circumcision to the Jew? Did it not imply a planting into the covenant God made with the Fathers, and was it not a real act and thus a real bringing into communion with the power and life of the Unseen Holy, revealing itself there? If not that, pray what was its force? It was an act in which the subject was passive, but really and truly brought him into a world of realities and powers not for the natural man. And is not this the case with baptism in the new dispensation? It is important that this should be clearly understood, being a sacrament, and for the subject the chief part *is the invisible grace* into which God lifts the subject. This is our regeneration, or born anew, from the beginning, and is the act of God, or what He does for us. This is the underlying fact in the epistles of the apostle, and however much it may stand in conflict with the teaching and preaching of the modern pulpit, there it is, notwithstanding.

In the further unfolding of this subject, let us look at the Epistle to the Colossians, in which this is clearly set into the light. As the other Epistles, so this is addressed to "the saints and faithful brethren in Christ," at Colosse, not indiscriminately, but to this select class, those who had been added to them as

declared in Acts ii. 41. In the third chapter, the apostle addresses them as raised from their former state. "If ye then be risen with Christ," and the direct exhortations for the Christian life follow, based as they are, on their union with their risen Saviour. The "if" does not express a doubt of that fact, but lays it down as a ground for an inference, so in 2d chap. 20th v. and then also what follows in chap. 3 d. The expression, "ye be risen, &c.," refers to a past action, an act in which the raising took place, and the allusion in chap. ii. 11–13, is to a definite time, and the passage means this: "ye were raised up," and the act by which, and the time when, was their Christian Baptism, as in chap. ii. 11–13. This same fact we have in the Epistle to Rom. chap. 6, and underlies all the teaching of the blessed apostle. How significant, in this light, both the negative and positive duties, enjoined in what follows in vs. 5 and 12. How practical the Christian life for them now? This was their individual regeneration, and now their life was to be moulded by this power, negatively and positively. It meant something—was a real fact in the life, which should be nothing strange to the vast bulk of our Modern Protestant Christianity.

What did the act spoken of in the 2d chap., and in Rom. 6th chap., in which they were raised with Christ, do for them? Was it unmeaning for these people? And because of this, made "saints and faithful in Christ Jesus," was that only a figurative expression, or a blessed reality, and that, according to the idea of a sacrament they were brought into contact with an invisible grace? Were they not brought into contact with the grace of the Lord Jesus Christ, and by it, planted into Him, and if this was so for them, shall it be any less for us? If by that act they were raised up—were brought into new relations to the Second Adam, and so into new conditions, was it not to be for them a new bent for the life? If for them is it not for us? Does it not make their Christian profession practical, and do not the exhortations in the 5th v. mean a flying sin, and in the 12th v. a coming nearer to Christ and His cross? How unmeaning these Christian exhortations to the mere worldling, but how significant for them, and why, because they were

grafted into Christ—planted into His Life, and how then could those vices have place with these ingrafted branches? Was it not for them a practical force for the life? "If you are united to Him, you will be tending to Him, and He is in heaven," therefore "Seek the things above, heavenly, spiritual things." So then in vs. 12, &c., this is now the positive fruit growing from this root in the practical life of the earnest follower of Christ. The relation is a living one, the life is practically to unfold this power, and to grow according to the Great Pattern, the Lord Jesus Christ. In this view, how forcible the expressions in Gal. ii. 20, Col. iii. 3, 4, and similar ones! Christianity—religion is practical.

On this ground now is based the challenge. The tendency of the life is upward, not towards the earth. "Seek those things which are above." It is real in every sense—a real seeking—a real going away from the earth and seeking heavenly, spiritual things. It insists on a life, moulded by it and as pre-eminently practical, and does so, because they were raised with Christ, and now are in the mystery of grace where they are to seek heavenly things. If so for them, is it less for us, and if they were challenged to mortify their affections, &c., are not we also? It means to say that the Christian life is not worn outwardly as a cloak, that it does not depend on the weather, or on circumstances so outward, that it is not one of impulse or feeling, but is a life in the soul, which silently and gradually does its work. As life is active, mysteriously powerful, so this implanted, hidden power, making the possessor earnest, active, all of which is evidenced in the life practically, by negatively (v. 5) throwing off sin and positively (v. 12) putting on the new man. Let your life be one in which the outward walk shall ever correspond with the inner power—a real correspondence between the inner and the outer. This is practical Christianity—practical religion, of which so much is said, but alas! comparatively little practiced, which in our day is so sorely needed.

Does not this now become a powerful exhortation to these "saints and faithful in Christ Jesus," addressed in these epistles, and is it not so equally to us, called, by our baptism into this

Grace? If we were raised up in our baptism and planted into Christ, is the challenge not equally forcible and binding, that we may feel these epistles addressed personally to our hearts and lives, and appeal for a practical unfolding in the life? What is it for us, but a living in a kingdom having laws equally binding as those in nature? In the one, in our unregenerate state, we develop according to the law of the flesh, in this now, according to the law of the Spirit in Christ Jesus. Here we have a new direction for the life—this is noted by "above," and "the things on the earth." As you rise in your life, grafted into Christ, the exhortation, negatively and positively, has force. And why? Because the centre of our now formative life is above, you were planted into Him, by your baptism, were raised with Him, He is at the right hand of God, therefore, hither must you tend, not earthward, but heavenward. The tendency of the life is upward, practical, a growing in grace and in holiness. This is the character of Christianity, christianizing the masses, sanctifying every department of life, science, art, literature, and going onward until the kingdoms of this world have become the kingdoms of our Lord and of His Christ. And so equally in religion in the soul of men, remodeling the life, purifying the heart, sanctifying the affections, strengthening the will, enlightening the understanding and renewing this whole life according to Christ the Pattern man. On this plane every exhortation is based, and the apostle reminds his hearers always, that, if they sin and are disobedient, they are so in the face of this grace which God bestowed on them when they were raised. See to it, therefore, that this grace is not bestowed in vain. In our day, however in which Sacraments have lost their significance, and are, generally, regarded as merely empty signs, what motive can you hold before the rebellious and estranged sinner, excepting that, to which they are accustomed, of hell-fire and damnation? That was not the basis of the exhortation of the apostle in any one of the epistles. It was that, after which the answer to the first question in our excellent catechism is framed, that as a baptized child, the only comfort offered in life and in death is, that I am not my own but belong to my

faithful Saviour Jesus Christ. On this ground you can appeal to those called of God to engage in a holy life, but alas! it is language little used, and in our day, little understood, and yet this is the day for practical religion and earnest Christian living.

With this theory of Christianity, the apostle now proceeds to enforce it on his readers and to reduce it to practice in the life, that is an earnest, practical conforming to this new implanted power or force in the soul. Take the forcible exhortation in 2 Cor. vii. 1, 2 Cor. vi. 1, and in fact all this practical teaching and no one can read them without feeling that they are a direct appeal to the heart. They mean not, that these individuals should become unmindful of the needs of this life, not to be unconcerned and sit down waiting for something to turn up, neither should they make this world the end of life, but so order it as to make it subordinate and use it so as not to abuse it, to live a life tending heavenward and away from the earth. It was reducing theory to practice. This would be making this implanted power or life practical. So also the Saviour, "Seek ye first the kingdom of God, &c." "Labor not for the meat which perisheth, &c." A life conforming more and more to His own Blessed Life in goodness, in purity, in holiness as well as all the Christian graces. His life is the Pattern, and our individual life is to root itself in His, "that it may hide itself more and more with Him in God." What a glorious end this for the faithful subject, and what blessed means are offered for reaching it. God provided all for man.

Here Christianity shows its real character, and religion its practical power. It is earnest, laying hold on the centre of our life, commencing it its remodeling, remoulding work, like the leaven in the meal, and carries on the work to its final consummation. It is not doctrine for the understanding and the reason, but a life in the soul, which like all life follows its own laws and reaches for the end. How can it be otherwise but that the possessor thereof, be honest and upright, as the Pattern is, that it leads him to seek the things above. Honesty, uprightness, look up, and so it carries on its work, heaven-ordained, enabling the subject to "dare to do right," and from

conscientious convictions, (not from fear of law), helps him to put down twenty shillings for every pound, turning from trickery and from taking advantage of his fellows when offered, as something dishonorable and unchristian, when it will not allow anything in the life but what is honorable and ennobling. This surely is not setting the affections on the earth. It helps to look upward, makes you more like unto the Master, raises you up, enables you to reach in a moral and spiritual way to realize practically, the state into which you were raised and to enjoy the blessings conferred on you in your baptism when ye were raised with Christ, and makes the life on this base, real, earnest, practical. And who will not acknowledge the immense force of this for the individual life? But how much of this spirit do we not need in our day. Verily it seems as if we had fallen on fearful times, as if the very foundations had given way. What a terrible degeneration, a fearful delinquency in morals is not now revealing. What strange conceptions, covered over with the cloak of religion, anything allowable, so as to escape the law. Men in high positions, professors of religion, even Church members, have fallen from grace and apparently have received the grace of God in vain. What a fearful record are we not making, and all in the face of the grace of God bestowed on us. This applies specially to those who, in the eyes of the world have attained to some kind of standing; but some poor, miserable scape-grace, honest, he may have been, driven by necessity to commit some small offence to keep from starving, finds his way to the penitentiary and is forgotten at his work, until he has served out the last day of his punishment, possibly to give him ample time for reflection and sincere and earnest penitence, which an unconvicted criminal of higher standing does not need. And yet as a people we attempt to make some sort of show whereby these blotches may be covered. On the new coin, the silver dollar ordered by Congress, (a religious body?) above the spread eagle, in queer letters, we have "In God we trust." Is that irony or what does it mean? The inscription is soothing, at all events. In American Notes, *by Dickens*, ch. 18, he writes, "that, when in

the United States on his first visit, he was often forced by sheer amazement to ask why dishonesty, conjoined with high intellectual capacity, received so much reverence from Americans." "Is it not a very disgraceful circumstance," Dickens would inquire, "that such a man as So-and-so should be acquiring a large property by the most infamous and odious means, and, notwithstanding all the crimes of which he has been guilty, should be tolerated and sheltered by your citizens? He is a public nuisance, is he not?" "Yes, sir." "A convicted liar?" "Yes, sir." "He has been kicked, and cuffed, and caned?" "Yes, sir." "And he is utterly dishonorable, debased, and profligate?" Yes, sir." "In the name of wonder then, what is his merit?" "Well, sir, he is a smart man." Joseph Cook says that he related this anecdote to a learned German, who replied, he says, in the spirit of the renowned German candor, and in his own name, bringing his hand down upon the table with an emphasis that made the glasses ring, "That word '*smart*' will break America's neck yet, unless you break the word's neck." Possibly more truth than poetry in all this. This surely is not owing to the development of an earnest Christian life.

In the outward growth of the religious life, there is another phase in our modern Christianity which is not to be overlooked. We have this in the spirit pervading our modern denominationalism. In it we look for this Apostolic fruit, a walking in newness of life. It is said at times, that the thousand and one sects, from the oldest down to the youngest, make up the vast spiritual body of the blessed Lord. Among these we have the various members, and these make up His mystical body. But what a sarcasm in this beautiful figure. In the body as described by St. Paul to the Romans, it is true there are many members, but only one life pervading them all, and in this body there is a living harmony, all joined in one power or life for the reaching of the proposed end. But in this vast Protestant body that is not the case. It is useless to preach that it is. The world will not believe it, and indeed the individual denominations are suspicious of it. And is not this same spirit apparent

at the very outset of this wonderful Protestant movement? What actuated the prime movers, representing the secular power, in that age? Were not these figures, figuring so largely, as Luther, Calvin, Zwingle, &c., made use of for acquiring possessions, cats'-paws to draw from the fire the coveted riches? What a fearful history of this sort in the English Reformation and what a spectacle of practical Christianity! This spirit, imbibed at the start, has been propagating itself. The spirit of intolerance lies at the very commencement, all being right as long as things fell in with views held by the chiefs and all wrong when they differed. The persecutions waged by these reformers exiled friends from their homes and caused them to die broken-hearted. This was practical Christianity. The spirit of that age was intolerant, and made its way down to the present. The history of Sweden and Germany amply proves this. In our own land, so fertile in generating sects, what two now swarming over the country can peaceably live together under the same roof? And yet every one claims to possess the spirit of the Master in the greatest measure. In former years that used to be the case, especially in Eastern Pennsylvania, between the Reformed and the Lutheran denominations, but for years past, as this inherent spirit of intolerance developed, it was felt that there was a chafing and fretting under the rule and that sooner or later it would break. Practical religion this! Efforts have been made and the case urged on the attention of the several Synods, to discountenance, as far as possible, all such union-houses, as bones of contention and houses breeding trouble. True, such has been the case repeatedly, and in all probability there is not a union Church now existing which will not sooner or later have to yield to this intolerant spirit, and must belong to one or the other exclusively. Practical Christianity truly! The wonder is, not that such recommendations are made to the different Synods, for the two are not agreed, and go to discourage union Churches, but the wonder is, that there has not been a strong and earnest protest against the very wrong complained of, against the spirit of intolerance causing this state of things, and the harm to true,

earnest, practical Christianity. Has it come to this, and is this the result reached after a trial of three centuries, that every sect must have its own roof and that no two can live together? Is this the spirit of the Master? "Hier stehe ich, ich kann nicht anders," the true intolerant ring. Is it the outgrowth of a power from God in the soul, incapacitating parties to dwell together in unity and peace? Who made the individual thus a judge? No. It is a burning wrong to the religion of Christ, and it would be perhaps well for these Ecclesiastical bodies, earnestly to look at the root of this trouble, even though it should reveal the unwelcome truth, that after all, "thou art not so very fair, my love." This same spirit runs through the whole chapter. In every village, every town, every sect must be represented, every soul must be accommodated, and then the chafing, sparring, the rivalry, the intolerance towards each other, enough to sicken the heart, and all carried on in the name of the blessed Lord, and as being the very essence of the religion of the Lord Jesus Christ. Whether this is the spirit of Christianity—the earnest, practical religion, enforced by the Apostle in his Epistles, we let the patient reader determine. Is it not high time to call a decided halt in the case of this determined, rampant intolerance and Ecclesiastical exclusiveness?

This life in the soul aims at the transformation of the whole man. It does more than making him upright and honest. It makes him a new creation, which shows itself in act and deed in the life, James i. 27. How it moulds the life, making it so practical, that it goes down "to the fatherless and widows in their affliction, and keeps itself unspotted from the world." Making this rough nature smooth and kind, breaking off the sharp corners in the life, filing off the excrescences in character, making the subject God-fearing and pious. It cultivates the Christian graces and makes them adorn the life, and among the greatest of these is charity. It knows not of our modern exclusiveness, nothing of this intolerance so common now. In this way the life breathes out what is within, lives Christ, and is ever a real fact, not outward, by fits and starts, but in a con-

stant, steady life, realizing daily the force of having risen with Christ, by denying the world, mortifying the members and positively seeking the things which are above. This is the apostolic idea of a life in Christ, expressing itself in act and deed. That is practical religion and an earnest Christianity. That is the daily conversion of man, "mortifying the old man, and quickening the new man." That lies over our life and is based on this fact of being risen with Christ. With this in the soul the individual life is made better, a real force within, enabling the possessor, by the grace of God, to root up passion, lust, evil desire, and filling the heart with love both to God and man. So it reaches after the pattern Man, fashioned after Him, purifying, preparing it for its holy mission here to glorify God, and then afterwards to enjoy Him forever. This is the aim and the end, and for that purpose God vouchsafeth this grace that it may be reached peacefully, a lesson fraught with great good to be earnestly pondered both by denominations and individuals.

Whatever may be the effect of this power in this kingdom of God, without doubt it is the practical lesson which the New Testament teaches. And this relation to Christ is what challenges—"See that ye receive not this grace in vain." "How shall ye escape, if ye neglect so great salvation?" And were it not for the hindrances mentioned in our ecclesiastical relationship, in which there is a preying on its own vitals, antagonizing one another, without doubt, Christianity would be more vigorous and the continued challenge be more frequently heeded. As it is this challenge is beckoned out of the way with "when I have a more convenient season then I will call for you." More than this, it is no matter, for our purpose here, what of those not thus challenged. That seems now to trouble some minds, and they are disposed to fall into the theory of final restoration of all men. But we refer that to God, who will do right. We have to do with what is revealed, with personal, individual duties confronting us. True, we may disregard this fact, ignore this truth, but the challenge stands notwithstanding. Therefore the Scriptures know of only two classes, the

obedient and the refuser of Grace. In whatever position now we may be, either accepting or rejecting, and taking up the line of our conduct for the life, we unfold it, either for Christ or against Him. So as previously said, we develop character, and in this developed character there is a permanence, a faithfulness to the obligations and responsibilities involved in our condition, as risen with Christ, or a disregard of them and a virtual disowning of the Lord who bought us. We may cross over "the hidden boundary, between God's patience and His wrath," by developing character thus, it will be either in love and the life rooting itself in Him, or, in hate against Christ. But this life hastens on, this present economy will have its end, this present order will be rolled together as a scroll, and way will be made for "the New Heaven and the New Earth wherein dwelleth righteousness," and in which nothing impure shall enter. The great harvest will take place, and when the kingdom of heaven shall have gone through the various phases, as delineated by the blessed Saviour in the Gospel by Matthew, chapter xiii., and the last time shall come, then the net cast into the sea and gathering of every kind, shall be drawn to the shore, and then shall be gathered out, the good into vessels, but the bad are cast away. And is there no hell, be it what it may, whether souls will wriggle in it or not, for the disobedient and gainsaying, for him who formed character which is permanent? Shall the profane despiser of an earnest, practical, Christian life, one hating Christ and God and who cannot find words of contempt sufficiently strong, shall such an one enter into the joys awaiting him, whose life has been rooting itself, while here with Christ in God? Shall the faithful servant of Christ, humbly and practically following the Lord of Life here, be on the same plane in the unseen future as the despiser of the Grace of God, trampling it underfoot as an unholy thing? The tares shall be bound in bundles to burn them, the bad in the net are cast away, while the wheat is gathered into the Garner of God, and the good in the net are gathered into vessels. The one into heaven, the other into misery and despair. In this way the work of life is going on,

and the fact that we always advance either towards the cross or recede from it, makes life so earnest. "In our present career, a man has but one chance. Time does not fly in a circle, but forth and right on. The wandering, squandering, desiccated moral leper is gifted with no second set of early years. There is no fountain in Florida that gives perpetual youth; and the universe might probably be searched in vain for such a spring. Waste your youth; in it you shall have but one chance. Waste your old age; in it you shall have but one chance. It is an irreversible natural law that character attains final permanence, and in the nature of things final permanence can come but once." In this practical age, "Whatsoever thy hand findeth to do, do it with thy might, for there is no device, nor knowledge, nor wisdom in the grave whither thou goest."

RECENT PUBLICATIONS.

THE BEGINNINGS OF THE MIDDLE AGES. By R. W. Church, Dean of St. Paul's, Honorary Fellow of Oriel. With three maps. New York: Scribner, Armstrong & Co.

This little volume is an introduction or preface to the series of "Epochs of Modern History," and is therefore very important in connection with the volumes already issued. As these volumes have gone into many libraries, in congregations, Sunday-Schools and private families, we now commend this one as necessary to complete the series.

Such an introduction is highly necessary for the young student of history in order to appreciate what follows in the history of the Middle Ages. A proper introduction and outline is one of the best helps for studying the history of any period. The Middle Ages were ushered in by two great events which closed what is understood as Ancient history, viz., the destruction of Jerusalem and the downfall of the Roman Empire. The one marks the close of the Old Testament religion and the introduction of Christianity, which was henceforth to be a ruling factor in history; the other prepared the way for the rise of the modern nationalities of Europe.

We may say that the *Incarnation* is the pivot on which all history turns, the great central event of the ages. Very properly it marks for us the point from which we reckon the years of all history backwards, B. C., and onward, A. D. But the transition from the Ancient to the Modern world required centuries, and therefore the beginning of the Middle Ages is different in different histories. We might begin with the fall of Rome, A. D. 476, or with the establishment of the Franko-Roman empire under Charlemagne, who was crowned in Rome, A. D. 800. Or, if we follow the transition in the history of the Christian Church, we might begin with Gregory the Great, A. D. 590. The main thing, however, for the beginner in the study of Mediæval history is to become acquainted with the great events through which the "ages of faith" were ushered. This is necessary for a right understanding either of the secular or ecclesiastical history of the Middle Ages.

The time has gone by when religious prejudice sought to ignore the importance and interest of this period of history by fastening upon it the name of "the dark ages." Protestants have

come to see that they cast a reflection on their own legitimacy by refusing to acknowledge the greatness and glory of Latin Christianity preceding the Reformation. Hence a new spirit has taken possession of the historians of this period. Roman Catholic historians can well afford to condemn the evils of their Church during those ages, and Protestant historians can equally well afford to acknowledge its great achievements.

The young need helps in order to accomplish much in beginning to study the history of the Middle Ages. One of these is good maps. A good atlas, such as the one published by Prof. Koeppen some years ago, in connection with his Geography and Outline of the History of the Middle Ages, should be in the hands of the pupil. But in the absence of that this little volume provides three maps. The first represents the Roman Empire, Eastern and Western, in the fourth century, showing the positions of the Northern barbarians. The second, Europe in the time of Odoacer, 476–493. The third, Europe in the time of Charles the Great.

HISTORY OF THE SHUEY FAMILY IN AMERICA, from 1732 to 1876. By D. B. Shuey, A. M. Lancaster, Pa: Published by the Author. 1876.

A volume of 279 pages, prepared with great care and diligence, and deserving of commendation. Its interest is confined, of course, almost entirely to the members of the family for whom it was written, but the author certainly deserves credit and praise for the feelings which prompted him to undertake, and the perseverance and labor with which he executed the work. It contains many interesting incidents exemplifying the manner of life among the early German settlers of Pennsylvania. We have not space to refer to it more particularly, and can only express our thanks to the author for placing it in our hands. Every such contribution adds something to the material for the history of the Germans of Pennsylvania, which yet remains to be written.

NOTE.—As some notices of the January number of this REVIEW attributed the anonymous article on The Wonders of the Bible to the editor, it is proper to state that it was furnished by one of our excellent contributors. To avoid mistakes hereafter, so as not to get credit for what we do not deserve, our own articles will be designated as written by *the Editor*. ED. MER. REVIEW.

THE
MERCERSBURG REVIEW.

JULY, 1878.

ART. I.—THE LATE GENERAL SYNOD.

BY THE EDITOR.

THE meeting of the General Synod of the Reformed Church in the United States, held in Lancaster, Pa., May 15th to the 23d, was pleasant and interesting in many respects, but it was chiefly noted for the adoption of measures looking towards a reconciliation of the two parties or tendencies which for years have been arrayed against each other. Whatever may be the result of those measures the meeting will be regarded as a kind of landmark in the Church's history. The question of the Liturgy which has so largely entered into the controversy came before the first General Synod held at Pittsburg in the year 1863, through an overture from the Synod of Ohio. Permission was given to the Ohio Synod "to prepare a liturgy which in their judgment may be better adapted to the wants of the Church" (than the Eastern liturgy), and the Eastern Synod was directed to revise its liturgy with a view to final action on the whole subject.

At the Synod of Dayton in 1866 the question came up a second time. The Synod of Ohio merely reported progress, not having brought their work to a conclusion, whilst the Eastern Synod presented the Order of Worship as the result of their revision of what was called the Provisional Liturgy. The whole subject was referred to a committee upon whose report a

memorable discussion took place, lasting from Tuesday afternoon until Thursday evening.

The next General Synod was held in Philadelphia in 1869, at which action was taken allowing the free use of both the liturgies, the Eastern and the Western, with the view of giving freedom to the two tendencies in the Church which these liturgies had now come to represent. At the meeting of the General Synod in Cincinnati in 1872 the Liturgical Question did not come up, but in its stead the point of contention was in regard to the Theological School in connection with Ursinus College. At this Synod the party represented by the Western liturgy was for the first time in the majority.

Then came the Synod of Fort Wayne at which the adherents of the Eastern liturgy were again in the ascendent, and the main discussion between the two tendencies again turned upon the question of theological teaching. Thus the theological controversy which commenced, indeed, long before the General Synod was organized, came up in one form or another at every triennial meeting of that body held.

It was pretty generally expected that it would come up in some form at the last meeting in Lancaster. The parties here were apparently equal in numerical strength. Two candidates were nominated for president. The first vote was a tie. The second ballot decided in favor of Dr. Van Horne by *two* majority, showing that the change of one vote turned the scale.

It was evident from the opening of the Synod that a new spirit—a spirit of kindness and peace—prevailed. The coming event, though entirely unexpected by both sides, seemed to have cast its sunshine before. On Monday evening the paper prepared by Dr. C. Z. Weiser was presented. After a suggestive and able preamble, it proposed the raising of a Commission to whom should be referred the matters in dispute between the two tendencies in the Church, with the view of uniting on some report to the next General Synod which may give permanent peace to the Church. The Synod was full, and a large number of spectators was present. The reading of the

paper, first in English, then in German, produced a profound sensation. It evidently touched a chord in all hearts which was ready to respond. On the motion to adopt, remarks of a most impressive character were made. The barriers that long separated brethren seemed to melt away. There was a very general feeling that the time for reconciliation had come. The speeches were brief but earnest, and seemed to be laden with the pent-up burden of the heart rather than the cool deliberation of the head. Both sides uttered the same sentiment, and when finally the vote came it was hearty and unanimous.

This action, once for all, determined all subsequent action on every subject that might otherwise have drawn out party lines. The divisions on questions that called out a division was made without reference to the two tendencies. The only question that might otherwise have revived the old antagonisms, the question of sending down the liturgies to the classes, was promptly referred to the Commission contemplated by the action already taken.

This commission as afterwards provided for by the report adopted is to be appointed by the several district synods on the basis of Church membership. It will consist, if we remember correctly, of twenty-five members, lay and clerical. Its first meeting will be held in the autumn of 1879. Until then the Church seems to be committed to the policy of peace and good-will on all questions that have hitherto divided it. After that, it is hoped that the Commission will be able to direct in the way of a permanent reconciliation.

Different opinions will no doubt be entertained throughout the Church in regard to the effect of this action of the late General Synod. Some may be over-sanguine, others doubtful, and still others may have little or no confidence. The whole subject is open for consideration. It cannot be carried on with good effect and lasting results on the principle of repressing all discussion in regard to it. That ought not to be expected. If it is based on truth it will lose nothing by being examined in the light of calm, cool thought. Therefore we

regard it as a legitimate subject for discussion in the pages of this Review.

We favored the action of Synod on this subject, and we have confidence that it will result in good. We, therefore, propose in this article to present our reasons for this conclusion. Other minds hold the same conclusion for other different reasons. If our reasons are justified the conclusion must stand as safe and sound.

We do not look upon the long controversy through which we have passed as a Church as an evil, certainly not solely evil. It has accomplished lasting good results. Without entering into the merits of the discussion on the one side or the other we may assert so much in regard to it from general considerations. The issue of high and low-Churchism is an issue that became entailed upon Protestantism by the Reformation itself. It has been running its course in one form or another in all Protestant denominations. The fact that Protestantism started with two principles seemed already to forecast a dialectic process through which they would struggle toward inward reconciliation and unity. As one phase of this struggle we have had all along the contest between conservatism and radicalism, a contest, indeed, that enters more or less into the development of history universally. Just how far Protestantism should retain the permanent elements of the ancient and mediæval Church, and how far it should launch forth into new and untried courses, has been a question for all Protestant denominations. Its consideration has brought with it discussion, strife, and division. There is not a Reformation or historical Church in the world that has not been shaken by it. We need only to point to the high-Church and low-Church wings of the Episcopal body, the Old and New Lutherans, the Presbyterians, and the Puritans as illustrations of this truth.

In no Protestant body has this controversy been more vigorous and earnest than in the Reformed Church in the United States. It has brought with it both good and evil to the Church. The churchly and sacramental side of Chris-

tianity, and what is called its evangelical side, have been brought out to the apprehension of our people to an extent that would not have been attained without such a struggle. The controversy has reached to every important doctrine of Christianity and every question of Church cultus and polity. Our people have become informed on all these subjects. The discussion has gone into congregations and families. Even if we take the position that but little good and greater evil result from such theological discussion, the fact remains that we would not have learned this lesson without the experience through which we have passed. But that is not our opinion. Theological progress enters as an essential element into progress in faith. Faith and knowledge cannot be sundered. The one involves the other.

There have been errors on both sides. We claim but ordinary insight into the merits of what has been called the Mercersburg theology, and speak of it only for ourself, when we say that with what we regard as its many good qualities, it drew along with it certain errors and faults. We call these excrescences that went along with the Mercersburg Movement. Others may regard them as fatally inherent in the movement. We will not dispute about that. Suffice it that we have outgrown them and left them behind. So also we are persuaded that the opposition to the Mercersburg theology developed unchurchly, radical elements that would have endangered our old Church life and Church customs. Evils undoubtedly went along with the controversy, evils which made many hearts bleed and the Church mourn. It is not necessary to refer to these specifically.

But, allowing all that has now been said, has the controversy really settled the issues between the contending parties? Some might ask, has it settled anything? If a discussion had arisen at the late Synod on the liturgy question, for instance, would not the same old antagonisms have appeared, and would not the two parties have been as wide apart as ever? And if that be the case, that the issues are still unsolved, is

there any gain in calling a halt and merely resolving not to discuss them any more? Before we proceed to our main answer, we say here in passing, that in our opinion the two tendencies are not so wide apart as formerly, that on some points at least they are a good deal nearer together than when the discussion began, or when it raged most fiercely. Each side has learned to see some errors on its own side and some merits on the other. This may be accounted for partly indeed by the fact that the differences in some cases were only imaginary, that each party in the heat of controversy attributed to the other views which it did not hold. In some cases also consequences or results to which, it was held, certain premises necessarily led, nevertheless were not endorsed, for men are not always logical in their beliefs. Yet we repeat our conviction that the two sides have drawn nearer together on many important points. They still differ, however, and we have not for once imagined that the peace resolutions of the late General Synod have overcome all these differences or that they will overcome them. They will, no doubt, continue to exist. Theological opinions sincerely formed and earnestly maintained for years cannot be changed at will. They are not like a garment that may be laid aside at any time. Nor do we consider it just necessary for the interest of peace in the Church that they should be suddenly changed. Even were that possible, it is clear that new differences would soon come to take the place of the old ones.

It lies in the nature of man's individuality and his efforts after progress that the subjective apprehension of truth will be various, not uniform. No two persons ever see the same thing in precisely the same light. This is the case in the development of our physical life, and it is so also in our ethical development. Virtue and duty, though one in their nature, become endlessly various in their individual unfolding. No two consciences act precisely alike, no two duties are precisely alike. There are schools in science and art, there are parties in politics, and we cannot expect that men will ever think just

alike in religion. Indeed, in our present state at least, differences and antagonisms seem to be a necessary condition for the evolution of truth. We would not just adopt Leibnitz' optimism, and hold that actual error is necessary to the development of truth in all finite minds; but it is certainly a fact that men grasp the truth only in partial forms, and that antagonism is a law of our present imperfect life. The difference between the Reformed and Lutheran Churches on the subject of the Lord's Supper at the time of the Reformation was not accidental nor without profound significance for the development of this dogma, a significance which, we believe, has not yet been fully exhausted.

But as we shall have occasion to return to this point in the course of our article we proceed to consider the reasons which chiefly weigh in our minds for believing that the peace measure adopted by the late Synod will prove effectual.

We believe that the issues in controversy will be superseded by new questions that must arise and occupy the attention of the Church. It is a law of history that antagonisms are overcome in this way. Where each side reveals a persistent strength, and carries with it a certain measure of truth, the end is seldom if ever the utter destruction of either one. On the mere principle of conservation of forces the new departure must take up into itself and represent the old. This is not what is sometimes understood by compromise, which we have very little faith in where it means a mere external compact according to which each party yields up a certain portion of truth for the mere purpose of agreement. Such compromise when men are earnest only puts off the evil day. But there is another sense in which a compromise is legitimate and lasting, that is, where each party to the antagonism has advanced and are prepared to join in new work or new issues which reduce the relative significance of the old antagonisms.

What now is our present condition as a a Church in relation to the long controversy through which we have passed? It is not merely the fact that the controversy has exhausted itself

that prepares us for a new departure. This fact, it is true, exists. The long discussion has exhausted the arguments on both sides. If we take up any of the points in the controversy as they have stood arrayed against each other, it is an admitted fact that nothing new can be said or written on them. The discussion for a long time has only repeated what has been presented over and over again. We mean not that the subjects themselves have been exhausted, but the arguments on them in the particular form of antagonism in which they have been made to confront each other. Who among us can present anything new, for instance, on the question of liturgical over against unliturgical worship? Or who can present any new thoughts on the subject of the sacramental in Christianity in relation to the experimental?

But this fact is merely negative in its character, and would not in itself be sufficient to establish the hope that the day of lasting peace has dawned upon us. This fact must, therefore, connect itself with some positive elements. The relative significance of the old antagonisms must be felt to have lost its significance in the light of new and united work in the Church. And we cannot refrain here from putting on record again a sentiment we have uttered before in regard to the liturgical controversy that has caused such bitter antagonisms. We believe that in the heat of controversy *both sides have attached far too much significance to the form of worship in comparison with what is confessedly more important, the inner life and spirit.* We give neither side an advantage here over the other. A form of worship may be either precomposed or *ex tempore*, written or unwritten, more complete in words and style or less complete, but the acceptableness of the worship depends not on that difference. Now it is a fact that we have been disputing for over twenty years in regard to the manner or form in which we shall offer our worship to the Lord. No matter which side has been more nearly right on this question, the significance of the issue has unquestionably been unduly magnified. May it not be that the Lord has confused our

counsels because we have been expending so much bitter controversy upon the service of the lips and been apparently so little concerned comparatively in regard to the offering of the heart. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hands, to tread my courts?" Isa. i. 11, et seq. We mean no reflection in this. Reasons may be given for the earnest contention on both sides. It had its meaning in its time. But we think all will admit, now that we have come to a truce in the controversy, that acceptable worship may be offered in either form.

Having reached this conclusion, the solution of the difficulty may come in two ways. We may be prepared to yield what is confessedly not essential on both sides, and unite and produce a liturgy which will be acceptable to the whole Church; or we may allow a certain measure of freedom in the use of different forms of worship. Uniformity here, even if it is claimed to be desirable, is certainly not essential. The primitive Church had different liturgies in different provinces, and they never thought of sitting in judgment on each other in such a matter. We express no preference for either of these courses, because the subject may safely be referred to the judgment of the proposed Commission, and ultimately of the General Synod and the Churches, but we feel sure that we have passed beyond the controversy as it has gone forward in the past twenty years. No power can galvanize it into life again in the old form.

Leaving particular examples, we pass on to consider in a more general way the changed attitude of Christianity, or Christendom, in relation to its daugers and antagonists, which must necessarily give rise to new questions that will just as necessarily absorb former issues.

The new struggle for which the Church is girding itself and putting on its armor is with the titanic onset of unbelief in its most recently developed and most dangerous form, an utter

denial of the supernatural in Christianity. Before this danger former internal differences in the Churches are beginning to sink out of view. The question is no longer between churchism and evangelicalism, high-church and low-church, between Episcopacy and Presbyterianism, between liturgical and anti-liturgical worship, nor even between one theology and another, but as never before, between faith in the supernatural world holding in our Lord Jesus Christ, and an utter denial of such supernatural world.

It may indeed be said, this has always been the great issue between belief and unbelief, but the Christian world in all sections most assuredly is beginning to realize the approach of the contest in a new form of Satanic power. In the first age of Christianity, for instance, the contest was mainly between the true religion and false religions. All were religious, and therefore it was only a contest between religions. All believed in what they regarded as a supernatural world;—the struggle was between true faith and false faith. So also in the Middle Ages, the ages emphatically of faith, the question of a supernatural world was not raised in the minds of men. Blind faith there was, and superstition, in abundance, so that, as an eminent Church historian well known to our readers recently remarked to the writer, it would have mattered little to the people whether they had been taught to believe that the whale swallowed Jonah or Jonah swallowed the whale, the one would have been believed as implicitly as the other. But ours is a different age. It has been different ever since the Reformation indeed, but we utter only what is coming to be felt over the whole Christian world when we say the present century, and especially the second half of it, has brought the Church face to face with such an antagonism of unbelief as it has never been confronted with before. It is not necessary to attempt to point out at length the nature of this opposition to Christianity. It is only necessary to notice the burden of sermons in all pulpits, of theological essays and works, and addresses in all great

Church assemblies to see that Christendom is deeply moved by a sense of the danger.

We might also refer to the antagonism on the practical side, in the new dangers that threaten the order of society in every Christian nation on the globe, the general breaking away from former moorings, the socialistic schemes that aim to put down authority and law, the growing contest between capital and labor, and the apparent helplessness of society to meet the evils.

Corresponding to this opposition to Christianity by the spirit of the world, inspired by the realm of superhuman evil, the Church clearly realizes the necessity of readjusting its strength, and in order to do this with true effect it must rise with the occasion above less important issues and questions to concentrate its power against the common foe. At such times minor differences must be forgotten in the great antagonism.

Romanism must certainly receive credit for its wakefulness and watchfulness in seeing the danger. It has sent forth its warning and summoned its great council, the first since that of Trent, when the Reformation shook its foundations. But now as then it aims to conquer by condemning and anathametizing without bringing true relief. Merely to denounce the civilization of the 19th century will not infuse into that civilization a better spirit. Christianity is historical, it is living and active, and therefore it must direct its power in new forms against the new and changed opposition of unbelief.

It is not difficult to see now what we mean in a general way by new questions and new issues that must supersede old antagonisms as they pass away. The principles of Christianity are the same, the principles of Protestantism remain, but the form in which they antagonize the kingdom of evil must determine itself according to the form of attack. All denominations feel this more or less, and we behold everywhere, therefore, a movement to concentrate strength. The leading minds of Europe and America are in communication, the theological and apologetic literature of both continents moves in one common

direction. *New questions and new issues are* before the Church at large. Who would undertake to hold the attention or interest of the Christian public on either side of the ocean now, by a discussion of the exclusive claims of Apostolic succession in the form of episcopal ordination? Or who could now concentrate that attention and interest on a discussion of the five points of Calvinism? Methodism no longer claims the only true method of conversion. Puritanism in its American stronghold applauds one of its own sons who spreads before them the rich treasures of German theology in opposing rationalism. What need is there for further examples to show that new questions are everywhere claiming the attention of the Church? It is equally clear that our own Reformed Church, in sympathy with other Christian denominations, must be affected by the general spirit. Our theology will not stagnate if we cease warfare on the particular questions which we have been discussing for over a quarter of a century. That is the only point we wish here to make. At one time the issues between the Old and New School Presbyterian Churches were considered of vital, all-absorbing importance. The same differences still exist, and full freedom in regard to them is allowed, and yet the one re-united Presbyterian Church is entirely at peace so far as those issues are concerned. We have been led to commence adjusting our differences peacefully before the tension snapped asunder the bonds that hold us in one body. If we had divided we would have had to travel over the same road towards a union again.

The general conclusion to which this train of thought has brought us is that our systems of theology generally in the Protestant Churches will be required to concentrate their strength more on the common essential articles of faith, so as to bring about union on these, while freedom is allowed on minor differences. We need to take home the truth, long familiar to us, that Christianity does not hold essentially in theological doctrine any more than in Church polity. We do not question the importance of sound doctrine as well as living

faith. The historical development of dogmatic theology has rested on a certain necessity in the progress of the Church. Each heresy that has arisen has been met by a corresponding definition and statement of the truth in the way of theological formula. But as each heresy and error has its day and then loses its special power, so also particular doctrinal antitheses have only a temporary special significance.

But Christianity is deeper than doctrine. Even truth is something far more substantial than mere formulas of thought for the intellect. In its objective constitution it stands in living union with love. Truth and love constitute one life. Life entering the will as love and the intellect as truth must be one in man as it is one in its objective constitution. Hence it is easy to see that doctrine does not produce life, but is only one of the forms of its expression, while it also guards it from error. Too much stress may therefore be laid upon doctrine, as well as too little. Perhaps our Church, along with others, has magnified too much the importance of theology. We intend no covert or implied plea for laxness in doctrine, or latitudinarianism, for we concede the importance of sound doctrine as well as righteousness of life.

But we should not forget that the source of grace is, not doctrine, but Christ the Lord through His Word and Spirit. The Word of God is a fountain of life for man in a sense in which theological dogmas are not. It may be said indeed that doctrine comes from the Word and formulates it for our intellectual apprehension. We grant it, but that is not the only nor chief office of the Word of God. Its primary office is to speak directly to man, conveying to the true and believing heart the riches of heavenly grace, the very life of God.

May we not find here a correction of a certain one-sidedness in our intense theological interest? We have contended over theological issues as though the issues of the Christian life and the welfare of the Church depended exclusively on them. And may not this be one of the faults of the Church at large in this age? In the great contest with unbelief may not the Church

feel challenged anew to fall back upon the power and grace of the Word of God which carries in it the very presence of the supernatural world? Not as a natural word for the natural understanding, not as merely furnishing the material for classifying and formulating theological doctrine, but as conveying divine life directly to the soul.

In saying this we are uttering nothing new, for the Church has always recognized such immediate and direct power of the divine Word for all who read it in the spirit of simplicity and faith. But there is reason to believe that the Word of God will yet disclose an internal presence of the supernatural world for the faith of the Church in the power of which it will find the true victory over the great assault of unbelief. The victory here will be found to hold, not in the ability to answer the arguments of infidelity from the Bible on the plane of reason—that may be proper in its place—but rather in this, that the people of God will see, as in spiritual vision, the presence of the supernatural world proceeding from God in His holy Word, and will assert this as their faith over against all unbelief. This after all is the strength of the Church. As the Apostles declared what they saw and heard of the word of life, the great mystery of grace, bearing witness of it before an unbelieving world, and by their unfaltering faith and testimony confounded the wisdom of the wise and gained adherents and followers to the religion of Christ, so the real strength of the Church will be found in its ability to testify to the world the truth and reality of the supernatural world set before them in God's eternal Word.

Without carrying out this thought further, the inference or conclusion we derive from it is, that theological opinions and doctrines should be regarded as of secondary importance as compared with the divine truth that confronts us directly in the Word of God. We might go further and predict that our theological systems generally, which are after all of human production as systems, will have to give way before this direct revelation of the supernatural power and grace of the divine

Word, so that the direct vision of the divine will thus more and more take the place of what has become so largely mere natural rationalistic interpretation of the Bible. But it is sufficient to draw our inference that with this reinstatement of the Bible in the faith of the Church in its full divine character, freedom may be allowed for theological differences without disturbing the true unity of faith and life. This is the point to which our remarks here tend. If it be said that we cannot suddenly modify and change our theological opinions, honestly and earnestly held, and therefore a mere peace resolution can have but little effect, our answer is, diversity of theological opinion within certain limits does not necessarily interfere with the highest and best unity of faith and life. This is coming to be felt in all Churches. Who in the Presbyterian Church now dreams of requiring of its ministry or its membership strict acceptance and endorsement of all the theological phases of thought and doctrine in the Westminster Confession in order to be entitled honestly and fairly to the communion of that Church? Freedom for such differences might, indeed, be merely negative, the result of mere indifference and latitudinarianism, and in that view an evil to be deplored. But when it is allowed and exercised as holding in the essential unity of Christian faith and Christian life in union with Christ through His Word, the case is quite different. Indeed it has already been practically exemplified among us, that with restored confidence these differences are not a bar to Christian love and peace. As Dr. Weiser's paper so pointedly asserts, there were such differences already in the Apostolic Church, and what is more between the Apostles themselves, requiring a Council, not to make them all think alike, but to determine their settlement in the shape of certain practical measures which all could endorse. And yet the unity of the Apostolic Church remained unbroken. Peter could not think and act just as Paul did, and even after the Synod had settled the matter he found it difficult just to fall in with the new order, for which Paul withstood him to the face, because, as St. Paul says, he was to

be blamed. We have no explanation from Peter in the matter, and may infer that he received the rebuke in a proper spirit. But these two great Apostles still labored hand in hand for the spread of the gospel. St. Peter never perhaps understood clearly all the intricacies of St. Paul's theology, for he says of it that it contained some things hard to be understood, as his readers find even at the present day, yet who can doubt that Peter apprehended in the very highest degree that mystery of mysteries which he confessed before Paul was born as yet into the kingdom of grace?

Altogether we have more faith in the permanency of a peace based on freedom than on suppression of freedom. Let confidence be restored and such freedom will work no harm. Difficulties will no doubt arise here and there on the practical side, and in meeting these something will have to be yielded by both parties; but this has already been the case in many congregations for years. These differences in congregations will grow less just in proportion as those who lead in the two tendencies come into reconciliation. Party spirit has unfortunately entered into the contest. When that disappears the people will have no motive to strive for victory, and they will consult each other's wants and wishes.

There is another point which may be referred to as having its weight on the subject under consideration. The Church seems anxious and ready to direct her energies now in the practical work of Church-extension. We do not agree with those who think that theological interest and controversy are hindrances to practical activity in the Church. The history of the last twenty or thirty years, we think, refutes this notion. Still it must be granted that our divisions have served more or less to retard much practical work. The general aggressive enterprises of the Church have not been commensurate with our growing numbers and increasing wealth. The work of missions has not prospered as it should, partly because our efforts have lacked unity. Strife in congregations has caused the spirit of liberality to grow lean and weak.

We have thus presented some of the reasons which influence our mind in concluding that the peace policy inaugurated by the General Synod will prove successful. Others hold the same conclusion for other, and perhaps better, reasons. The main point is that it should receive the confidence of the Church. As we relied much on the preparation that went forward previous to the meeting of the General Synod, so now much will depend on the general spirit of the Church in deciding whether the Commission can expect to be successful in its work. What is especially needed now is that the action of the Synod receive the confidence of the Church. The true principle is, not to withhold approval until we see what the Commission will do, but to have confidence and cultivate beforehand a spirit of reconciliation and charity—not to act on the principle of distrusting each other until our honest intentions are proved, but rather to have entire confidence until we have good reason to believe that it is misplaced. That is the way to inaugurate the new departure of harmony and peace.

We pass to the notice of several other topics of interest that engaged the attention of the late General Synod.

THE PRESBYTERIAN REFORMED ALLIANCE.

An overture was made to the General Synod of Fort Wayne in 1875, inviting it to appoint delegates to attend the Alliance of Reformed Churches in Edinburgh, Scotland. The invitation, by some clerical error no doubt, was couched in such terms as rendered it impracticable for our Reformed Church to accept it, and accordingly the invitation was declined. Having been informed of this error, the Synod at Lancaster considered the subject again and resolved to appoint delegates to the second meeting of the Alliance, to be held in Philadelphia in 1880. Dr. Schaff, who was present, was invited to address the Synod on the subject, and his remarks were listened to with much interest.

Our Reformed Church for some years stood aloof from many of the union movements of the age, believing that they could

accomplish very little for the object in view. Some of these movements have proved their ephemeral character, while others give better promise. While our Church was contending for an independent position, and seeking to build up its own distinctive theology, it was thought best to maintain some reserve in regard to all unionistic movements, especially as there seemed to be a disposition in certain quarters to pass judgment on our orthodoxy and put us under the ban. It was but natural that this should be resisted by a body like ours that holds a Reformation Confession older than those of some Churches that were free to condemn us. But this war too is over; and it is a question whether it would not be better, while maintaining always our self-respect, to change our policy somewhat in this respect and come into closer fellowship with other denominations in the general movements of the age. This alliance of Reformed Churches certainly belongs to us fully as much as any body represented in it. At Fort Wayne we did not like the title it assumed, nor of course the terms that were proposed, viz.: that only those bodies should enter it which held by the *Westminster* Confession. But we have changed our views somewhat since we have seen the spirit of the first meeting, and now believe that the Church of the Heidelberg Catechism should be represented in that Alliance. It has a mission different from that of the Evangelical Alliance, yet not in conflict with that. A consensus of the Reformed Confessions speaks for one great hemisphere of Protestantism. The essential doctrines in all these confessions are of one type. To bring closer together the Churches holding these confessions may be one step towards simplifying a still more comprehensive union in the hereafter. There seems to be reason also for confining the Alliance to those Reformed Churches that maintain *Presbyterial* government. Indeed it is a necessity so far as the Episcopal Church is concerned, which though Reformed in doctrine, has especially since the time of *Laud,* become separatistic and exclusive in relation to all non-episcopal bodies. If the smaller differences are once settled in the large and principal Protestant families, per-

haps it will facilitate a reconciliation of those which are greater. And as Lutheranism, with which our *German* Reformed Church has many national affinities, seems to be growing rather more exclusive than liberal, our proper attraction seems to be rather towards our Reformed sister Churches.

We feel very sure that the time will come when the Epsicopal Church in England and America will feel itself compelled to return to its original position which it occupied in its earlier history in the Reformation, when it labored hand in hand with the Reformed Churches of the continent and freely acknowledged the validity of their Presbyterial ordination. It will find its *via media* between Protestantism and Romanism very slippery and dangerous, that it cannot stand on the foundation of repristination, and will have to fall in with the principle of historical development, or be left in a state of isolation which will prove a state of stagnation and death.

And we believe that when once the Reformed Churches draw closely together, it will be seen and felt that the two great hemispheres of the Reformation, the Reformed and Lutheran, will seek to unite in one common Protestant alliance, if not organic union. Perhaps by that time Protestantism and Romanism may be driven to unite their strength against the common enemy, the last form of the world's unbelief. This may or may not be. Christian history may have a different course designed by the great Head of the Church. Present distinctions and divisions may melt away in some new form of the Church, not by organic union of existing bodies, but by some world-struggle which will gather into one all individual believers. We cannot forecast, as we need not, how the Lord will marshal His hosts for the final victory. But we may rest calmly in the faith that they will all be one, and that the gates of hell shall not prevail to overcome their true, living unity. Meantime we can heartily co-operate in a movement which looks towards a closer union of the *Reformed family*.

We do not know precisely what the title of this Alliance is, but we believe its conditions of representation allow it to be

regarded as a *Presbyterial Reformed Alliance.* Reformed is the generic name and Presbyterian (or perhaps better Presbyterial) is the specific title. Whether this is so put down or not, we know now that this is meant, and we need not hesitate, therefore, to co-operate in the movement. Now that German theology is receiving so much favor in all the leading Seminaries of the Presbyterian Reformed Churches in America, as well as in the English-speaking countries across the ocean, we need not fear that we will not feel at home in the Convention to meet in Philadelphia two years hence. As the matter of appointing the delegates was placed in the hands of the President of our General Synod, in consultation with the other officers of the same, we would suggest that in the same way he should arrange to adapt the delegation to the quota to which we may be entitled, by cutting it down if it should prove to be too numerous, and also by filling vacancies should any occur that may need to be filled.

Did our limits allow, we would like to refer to other items that came before the General Synod. We believe that if the spirit of union that prevailed continues to rest upon us, the effect will be apparent in infusing new life into our missionary operations, our Orphan Homes, and our literary and theological institutions. The Mission Boards of the district Synods have indeed been active and efficient, considering the difficulties with which they have had to contend. We would not change the character of their distinctive work. That should remain. But there is still room for unifying the whole work, and giving it additional efficacy, through a spirit and power that shall go out from a headship of the General Synod. Perhaps something like a *Bureau* of Missions established by the General Synod, with one or more officers who could give exclusive attention to this great work, might be desirable, so that in addition to our present local activity, the power of the whole Church might be brought to bear from time to time on special enterprises. With such united effort that would carry with it inspiration from the whole Church we would be able to establish ourselves

in places, such as New York or the South and West, where we are as yet comparatively unknown, without diminishing at all our contributions in other directions. Meantime the present Boards of the General Synod will be able to exert greater influence. It might be worth their consideration whether by the next meeting of General Synod they may not mature a plan which will unify our whole missionary work and bring it into closer sympathy with the General Synod. We believe one small parent Board might have entrusted it the whole interest of missions, foreign and home. We expect now also to see a speedy establishment of a mission in the foreign field. We know the Board has labored faithfully to this end, and their labors in answer to the prayers of the Church must soon be crowned with success.

Taking it altogether the General Synod of Lancaster will long be remembered as a land-mark in the history of our Reformed Church. It possessed great dignity and weight. The representative men of the Church were there. The proceedings were conducted with ability, dignity and order. Unanimity and harmony prevailed. The devotional services were earnest and solemn, and yet spontaneous, free from all mechanical arrangement or artifice. The special half-hour meeting of prayer and praise was a delight to all who attended it and joined in or listened to the hearty German sacred chorals. Pleasing episodes occurred. They have been noticed and commented on in the weekly press of the Church—the meeting of German pastors and elders at *Caernarvon Place*, the residence of that father in Israel, the venerable Dr. J. W. Nevin—the visit of German brethren to the College, their singing in the chapel, their meeting in the tower, and the familiar address of Dr. Schaff.

The personelle of the Synod was goodly to look upon. There were several of the oldest ministers of the Church present. Dr. Nevin and Rev. J. W. Fritchey, editors of our Church periodicals—whose number is growing—of the *Messenger*, the *Kirchenzeitung*, the *Christian World*, the *Guardian*, the *Hausfreund*,

the Sunday-school *Child's Treasury*, the *Mercersburg Review*. There were presidents of Colleges, and professors from Franklin and Marshall, Heidelberg, Mercersburg, Ursinus, leaving several still not represented; professors of theological Seminaries, from Lancaster, Tiffin, Collegeville, and Mercersburg—none, we believe, from the German Theological School in Wisconsin. A mere reference to these serves to show how greatly the educational institutions of the Church have multiplied and grown since the days, in the remembrance of some now living, when the first school of the prophets was started at Carlisle, and of many, when we had the first college at Mercersburg, the little village at the foot of the North Mountain. There were pastors from East and West, German and English, old and young, who had come from their fields of self-denying labor. And last, but not least, there was a body of elders, whose intelligent appreciation of the interests of the Church, whose understanding of the important issues that came before the body, and whose ready ability for speaking on the floor, are not excelled in any ecclesiastical body in the land. And from beginning to end there was not an unpleasant jar in the proceedings. If the harmony that prevailed may be taken as a prophecy of what is to prevail throughout the Church in all her judicatories, institutions and congregations, then we may fondly hope for a reign of peace and prosperity that shall gladden the hearts of all our people and make our Reformed Zion to rejoice and blossom as the garden of the Lord.

In conclusion of this article which is perhaps growing to too great a length in our hands, we may be allowed to say a word for

OUR REFORMED QUARTERLY REVIEW.

The sugestion was made by several brethren from the West that it would be desirable now to make the MERCERSBURG REVIEW an organ for the whole Church. Though its pages have always been open for all, and articles have been solicited from different sections and tendencies, yet it is known that it has been supported in late years by only a portion of the

Church. Is not the present a favorable time to make it an organ for the whole Church? While we would not solicit or encourage articles that would be calculated to open the wounds of old controversies, yet we feel that no harm would result from opening its pages to writers representing both tendencies in the Church. Let the old party lines indeed be obliterated, and yet let whatever theological questions claim attention be freely discussed. We have no authority, of course, to speak for the authority that controls the REVIEW, but without consultation with any one we believe this enlargement and change could be entered upon with great advantage without waiting for the results of the Peace Commission, and that such a step would go far to facilitate the labors of that Commission. And to this end, speaking for ourself alone, much as we are attached to the old name, we would be willing to change it now to what would better suit the more general character suggested. Let it be The Reformed Church Quarterly, or the Reformed Church Review, or Quarterly Review, or some still fitter name if any can be proposed. It is greatly needed by the whole Church, West as well as East. Let the weekly press tell us what they think of the matter, and correspondents through the press. The subject can then be brought before the Board of Publication, and through it to the Synod, and the change be accomplished. Without waiting even for that we shall be glad to receive and welcome articles of a suitable character from any who may be inspired to aid in promoting the peace and prosperity of the Church and in advancing theological and literary culture.

We have thus ventured to write on what may be regarded at this time as a delicate subject. The course of events may prove that we are mistaken in our judgment as to the result of the principal action of the General Synod. If such should be the case we shall consider it no reflection on head or heart to be guided by greater wisdom and change our opinions. Even if the proposed measures for peace fail we shall not lose faith in the ultimate attainment of that object.

ART. II.—THE HISTORICAL COURSE OF THE CONVERSION OF THE GERMANS TO CHRISTIANITY.

A GENERAL VIEW.

Translated from the German of Gotthard Lechler, D. D., Superintendent and Professor Ordinary at Leipzig,—by NEVIN H. FISHER.

From the "Theologische Studien und Kritiken," 1876, Heft III.

To him who has experienced within himself the Gospel of Christ as a power of God unto salvation,—who esteems Christianity as the prolific source of moral and spiritual culture,—to him, the questions must present themselves: when did the Gospel reach our forefathers? how did it make place for itself within our ancestral territory? To him, who proposes these questions, one form alone commonly appears, viz.: that of *Boniface* or *Winfried*. But Winfried was neither the first nor the last, who labored as missionary upon German soil. Centuries before him, had Christian congregations existed in Germany,—and centuries passed away after his time, before the Christian became even externally, the victorious and predominant religion in all German lands.

I hope that it will not seem to be as labor unworthily bestowed for us to portray the entire historical course of the conversion of the German nations to Christ. When I say: the *historical* course—I wish to emphasize the fact that that which belongs merely to the realms of fable and of legend will be discarded, and, that I will hold only to the real facts of history and to that which is original and authentically attested. For in this field, pious legend and unhistorical tradition have been freely

active through a long period. For centuries, it had been believed that the Apostle Peter, himself, had sent three men* across the Alps from Rome, who established churches along the Rhine, and occupied episcopal chairs at Treves, Cologne and Tongern. We will lay these—and all other legends quietly aside, as being without any foundation.

If we consult the original testimony, however, concerning the beginnings of Christian faith and life in Germany, we meet with the remarkable fact of the first witness being a Greek, born in Asia Minor, who lived and labored in Southern France: the eminent *Irenæus*, Bishop of Lyons. In his great work against the heretical parties of his day, written towards the close of the second century after Christ, he refers to Christian congregations in Germany, when he says: "Neither have the churches established in the Germanies received another faith, . . . nor those in Iberia or amongst the Celts," &c.† Irenæus points plainly to the existence—not merely of isolated Christian individuals—but also of organized Christian *churches* in both Germanies *ἐν ταῖςτερμανίαις*, i. e., on the Upper and Lower Rhine, since these were the Roman provinces officially known as *Germania prima* and *secunda*.

Surely it is not the result of mere chance that the first notice of the existence of Christian churches in Germany comes from Lyons! Without a doubt, the establishing of those churches in the valley of the Rhine proceeded from the valley of the Rhone. The history of civilization shows that in the most ancient times, the beginnings of culture, e. g., the use of bronze, after the stone age, passed from Massilia up the Rhone and then down the Rhine. And now, the Gospel likewise proceeded from Marseilles, up the Rhone and then down the Rhine.

* Eucharius, Valerius and Maternus. Compare the critical investigation by RETTBERG, in his *Kirchengeschichte Deutschlands* (1846). B. I. S. 73 ff.

† IREN. *adv. hæreses* I. 10, § 2: *καὶ οὔτε αἱ ἐν ταῖς Γερμανίαις ἱδρυμέναι ἐκκλησίαι ἀλλως πεπιστεύκασιν, ἢ ἀλλως παραδεδόασιν, οὔτε ἐν ταῖς Ἰβηρίαις οὔτε ἐν κελτοῖς, etc.*

Those congregations of Christians at Vienne and Lyons, were established by Asia Minor, and were of Greek origin. Consequently, the planting of the earliest churches on the Rhine, points back to a Greek source. This fact is brought to view in a remarkable way by the German word "Kirche"; for this word (derived from the Greek κυριακὸν, house of the Lord) did not take its way through the terminology of the Latin church as did the words: *église*, *chiesa*, etc., which descended to all the Romanic tongues through the Latin *ecclesia*. The German races must have received the word "Kirche" directly from Greek-speaking Christians and not through the medium of the Latins.* This fact also indicates that the influence of Greek Christendom upon the earliest German churches, must have been the more original, profounder and more effectual one.

But the Christian communication, which proceeded from the valley of the Rhone to that of the Rhine, and which brought into the territories of the latter the seeds of Christianity, was sustained by the stupendous fabric of the then existing Roman Empire. The Rhine lands as well as those of Gaul were merely provinces under Roman rule. The expeditions of legions, peaceful trade, the great world-traffic—all—moved under the protection and within the boundaries of the universal Empire. Imperceptibly had the Gospel of Christ penetrated leaven-like, through the Roman culture, and had extended itself as though by its own inherent power, to the limits of the empire. The Rhine provinces at one time, constituted a part of such boundaries; then the lands of the Southern Danube—called Rhætia and Noricum,—as well as the territory of Southern Germany lying between the Upper Rhine and the upper course of the Danube as far as Regensburg. Upon this ground, in the Roman cities of Cologne, Mayence, Augsburg, Regensburg and others, had Christianity obtained a footing during the first centuries after Christ, down to the time of Constantine the Great. If Irenæus, towards the end of the second century, speaks of

* Compare Rodolph Hildebrand, in Grimm's Deutschen Wörterbuch, Bd. V., S. 791, "Kirche."

established *churches*, we will certainly be justified in maintaining that, at least, certain *individual* Christians might have been found in those parts of Germany which belonged to the Roman Empire, during the *first half* of the second century. But during this period, we must not allow ourselves to think of missionaries, in the peculiar sense of the term. Little, or no, information indeed, do we possess of such during the second and third centuries after Christ, even in other countries and parts of the world. But upon the other hand, we are not able to represent to ourselves in a sufficiently vivid and worthy way, the zeal of the Christians of that period in communicating to others that which had been to them for the forgiveness of sins, for comfort and peace,—or the active intercourse existing between the churches.

The first historically authenticated *names* of Christians in German lands, are brought to light by two ecclesiastical assemblies in the years 313 and 314. In the year 313, amongst the Italian and Gallican bishops summoned to Rome by Constantine for purposes of consultation, we also find *Maternus*, from Cologne on the Rhine. And in the year 314, he again appears with his deacon, Macrinus, as does also a bishop of Treves, *Agroecius*, at a council held at Arles in the Rhone delta. These are assuredly altogether Roman names, but it must not follow therefrom that the congregations at Treves, Cologne and similar towns, were composed purely of immigrated Romans and not of native Germans.

Whilst the Rhine-land received Christian influences from Gaul, it is plain that the Southern Danube provinces, Rhætia and Noricum, i. e., Eastern Switzerland, together with Suabia, Bavaria and the Germano-Austrian territories received Christianity directly from Italy,—for *these* German countries stood in direct and active communication with Italy and with the centre of government, Rome, by means of a net-work of military and trade roads. At all events, so long as the Roman—the Western—Empire stood, Christianity did not penetrate

farther into the German countries than to the extent that Roman sovereignty and Roman culture did.

But as the Western Empire crumbled into ruins before the repeated invasions of the migrating races of Teutonic descent, Christianity was prostrated upon German soil. The Alemanni, who were unconverted as yet during the fourth and fifth centuries, pressed towards the Roman borders between the Upper Rhine and the Upper Danube: and only because they had possessed themselves of an earlier Roman, and partly Christian, country did the victors experience a manifold, reacting influence, both of culture and of Christian faith. But not until the year 496, when they were conquered by the Franks in the battle at Zülpich, were Christian influences impressed upon the Alemanni to any efficient degree.

Now, however, missionaries appear. Whence did they come? First of all from Great Britain and Ireland.

The first, whom we know more accurately through historical sources, was *Columbanus* with his companions. He was born in Ireland, entered the monastery of Bangor in North Ireland, but about the year 585, he, with twelve monastic brethren passed through England to France. Here he found Christianity fallen into a profound decay—without moral earnestness or energy. Here he preached from place to place, presented an example of pious self-denial and of ascetic exercise of virtue, and established monasteries for the revivification of Christian piety. Columban founded three monasteries (Anagrey, *Luxeuil* and Fontenay) amongst the Vosges in the kingdom of Burgundy. But court intrigue drove him from Burgundy in the year 610, whereupon he determined to visit Italy. He journeyed beyond the Rhine with his companions, and remained for a time at the Lake of Zürich; then at the Lake of Constance, and finally in the year 613, he turned his steps towards Northern Italy where he founded the famous monastery of Bobbio near Pavia. Here he died in the year 615. Columban himself did not labor as a missionary, but one of his twelve companions, *Gallus*. Gallus was of an independent character

and possessed a zealous spirit. From the scanty information derived from the oldest biography of St. Gallus,* we learn that he, whilst with Columban at the Lake of Zurich, burned down the heathen temple of the Alemanni at Tuggen and threw the idols into the lake; in consequence of which act, his life was endangered and Columban was ignominiously driven away. By way of Arbon on the Lake of Constance, they now proceeded to Pregantia (Bregenz). Here stood the chapel of St. Aurelia, which had however, become desecrated by reason of the relapse of the Alemanni into paganism. They found in it three bronze, gilded idols, which the reverence of the people had placed there. At the command of Columban, Gallus began to preach during an idolatrous festival. He had studied the Alemannian tongue and had so well mastered it that he was enabled to preach in the German language, whilst Columban did not even understand it. But at the conclusion of his sermon, Gallus proceeded to the chapel, seized upon the idols, shattered them against a rock and flung the fragments into the lake. Columban now reconsecrated the chapel and then remained in Bregenz during three years. Upon his departure for Italy, Gallus was unable to accompany him, having been prostrated by a fever; Columban however, held this to be a mere subterfuge and forbade him the celebrating of the mass during his (Columban's) life, under pain of punishment. Gallus was of a fiery spirit, somewhat similar to Farel the Swiss reformer. But he not only fought with Paganism by the shattering of idols, but also by preaching the Gospel and that too, in the native language which he had taken the pains to acquire. In another view, he followed the example of the Apostle Paul, in that he supported himself and also his friends, by the labor of his hands, principally by fishing. He was finally healed of the sickness which had befallen him when Columban was taking his departure, at Arbon on the Swiss shore of the Lake of Constance, after giving himself into the hands of a priest, Willimar. He then sought for a suitable

* "De vita atque virtutibus b. Galli Confessoris" in Pertz' Monumenta Germaniæ historica, scriptores, T. II.

spot for a hermitage and found it in a wilderness near the river Steinach. Here he had fallen to the ground, whereupon—after offering a prayer—he thrust a cross made of hazel into the earth and hung upon it his capsule of relics; and then proceeded to build a hut for himself, and a small chapel. From these beginnings the monastery and wealthy Abbey of St. Gall arose—a fruitful nursery of Christianity and a central point for the mission to South Western Germany during the first centuries of the Middle Ages. From this centre, chapels, churches and monasteries sprung up here and there through German Switzerland and Southern Germany; a net-work of Christian stations gradually spread over the country during the course of the seventh century. During his later years the Bishopric of Constance was offered (615) to Gallus, but he declined it. In consonance with his fatherly nature he desired a monastery—not an episcopal cathedral—to be the centre of missions. Gallus died somewhere between 630 and 640. Magnoald (St. Magnus) who founded the monastery of Füssen on the upper part of the river Lech, was a disciple of Gallus.

Whilst Gallus was laboring in Southern Germany, individuals, such as Amandus and Eligius, coming from France, established Christian churches amongst the Frieslanders, in Flanders and Brabant.

A mission from Great Britain joined in with the Frankish mission to the Frieslanders. After the end of the seventh century, *Willebrord* became the apostle to the Western Frieslanders. He was an Anglo-Saxon by birth but received his education in an Irish monastery. Burning with zeal for the conversion of the heathen, Willebrord in 690, journeyed to Friesland accompanied by twelve companions, as was Columban a century previous. He labored partly under Frankish protection and partly amongst the, as yet, independent Frieslanders. In the year 696, he proceeded to Rome when he received consecration as Bishop of the Frieslanders. He fixed his residence at Wiltaburg, the later Utrecht. After almost fifty years' labor he died, very aged, in 739.

Up to this time, Christianity had obtained an entrance into South Germany (Alemanni and Bavarians) through the efforts of missionaries, as Gallus and his disciples, and into North Western Germany (Friesland) through Willebrord and others. Now, for the first time, the Christian mission advanced towards the interior of German territory, towards Hessia and Thuringia. Here WINFRIED (*Bonifacius*) labored. The honorable title, "Apostle to the Germans," belongs to him in no wise in *the* sense; as though he had been the first or only missionary to our Fatherland. For, as far as his labors extended, there were but few districts (on the Edder and the Werra) where the preaching of Christ had not been heard before him. He generally found that the way had been previously prepared for him; but the Christianity he met with was partly of a degenerated type and partly, as yet, engaged in open conflict with Paganism. Winfried gathered together the existing material, organized, vivified and strengthened,—but in the service of Rome.

"WINNFRIDH" (Bonifacius was probably his monastic name) was born about 683, in the South Western part of England, of a noble Anglo-Saxon family. He devoted himself to spiritual studies, which he prosecuted at two of the most flourishing monasteries of England, and was consecrated a priest. An impulse arose within him towards missionary labor amongst the people of the continent, kindred of his own nation. In the year 715 he came to Friesland, but finding the people engaged in war at the time, he was compelled to return. Not until 718 did he again visit the continent; but at this time he proceeded directly to Rome, where he devoted the winter to preparation for his mission work. In May 719, he began his return journey to Germany, having been provided with relics and authority by Gregory II. He passed through Bavaria and Thuringia to Friesland. This was a preliminary tour to enable him to observe and study the country and the people. During three years thereafter, Winfried assisted Willebrord amongst the Frieslanders. From 715-722 was his preparatory and educa-

tional period. Now he began his independent efforts in Central Germany, Hessia and Thuringia, from 722-738. He journeyed through Upper Hessia, founded a monastery at Amanaburg (Amöneburg on the Ohm) and preached in Lower Hessia.

Then however in 732,* he again betook himself to Rome, where he was consecrated as *Bishop of the Germans* by Gregory II. With his consecration, he pledged himself to unconditional faithfulness to St. Peter and the Church of Rome.† Germany was to be brought into strict dependence upon the pope and into direct connection with Rome. Winfried passed through France upon his return journey in order to assure for himself the protection of Charles Martel, the powerful Major-Domo. He then turned to Hessia in order to complete his work begun there in 722. At Geismar, near Fritzlar, he felled the oak sacred to Wodan, and by this means, in the presence of a multitude of the heathen, he presented a shattering proof of the nothingness of the gods of German paganism. With the wood of this oak, he with his disciples, built a chapel, which was dedicated to St. Peter. From Hessia he turned Eastward towards Thuringia, which at that time, embraced the territory extending from the Harz Mountains to the Danube, and from the Western to the Middle Elbe. Upon a hill at Altenbergen, near Friedrichsroda, stands a monument of sandstone, in the form of a colossal candelabrum. This memorial was erected upon the spot where Winfried preached his first sermon in Thuringia. At Ohrdruf, a few miles south of Gotha, he founded a monastery, the first centre for spiritual education in Thuringia. In order to gain vigorous material for church and

* This date is manifestly a typographical error in the original, as Boniface visited Rome for the second time, and was consecrated as Bishop, in 723, by Gregory II. (715-731). Translator.

† This pledge forms the basis for one of those important transitional and turning points, which determines for an immense period of time the predominating tendency of that portion of human history, which it affects, be it in religion, philosophy or politics. Compare Neander: Church History; Vol. III., p. 47, &c. Translator.

monastery at once, he made a short visit to his home. Men and women willingly followed his call, e. g., Lull, the first Abbot of the monastery of Fulda, later, the successor of Winfried to the episcopal chair of Mayence; noble women and nuns also came from England and became abbesses in Thuringia and Hessia, Eastern France and Bavaria. The entire Anglo-Saxon church by vigorous participation and assistance in his labors, aided Winfried greatly. The valuable correspondence of Boniface testifies clearly to this fact. Bishops gave him sterling advice, others sent books, clothing, money, a bell.* In short, he was enabled to feel that his labors and experiences upon German soil, were attended by the heart-felt sympathy, the prayers and the active participation of English Christians. Nor were conflicts wanting: but it appears that the opponents with whom he had to do, were for the most part, followers of the ancient British and Irish Churches, married priests, not subject to Roman supremacy. Winfried, on the other hand, regarded the success of his work as being most closely connected with Rome, with the Roman ceremonial and church regulations. After Gregory III. had conferred upon him the office of Archbishop, Winfried again journeyed to Rome in 738, in order to find ways and means for the firm organization of the German church. This work of organization occupied Winfried from 738 to 754. First of all, he established four bishoprics in Bavaria: Salzburg, Friesingen, Regensburg and Passau; then, several in Thuringia and Hessia. As Archbishop of Mayence, he also summoned several synods, in order to establish firmly the ecclesiastical regulations. In the year 744, in connection with Sturm, he founded the monastery of *Fulda*, a prolific centre for the extension of Christianity and a seminary of science and culture. At length, wearying of the—so frequently—little and external details of ecclesiastical government, a longing for the work of his youth—labor amongst the heathen—awoke within him.

* Jaffe, *Bibliotheca rerum germanicarum*, T. III. Monumenta Moguntina, 1866. Bonifatii et Lulli Epistolæ, 15, 16, 23, 32, 39, 55, 62, 72, 73.

Resigning the Archiepiscopal helm into the hands of his associate, Lull, and accompanied by a train of priests and monks, he departed from Mayence down the Rhine,—but after arriving in Friesland he was slain by the Frieslanders on June 5, 754.

Winfried was a man of spotless life, not given to empty verbiage, of a thoroughly practical nature, possessed with wonderful power over the minds of men not only in public preaching but also in confidential intercourse, a teacher and practical leader gifted with magnetic powers of attraction, of stern resolution and of regardless energy when dealing with opposers, but also determined to sacrifice himself to his cause; whereby we can easily understand the grateful devotion and unconditional reverence paid him by his disciples, male and female.

Of the Germanic races that of the Saxons now alone remained unconverted. Their possessions extended from the Elbe to the Weser and the Ems, from the North Sea to the Harz and as far as Hessia. This was the last German tribe to yield to Frankish sovereignty, but constituted also the last support of Teutonic paganism, which reigned supreme in the interior of the Saxon territory, down to the time of Charlemagne. Charles regarded the subjugation of the last German race as one of the chief objects of his life. The war that ensued was not a religious war in its beginnings, but had as its object the extension of the Frankish kingdom. But as the Saxon's love for independence found its support in, and derived its sustenance from the national heathenism, their subjugation was not to be attained without Christianization and baptism. Consequently, a religious interest was united with the political, and the *conversion* of the Saxons had to enter into the plan of conquest. So Charlemagne proceeded upon his campaigns, carrying holy relics, and accompanied by priests and monks, whose duty it was to preach the Gospel to the conquered. During his first expedition he destroyed the Irmensul, according to J. Grimm, an immense, sacred tree as was the tree of Wodan at Geismar. Portions of

the conquered territory were at once granted, in fief, to the Hessian monasteries at Fulda and Amorbach, in order to stimulate their zeal in the Saxon mission. Sturm, Abbot of Fulda, labored with signal success, for the conversion of the Saxons. In the event of an insurrection, the missionaries possessed a place of refuge in these institutions. After the year 785, the power of the Saxons was broken; their chief, Widukind, submitted to baptism, and from this time, multitudes embraced Christianity. But it was not until the year 804, after thirty-two years of war, that the conquest was assured and the country quieted. After the haughty spirits had been broken by iron might, and the hearts humbled, the quiet, peaceful impressions of the Gospel did not remain disregarded. And it is a remarkable fact that the sword-converted generation had scarcely passed away, before, towards the middle of the ninth century, the glorious poesy of the *Heliand* (Saviour) burst forth in the old Low-Saxon and Old-German dialects; that poesy in which Christ was enthusiastically sung, with joy and love, as the Head of the nation. Not until several decennial courses later did, in Southern Germany, the weaker Gospel-Book of the monk Otfried of Weissenburg, take its place by the side of the Heliand, in the old High-German dialect.

By the year 800, all the *Germanic* tribes within the borders of our Fatherland, was imbodied in the Church of Christ. But heathenism still remained unbroken through immense stretches of German territory, viz.: those which at that time, were inhabited by *Sclavonic* tribes. Our own Fatherland itself, together with the entire Eastern half of Germany on from the Saale and the Elbe, with Bohemia, Moravia and the Germano-Austrian lands was still of the heathen religion. Missionary attempts proceeding from Salzburg and Passau were fruitless, because that form of Christianity, which the Romish-minded priests endeavored to introduce seemed to the Sclaves as synonymous with German sovereignty. A mission now appeared, which did not proceed from the West to the East, but from the East to the West; it came, not from the Latin

church of Rome, but from the Græco-Byzantine church. The messengers of faith from the latter possess the merit of having labored successfully in Sclavonic territory *before* those who came from the Western church.

In the year 863, two Greek monks proceeded into the kingdom of Moravia, from Thessalonica in Macedonia, where the Apostle Paul had established one of the earliest Christian churches in Europe. Thessalonica was at that time, a centre of Grecian science, culture and ecclesiastical affairs. The surrounding nations were of Sclavonic descent and pagan in religion, and Thessalonica became the centre for the mission to the Sclaves. The brothers, *Constantine* (called *Cyril* at a later period) and *Methodius* were sent as missionaries, in response to a request for teachers made by Rastices, the founder of the Kingdom of Moravia, who had entered into an alliance with the Byzantine Empire. Rastices desired to make his kingdom independent of the Frankish Empire, of the German nation and of Latin priests. These two learned Greeks gathered around themselves a circle of pupils as a nucleus for an order of native priests; they preached Christ from town to town, in the Sclavonic language, and baptized all who desired baptism. They translated the Scripture-Lessons from the Gospels into the Sclavonic tongue. For this purpose, Constantine invented a Sclavonic alphabet, which, from his later name of Cyril, is known as the Cyrillian. At a later period, they also translated the remaining Bible-Lessons from the Old and New Testaments. Many churches sprang up, and in these churches the services were conducted in the Sclavonic tongue; a national Sclavonic Church arose. In the year 867, both brothers journeyed to Rome at the invitation of the pope, where Cyril died. Methodius, however, after receiving consecration as Bishop of Moravia and Pannonia, returned and continued to labor amongst the Southern Sclaves.

Cyril and Methodius were the last *foreign* missionaries engaged in the planting of Christianity upon German soil. Now begins the period when *native* German missionaries, alone labor

for the extension of Christianity amongst the inhabitants of German territory. But a long time elapsed before an energetic attempt was made to introduce the Gospel amongst the Sclaves of Southern and Eastern Germany, the numerous tribes of the Wends.

Anskar is the first, important name amongst native German missionaries. He was born in 801 and died in 865. During his youthful years, when without office or fame, as well as in later life when Archbishop of Hamburg and Hamburg-Bremen, he laid the foundation for the conversion of the Northern tribes; principally in the Scandinavian countries, in the (at that time) Danish Schleswig-Holstein and in Sweden itself. But in as much as he established the first Christian congregations in (the present) Schleswig and Holstein, built the earliest churches and founded the first schools, he is to be regarded not only as the Apostle of the Scandinavians North, but is also to be held in honorable remembrance as a missionary of Germany. He was a man strong in the faith, filled with powerful energy, rigorous and exacting towards himself during his entire life, but at the same time so charitably disposed towards others that the Danish monarch once commended him to Sweden with the words, that he had never before met with such a gentle, good person. It was a result of his indefatigable labors that even during his own life-time, a large portion of the inhabitants of the present Schleswig-Holstein as far as Southern Jutland, was brought to a knowledge of Christ. But not until late, during the tenth century, did the hour arrive for the conversion of those Sclaves upon German soil, the Wends, divided into numerous tribes. But the Gospel reached them in company with German supremacy, and this supremacy endangered their freedom and national individuality. Consequently, the entire, national and independent spirit of the Wends stood in opposition to Christianity. It is scarcely a matter of surprise that the Sclavonic paganism reasserted itself upon more than one occasion by the Wends rising up in bloody insurrections against the German attempts for their conversion.

King Henry I. achieved victories over the Wends, and to maintain his supremacy he built strongholds in their territory. But Otho I. was the first to proceed further and to promote the *conversion* of the Sclavonic tribes, by establishing bishoprics, beginning in 946; viz.: Havelberg, Brandenburg, Oldenburg in Holstein, finally Meissen, Merseburg and Zeitz, with the Archbishopric of Magdeburg. These episcopal sees constituted mission-posts and at the same time spiritual strongholds for the extension and maintenance of German sovereignty. No Gallus, no Cyril and Methodius, appeared here, who would have taken pains to acquire the Sclavonic language and who would have entered into the Wendish nationality with the spirit of love! And what a hindrance must the usage of a foreign language have been. Otho named Boso, a monk from the Abbey of St. Emmeran at Regensburg, as the first bishop of Merseburg. Bishop Boso contented himself with writing the Latin and Greek forms of prayer in Sclavonic characters, for the Wends of his diocese He wished them to learn to sing the "*Kyrie Eleison*" as a highly useful and beneficial devotional exercise; but mere mockery ensued. The Wends, instead of these words, began to sing *their* similarly sounding phrase: "*Ukri volsa*," i. e., "The alder stands in the hedge," but they also declared: "This is what Boso said!" But comedy soon gave place to tragedy; in the year 983 a terrible insurrection broke forth in Brandenburg, and, in 1066, at Mecklenburg, for the purpose of casting off the German yoke together with the Christian faith. The churches were utterly demolished, and all traces of Christianity were swept away. Matters progressed more favorably in Meissen and Lusatia, where Bishop Werner of Merseburg and Benno of Meissen labored actively for the conversion of the Wends in their dioceses. Nevertheless, it was not until the eleventh and the beginning of the twelfth centuries, that heathenism disappeared from the present Kingdom of Saxony. But paganism reigned unchecked in the countries bordering upon the Baltic Sea, in Mecklenburg, Pommerania and Prussia,

as late as the eleventh century. And, as a rule, Sclavonic haughtiness yielded to might alone; conquest and German colonization paved the way for Christianity.

Bishop Otto of Bamberg, the apostle of Pommerania, was one of the few who labored for the extension of the kingdom of God by the preaching of His Word. He was more than sixty years of age when Radislav III., Duke of Poland, who had conquered Pommerania, called upon him to attempt the conversion of the Pommeranians. Otto joyfully responded to this call, and in May 1124, accompanied by many followers, he began his journey, first through Bohemia and Silesia to Poland, and then only, to Pommerania. The spirit of the Pommeranians had been broken and made susceptible for the reception of the Gospel, by their recent defeat and subjugation. This accounts for the success attending the pious Bishop's labors. Otto appeared at once in full episcopal dignity; impressed the Pommeranians by his imposing presence, and won their hearts by his amiableness. No missionary labored amongst the Wends with better judgment and greater love, than did Otto, and he soon gained the affections and confidence of the people. The Bishop preached at Pyritz, four miles from Stettin, and was there enabled to baptize several thousands, as the first-fruits of the mission amongst the West Pommeranians. Now one success followed closely upon another; he destroyed the heathen temples, then journeyed through the Eastern province of Pommerania and in the following year, returned to Bamberg, after having established churches in eight cities. He undertook a second missionary tour in 1128, during which he completed the Christianization of the country. Nevertheless, two entire generations passed away before the Pommeranians, a tenacious people, constituted a Christian nation. Their conversion was only attained by proceeding hand in hand with the Germanization of the country. But the island, Rugen, remained as an unconquered bulwark of Sclavonic heathenism, so late as the middle of the twelfth century; a pagan high-priest still officiated in the temple at Arcona. Then, Waldemar I., the Danish king, sub-

jugated Rugen. Bishop Absalom of Roeskilde on the island of Zealand, conquered the sacred city of Arcona, the chief stronghold, in 1168: the temple disappeared in flames, and the first church of Rugen arose in its stead. The Danish priests now began to preach for the first time, and Pommeranian priests consecrated themselves to the task of instructing and baptizing the inhabitants. Cotemporary with Otto of Bamberg, the pious, self-sacrificing *Vicelin*, a man of God, labored amongst the Abodrites, a Sclavonic tribe occupying Holstein. Vicelin, however, had to contend with continual hindrances and hardships in his work, down to the time of his death, in 1154. In Holstein, as well as in Mecklenburg, the stability of Christianity was conditioned by the gradual Germanization of the people.

Finally, the conversion of the Prussians was only effected during the thirteenth century. They constituted a Sclavonic tribe of Lettian descent occupying the territory between the Vistula and the Memel. It is true, that the holy Adalbert, Bishop of Prague, a native Czech, labored amongst the Prussians towards the close of the tenth century, but he fell a martyr at the hands of a fanatical mob of the heathen, in 997. So also the first *German* missionary to the Prussians, Bruno of Querfurt, with eighteen companions, in 1008. It was not until the year 1209, that the Cistercian monk, *Christian*, of the monastery of Oliva at Dantzic, guided by skillful judgment, succeeded in planting the first seeds of Christianity amongst the Prussians. He but followed the impulses of his heart, when he determined to bear the light of the Gospel into their neighboring territory. He was further qualified by the knowledge of several languages, being able to speak to the Prussians in their own tongue. He labored with favorable success during several years, in the vicinity of Culm, on the Middle Vistula. But now a powerful opposition was stirred up by the native Prussians. Consequently, in 1219, a crusade was undertaken against them, which, at first had only defensive designs in view, but it gradually assumed an offensive form, and finally, in 1231, the Order of German Knights responded to a call to enter the

field. This warfare continued through more than a half century, and the conquest of the country was not completed until the year, 1283, after much bloodshed. Then, castles were built, fortified towns sprung up, peopled by German colonists, and not until then, was the Prussian nation forced, at least to an *external* acceptance of Christianity. But the latter advanced in power over the hearts of the natives only in the degree as German colonization and German culture prepared the way. Even as late as the fifteenth century, much of a pagan nature still existed in Prussia, and it was left to the Reformation to bring the Christianization of the people to a point of stability.

If we again glance through the course which the conversion of the Germans to Christ, has taken, we will see:

1. That it was a long path, extending through more than eleven centuries. German missions began as early as the second century, for at the close of that century Irenæus speaks of Christian churches established in the Germanies, i. e., in the Rhine-lands. And when did the mission to Germany complete its work? Not earlier than towards the end of the thirteenth century, as it was not until that time, that the church of Christ became firmly established in East Prussia. It occupied the German mission, eleven full centuries in covering the German provinces with a net-work of Christian establishments, and in Christianizing the natives from the South Western to the most remote North Eastern portions of the country. I will merely refer to the deduction from this fact, so closely related to ourselves, viz., that we should not judge too precipitately concerning the results of missions in our own day.

2. That the extraction, nationality and religious posture of the missionaries, were of the most varied character. They came from all parts of the world, from the most diverse countries. The first must have entered the Rhine provinces from France; the Southern Danube countries from Italy, consequently from the West and the South. At a later period, Columban, Gallus and others came from Ireland; Willebrord,

Winfried and others, from England: consequently from the North West. In the ninth century, Cyril and Methodius, the Sclavonic apostles, came from the Byzantine Empire, from the South East. Directly from the North came Bishop Absalom from the island of Zealand, to the island of Rugen. Thus, we see that the missionaries of Germany came from all directions of the world.

And just as varied were also the nationalities and ecclesiastical circles from which they sprang. Those Christians which came from Italy and Gaul, we naturally regard as Romans, or Romanized provincials, although Greeks were also certainly engaged in bearing the Gospel from Lyons into the Rhine provinces. Those who came from Ireland were of Celtic extraction, but they were altogether known in Germany as "Schotten" (Scots); I recall the "Schottenklöster" which were found in many German towns. Willebrord, Winfried and others were Anglo-Saxons, who felt themselves drawn towards the Frieslanders, Saxons and Thuringians of the continent, by reason of the national relationship existing between their own and these races. Cyril and Methodius belonged to the Byzantine-Greek nationality and church. And the later missionaries were Germans themselves. This extraordinary diversity of national and ecclesiastical character of the individual bearers of Christianity to us, was providential,—it was to assist fundamentally in stamping upon German piety and Christian culture, the feature of universality.

Finally, 3. That not until their conversion to Christianity, did the German races become inwardly united. A particularistic feature pervades us Germans. The Franks, Alemanni, Saxons and others represented distinct races in themselves. It remained for the Christian faith to unite the individual tribes and to fuse them into *one* nation. Further, the Gospel became for the Germans, the seed from which, grew as fruit, moral culture, and also science and art. Yes! the Reformation itself, with all the acquisitions of Protestantism, is only one fruit of the Gospel-seed scattered upon the susceptible soil of the Ger-

man nature and national life. What do we glean from this? Answer, that we, so surely as the unity of the German nation is dear and precious to us, and so surely as we prize the treasures of culture, science and art, that, so surely, must we remain faithful to the Gospel of Christ, Himself, our dear Lord and Saviour. For if the kingdom of God becomes lost to us, all things else will fall away, and the opposite of the Word will become true for us, viz.: "But seek ye first the kingdom of God, and all these things shall be added unto you." Wherefore, "hold that fast which thou hast, that no man take thy crown."

Art. III.—THE PIONEERS OF GERMAN LITERATURE IN AMERICA.

BY PROF. JOS. HENRY DUBBS.

We propose to make a brief excursion into the realm of Literature. It is a region in which there are many travelers, but most of these insist on journeying along broad highways, where thousands of laborers have hardened the earth for their feet. No work of art can attract their attention unless it bears the signature of an acknowledged master; no scene, however lovely, can win their praise, unless it is renowned in history and song.

We desire on this occasion to enter one of the by-ways of Literature, to visit an obscure valley and commune with its simple-hearted inhabitants. Though we cannot promise to show you any sights of imposing grandeur, we will probably find some rare flowers growing along our pathway—we may perhaps behold some scenes of sylvan beauty which the ordinary tourists fail to discover.

The Pioneers of German Literature in America furnish a theme for our meditations, which for me has always been pos-

sessed of the most fascinating interest, and which cannot be entirely indifferent to the many sons of German sires among my present audience.

It is but recently that the transcendent excellence of German Literature has come to be generally acknowledged. The sound of the great names of Goethe and Schiller had indeed been heard far beyond the boundaries of their native country; but the time is almost within my recollection when American students first began to direct their attention in real earnest to the broad domain of German literature and science. It required the labors of a Bulwer, a Carlyle and a Longfellow to convince the average Anglo-American of the existence of a Continental literature worthy of his study; but the result must have far exceeded the anticipations of these distinguished translators. The subject has actually become fashionable, and in our literary circles the names, at least, of the *Nibelungen* and the *Heldenbuch*, of the "Minnesinger" and the "Meistersänger," are hardly less familiar than in the ancient "land of oaks" itself. The statecraft of von Bismarck and the sword of von Moltke have no doubt added greatly to the political importance of Germany, but it is not by such means that she has gained her surest title to the reverence of the nations. What Longfellow said of the quaint old city of Nuremberg may as well be said of the whole country, from the Baltic to the Adriatic·

> "Not thy councils, nor thy Kaisers, win for thee the world's regard,
> But thy painter Albrecht Durer and Hans Sachs thy cobbler bard."

The history of Literature has recently been studied with the most careful minuteness. The Germans have elaborated the subject with their proverbial industry, so that the mere titles of the works they have produced, on this single theme, would easily fill a volume. In this country, though we have no such stupendous literary collections, our Cyclopædias of American Literature give us an abundance of information concerning every American author of any eminence, who wrote in the English language, from the days of Anne Bradstreet and the

authors of the Bay State Psalm Book to those of Bret Harte and Joaquin Miller.

Under these circumstances it may appear almost presumptuous to assert, that there lies between the literature of Germany and that of America a certain debatable ground—a patch of *unpatented land*, our fathers might have called it—which though sufficiently fertile has neither been accurately surveyed nor properly cultivated. But where, we might ask, is the author either in Europe or America who has given us any systematic account of those sturdy pioneers, who in the midst of difficulties sought to transplant the literature of the Fatherland to the virgin soil of their adopted country?

A distinguished German has said:

> "Willst den Dichter Du verstehen,
> Musst in Dichter's Lande gehen."

You must learn to understand the circumstances by which an author was surrounded before you can fully appreciate his work. Let us then attempt to form some conception of the condition of the Germans of Pennsylvania one hundred and fifty years ago.

It is not necessary that we should relate the oft-told story of the French invasion of the Palatinate. It will be remembered that it was the avowed intention of Louis XIV. to prevent future collisions between France and Germany by transforming the valley of the Rhine into an uninhabited desert. Again and again, French armies under Turenne, Montchas and Melac swept the valley with the besom of destruction—they cut down all the vines on the hill-sides of Heidelberg; they forced the miserable Palatines to plow up their growing corn; they destroyed the city of Mannheim and dragged its blackened ruins into the Neckar. The neighboring princes, quarreling among themselves, left the unhappy Palatines to their fate, in the hope of thus escaping the misfortunes that had befallen the Elector of the Rhine. These little German princes of the seventeenth and eighteenth centuries—where can we find language to depict their vileness? Robber-barons at heart, like their mediæ-

val ancestors, they had been suddenly raised by the terms of the treaty of Westphalia, to the ranks of independent princes. Too weak to injure others, they began to exercise their newly found authority by persecuting the inhabitants of their own beggarly principalities. The Margrave of Anspach, who is called by way of charity "the Insane," amused himself by shooting laborers from his palace window, to prove the accuracy of his aim. Princes who had themselves apostatized from Protestantism, murdered their subjects because they were too honest to follow their example. It is possible that a lingering feeling of respect should accompany the horror with which we regard a thorough bigot, like Torquemada or Philip II., for these men were at least honest in their mistaken zeal; but for a miserable renegade of a German prince, who could sacrifice his subjects for no better reason than to show that he could do such things as easily as his betters, we have no language to express our loathing and contempt. *Basta! Grand-Duke of Geroldstein-Pumpernickel.*

Is it surprising that many of the Protestants of the Palatinate should have left their fatherland? Is it not rather wonderful that any should have remained there to suffer or to die? By tens of thousands they hurried down the Rhine, some of them to subsist for a while on the charity of the people of Holland, others to dwell in tents by the sea-side until their little savings were exhausted; then to be transported to England, whose good queen ANNE had offered them an asylum, and finally to be huddled into ships and sent to distant colonies. Nor were their troubles ended when they had arrived at their destination. There was no hope for them but in reclaiming the wilderness, and that was certainly no easy task. Their settlements at first seemed doomed to destruction. At Cote d'or, in Louisiana, and at Mobile they died of fever; in North Carolina they were massacred by the Tuscarora Indians; but in Pennsylvania they struggled on in silence and in hope, until they grew comfortable in the possession of rich lands and pleasant homes. The news of their prosperity soon brought others of their country-

men, who were able to pay their way, and in many instances to purchase the farms and buildings of their English and Irish predecessors. So extensive was this immigration that even the judicious Logan compared it, in a letter which has been often quoted, with the Saxon invasion of Britain; and anticipated the time when the Germans would give Pennsylvania its laws and language.

It was hardly to be expected, that a whole community should have passed through trials such as those we have endeavored to depict, without a marked change in their disposition and modes of thought. In a few years a light and joyous people had become gloomy and sad. They had been taught by bitter experience that we have here no continuing city. Is it strange that they should have been ready to listen to every charlatan who claimed to be the bearer of a celestial revelation?

Though our German forefathers were humble, they were by no means ignorant. There were very few among them who could not at least read and write. How could it be otherwise with the descendants of the men who discovered the art of printing, and to whom the world is especially indebted for the blessings attendant upon the revival of letters?

At first the books they read were necessarily few in number; but it may be confidently asserted that, besides the Sacred Scriptures, they loved no books so well as those of Philip Jacob Spener, who has been called the Lutheran Reformer of the 17th century, and of Jacob Bœhme, the inspired shoemaker of Gorlitz.

Among the earliest settlers of Pennsylvania there were many who represented the broken fragments of the Anabaptists of the 16th century, and the writings of Menno Simon and Dietrich Philips were read by multitudes of devout adherents. New sects sprang up in every direction, many of which have fortunately passed away. In Oley, Berks County, there was a sect called the New Born, who held that in consequence of their regeneration they were exalted far above the requirements of the moral law, and, indeed, many of them en-

deavored to prove their exalted spiritual condition by doing precisely what the law of God prohibits. Another sect called "The Inspired," insisted that every word they spoke was the direct result of Divine inspiration. The grave Gichtelians taught, in great part, the system now known as that of Swedenborg, when Swedenborg himself was still a boy at school; while the ranting Labadists in every hamlet in the land announced "the speedy terrors of the Lord." In 1719 Alexander Mack arrived in this country with his band of seven, who in answer to prayer had received a key to unlock the secret sense of Scripture, and here they organized the community which is now known as *Dunkers*, or German Baptists. Everywhere men felt a longing to escape from a world that was doomed to speedy destruction. Hermits dwelt in caves or in the midst of trackless forests. Convents were built by the "Society of the Woman in the Wilderness" at Wissahickon, by the Seventh-day Baptists at Ephrata, and by the Labadists at Bohemia Manor, in Maryland; and admission to one of these institutions was a boon which many craved but comparatively few received.

It is during this mystical period—before the reaction indicated by the organization of the Synods of the Reformed and Lutheran Churches—that we discover the beginnings of German Literature in America. Short treatises had indeed been written here and sent to Germany for publication, and Pastorius, Whittier's "Pennsylvania Pilgrim," had filled huge folios, which still remain in manuscript to puzzle antiquarians.

John Peter Zenger, in 1726, established a German press in New York, printed a few pamphlets, and a few years later began the publication of a weekly journal. For his strictures on the public acts of Governor Cosby, he was imprisoned and tried for libel. The celebrated Andrew Hamilton, of Philadelphia, Attorney General of Pennsylvania, defended him on the ground of the truth of the publication—a principle which has since been well established—and the jury notwithstanding the direction of the bench, brought in a verdict of not guilty. Zenger's

trial had great political significance, and is one of the most celebrated in our colonial history.

It was in the year 1730, the very year in which the Philadelphia Library was founded, that Benjamin Franklin, printer and post-master, received a visit from a delegation of Germans, wearing long beards and dressed like Capuchin monks, who commissioned him to print a German Hymn-book. This was no small undertaking in those days; but "Poor Richard" was not the man to neglect an opportunity of turning an honest penny, and he succeeded in completing the work during the same year, though it is not surprising that its typography should not have been greatly to his credit.

The book itself was a small 12mo., consisting of mystical poetical compositions, principally produced by Conrad Beissel and other members of the curious Baptist sect which, as we have seen, had a few years previously founded a monastic establishment at Ephrata in Lancaster County. They seem to have been very fond of this kind of work, for in 1732 and 1736 they issued two similar volumes, which if not possessing a high order of literary merit are at least curious as expressing their peculiar chiliastic views and aspirations.

The activity of these Ephrata monks during the colonial period was certainly wonderful. Having in 1742 imported a press from Frankfort on the Main, they proceeded to manufacture ink and paper, and produced in rapid succession a series of volumes—about twenty-five in number—principally devoted to the propagation of their peculiar tenets. The titles of these books are generally so sweet as to cloy upon our modern taste. Such are "The Song of the Solitary and Forsaken Turtle Dove," "The Pleasant Odor of Roses and Lilies in the Valley of Humility," and the "Miraculous Melodies of Paradise." More important from a literary point of view were a translation of Bunyan's "Pilgrim's Progress," a history of the order, called "Chronicon Ephratense," and a formidable folio entitled, "The Bloody Scaffold or Baptist Martyrology."

Neither Franklin nor the monks of Ephrata could, however,

retain a monopoly of German printing in America. The time had come for the establishment of a publication-house that could meet the more general requirements of the German community. This want was fully met by Christopher Sauer, *Senior*, who in 1735 began the publication of a German newspaper, and in 1739 founded at Germantown the most extensive printing establishment in the colonies. In 1743 he published a German Bible, the first ever printed in this country in a European language. It will be remembered that the Bible was not printed in America in the English language until 1781, when the work was performed by Robert Aitken, with the pecuniary assistance of the Legislature of Pennsylvania.

Sauer at first felt the warmest sympathy for the monks of Ephrata, and his first publication, which was issued in their interest, was entitled, "Zion's Hill of Incense." One day, however, an event occurred which very materially changed the character of his sentiments. His wife suddenly left him and entered the convent at Ephrata, and it was generally believed that she had been persuaded by the leaders at Ephrata to take this step in order that they might the more easily secure her husband, who would have proved a valuable acquisition to their order. It was probably about this time that Sauer reached the conclusion that though a little mysticism may be wholesome, it becomes dangerous when taken in extraordinary doses. It is pleasant to be informed that, mainly through the influence of her son, *Frau* Sauer returned to her husband, a short time before his death, in 1758.

We have now reached the second period of our German Literary History. As is usual the turning-point is indicated by a cluster of important events, each one of which might be made to serve our purpose as a historical epoch. The arrival of Zinzendorf, in 1741, which resulted in the withdrawal of the Moravians from the alliance known as the "Congregation of God in the Spirit;" the arrival of Muhlenberg, in 1743, and of Schlatter, in 1746; and the subsequent organization of the Reformed Synod, in 1746, and of the Lutheran Ministerium in

the following year, all indicate a reaction from the mysticism of the earlier period, and a willingness to return to more robust and ancient forms of faith. For our present purpose it is enough to direct our attention to the fact, that, in 1744 Christopher Sauer, *Senior*, transferred his publishing interest to his son, who bore precisely the same name, and is therefore frequently mistaken for the father. He was a man of great energy, and in a short time built up a publishing-house which, according to Drake, the principal Boston authority on such subjects, was, "during his life-time and for many years afterwards, the leading establishment of the kind on the American continent." Nearly two hundred different volumes bear his *imprimatur*—books published in the interest of every conceivable sect and party; books on medicine, on magic and necromancy—almanacs in vast profusion—in short, anything that might be expected to have a ready sale. It was not a high order of literature, to be sure, but it was at least equal to that issued in the English language in other portions of the colonies. For upwards of thirty years Sauer maintained the prosperity of his house, exerting an immense influence on his countrymen by his able periodicals. In 1763 he reprinted the Bible first issued by his father. In 1776 a third edition was printed, but many of the sheets having been seized and made into *cartridges* at the Battle of Germantown, it has now become exceedingly rare and is known as the "Cartridge Bible."

It may be well to mention in this connection, that Sauer is generally regarded as the inventor of cast-iron stoves, and was certainly the first to introduce their use. He also engaged very extensively in type-founding, and the celebrated house of Johnson & Co., of Philadelphia, is said to be directly derived from that of Christopher Sauer.

The last years of this Pioneer of Literature were full of sorrow. During the Revolution he was so liberal in supplying the necessities of our starving militia that he was known as "Der Brod-Vater," or Bread-father; but as he was a Loyalist, and exerted his extensive influence in favor of the Crown, his

property was confiscated, and he died in poverty and obscurity. One of his sons, a third Christopher Sauer, made an effort to retrieve the fortunes of his house, but could never raise it to the degree of prosperity which it had once enjoyed.

Besides the Sauer family there were many others in those days who were industriously engaged in the publication of German books. Unwilling to suffer this important trade to pass entirely out of his hands, Benjamin Franklin, in 1749, formed a partnership with John Bœhm, and printed several volumes, among which was an edition of the favorite devotional book, Arndt's "Wahres Christenthum," with fine steel engravings, probably the first of their kind ever executed in America. Among the other German printers the most prominent were probably Crellius, Armbruster, and Henrich (not *Heinrich*) Miller, in Philadelphia, and at a somewhat later period Bailey & Co., and Lahn, Albright & Stumer, in Lancaster. Miller published the sermons of Rev. John Conrad Steiner, and appears to have been the favorite publisher of the German Reformed ministers of that day; but it must not be forgotten that many of our best writers sent their manuscripts to the Fatherland, to be published there. This was especially the case with the Lutheran, Reformed, and Moravian missionaries, whose reports as printed in Europe formed large and interesting volumes. In this connection it would also be unjust to pass unnoticed the poetical compositions of Helmuth and Kunze, and the scientific labors, at a somewhat later period, of Muhlenberg the botanist and of Melsheimer the entomologist. Our sketch of the pioneers of this early period would also be manifestly incomplete without some reference to its educators.

We have seen that the early German settlers were an intelligent people. With the exception, perhaps, of several minor sects, they believed that true education could never be sundered from religion, and wherever zeal and sacrifice could accomplish it, they built a Church and school-house side by side.

It was, however, but natural that the second generation should be less intelligent than the first. There were no oppor-

tunities of higher education, and the Germans could not afford to follow the example of the more wealthy Virginians in sending their sons to Europe to be educated. There can indeed be no doubt that there was much ignorance in Pennsylvania, as there is in all new countries, and it is to the credit of Muhlenberg and Schlatter that they should have appealed to their friends in Europe to assist them in advancing the intellectual condition of their people. Schlatter was particularly active in this matter, and when he visited Holland in 1751, his published appeal was couched in the most tender and affecting terms. His statement of the case was certainly sufficiently minute, but the subject was taken up by two English clergymen who published additional appeals—drawing from their imagination a fearful picture of a people fast relapsing into barbarism—all this, let it be remembered, at a time whem this very people was printing more books than all the rest of America combined. The effect of these appeals in Europe is indescribable. In a very short time a sum amounting to about $100,000 was subscribed for the purpose of establishing schools among the Germans of Pennsylvania. The king of England contributed $10-000 from his private purse, the States General of Holland gave $12,000, and even the half-starved Palatinate sent its little gift of $300. The services of Michael Schlatter were secured in the capacity of General Superintendent; charity-schools were founded in Lancaster, York, Reading, and several other places; and for a time it seemed as though the objects of the generous donors would be fully realized.

It soon, however, became apparent, that political motives were largely mingled with this charity. The majority of the Trustees belonged to the gentry, in the old English sense of the word—they drove their coach and four, with footmen and outriders; and the Germans who sent their children to these schools, though they were expected to contribute liberally to their support, were made to feel most keenly that they were regarded as the recipients of an unmerited charity, in return for which they ought to yield unquestioning obedience to all the

measures of the British crown. When they showed their unwillingness to be led in this way, it was boldly asserted that the Germans were a dangerous element, which by uniting with the French might easily drive the English from the country. A dignitary of the crown wrote a letter, which was published in London, in which he solemnly asserted that there were Germans in Pennsylvania "so profoundly ignorant as to be unable to express themselves intelligibly in the English language"—a reflection which might as well have been cast upon the learned Corderius himself. Finally, a petition, universally believed to have been written by Provost Smith, the Secretary of the Board of Trustees of the Charity-schools, was sent to London requesting parliament to pass a law depriving all Germans of the right of suffrage until they could speak English; appointing English clergymen to minister in the German churches; and forbidding the publication of any German book or periodical unless accompanied by an English translation. Is it surprising that under such circumstances the Charity scheme should have become unpopular? Sauer called it in his paper "a trick and a snare, called into existence by exaggerated reports of the ignorance of the Germans, dishonorable to those who made and believed the reports, and dishonoring those to whom they pertained." The ministers of the Reformed and Lutheran churches continued for a while to support the charity-schools, fully believing that the endowment belonged of right to their people, and should not be diverted from its original intention; but the people were aroused, and holding public meetings everywhere, almost unanimously determined to have nothing to do with this charity-money. "It was," says Dr. Harbaugh, "in a measure at least a just indignation; and we feel disposed to blame the Germans somewhat for a lack of humility, and then to praise them more for their manliness and sense of honor. The Germans have been ignorant in some periods of their history, and so have all other nations; but less perhaps than all others have they been children, that could be bribed with small gifts and favors, or slaves ready to be sold to the highest bidder, to serve

those who desired to use them for the purpose of fortifying themselves in position and power."

The Charity-scheme thus proved an utter failure, whose disastrous effects were felt for generations. The Germans were represented at home and abroad as obstinate as well as ignorant, and in consequence of their bitter experience, their leading men did not venture to propose another scheme of general education. The few Germans who received a classical education, generally studied at the institution at Philadelphia, now called the University of Pennsylvania, in whose charter the interests of the German population are specially recognized. In the mean time the charity-fund appears to have remained unclaimed in the hands of the Trustees, and its final appropriation is a profound mystery. It is, indeed, a curious fact that large sums of money sometimes disappear by invisible channels. Let us be satisfied with the judgment of Dr. Harbaugh: "those who had control of the fund, no doubt, found some more promising object to which to apply the capital."

It was not until the first years of the third period, which may be regarded as beginning with the American Revolution, that renewed efforts were made in the cause of higher education among the Germans. In 1785 the Moravians established their celebrated school at Nazareth, and two years later Franklin College was founded in the city of Lancaster. The latter institution was inaugurated with a great flourish of trumpets under the auspices of the great Benjamin Franklin himself; though, so far as we know, without any considerable endowment, except a large quantity of wild land, which became valuable in time, but which for many years afforded but a trifling revenue. It is however remarkable, that the institution numbered among its earliest professors a number of distinguished men, whose names would do credit to the records of any college in the land. Among these were Muhlenberg, the botanist, who was the first President; Melsheimer, the entomologist; James Ross, the author of a well-known Latin Grammar, and Wm. Reichenbach, a distinguished mathematician and prolific writer.

We regret that neither time nor the requirements of our theme will permit us to trace the curious history of Franklin College to the time of its union with Marshall College, which was itself an institution established in the special interest of a German community. Having undertaken to speak of the *Pioneers* of German Literature in America, we also refrain from referring to the German authors and publishers who flourished at a period later than the adoption of our Federal Constitution, though their literary productions might literally be numbered by thousands. Many of these were the productions of men liberally educated in the Fatherland, and though possibly printed at rural establishments, to be hawked about the country by itinerant pedlars, are worthy of the careful study of the literary historian.

We have not spoken of that higher order of Literary Pioneers who have been recently engaged in imparting to American minds the rich treasures of German Theology and Science. That there are such "Pioneers" in our very midst is the subject of our constant congratulations. If we have not referred more fully to their achievements it is because their fame is secure, and when they have passed away, worthier hands than ours will do justice to their memory. Our task has been, like that of another "Old Mortality," to attempt to restore a few inscriptions on the tombstones of a forgotten generation.

We have sought to correct a mistaken impression. It has been very generally supposed that Pennsylvania was in its earlier days, at least, a sort of Bœotia, given over to hopeless ignorance, and heartily despising literature and art as proper works of the devil. The facts of the case will, we think, hardly warrant such an impression. The wonder is not that the German pioneers did so little for literature, but that in their poverty and isolation they were able to accomplish so much.

That the names and achievements of our ancient pioneers should have been generally forgotten is in one respect a matter of very little importance. It is

"Enough to know that through the winter's frost
And summer's heat no seed of truth is lost,
And every duty pays at last its cost."

We have spoken of the past in the hope of encouraging our young men to nobler efforts and achievements. Shakspeare says:

"Self-love is not so vile a sin
As self-neglecting."

Let the sons of German sires learn to appreciate their birthright and its obligations, and they will soon take their place in the front rank of American scholars; they will send back to the noble old Fatherland rich treasures of Literature and Science; and on both sides of the broad Atlantic, in the Literature of two of the grandest nations of the earth, their names will shine with equal splendor,

"Like captain-jewels in the carcanet."

ART. IV.—THE BIBLE AND MODERN SCIENCE.

All Scripture is given by inspiration of God, &c.—2 Tim. iii. 16, 17.

BY REV. JOSEPH E. SMITH, DD., WILKESBARRE, PA.

IT is not my purpose to give a dissertation upon the inspiration of the Bible. My design is simply to offer a few general thoughts that may go to prove the Bible to be the word of God to men. The subject is many-sided and all but exhaustless. Each age has its doubts and is prolific of difficulties, that, to the skeptical of that age, seem to be insuperable. I shall address myself to the examination of a few of the grave difficulties offered by modern science in disproof of the inspiration of the Bible. Difficulties that, as it seems to me, must affect the thinking of the present time. Literally, the word scripture means writing, but throughout the Bible its use is confined to those books included in what is called The sacred canon, i. e. the books accepted by the Church as a revelation from God. Inspiration means an inbreathing. The doctrine of the text, then, is that there was a supernatural influence imparted to the minds of the writers of the sacred books, by which they were enabled to communicate God's will to men, without error or mistake. This is unquestionably the claim of the book itself; but, is the claim correct? Are its credentials such as should settle all doubts? May it not have been the work of men who were deceived or deceivers? I need not tell you that this is a question of the very highest importance. If this be not a revelation from God, then has He given no written revelation to man. Then, if there be a God, has He left man to his own

reason and to the uncertain teachings of nature. It is true that other books exist that, equally with the Bible, as we are told, claim to be a Divine revelation. The Mohammedan has his Koran; the Brahmin his Veda; the Buddhist his Pitkas; the Scandinavian his Eddas; the Zoroastrian his Avesta; and the Chinese the writings of Confucius. But it requires but a slight knowledge of these writings to see that they contain contradictions and absurdities that could never have emanated from an all-wise God; and teachings in morals that set at defiance all our ideas of purity and holiness. The Christian Scriptures alone deserve by way of pre-eminence to be called *The Bible*—The Book. Here is a book that stands out forever separate from all other books of time. Written upon subjects the most momentous and absorbing, without apparent effort, and in a style at once simple and sublime. Containing the earliest of histories, the first of biographies, the purest and most marvelous doctrines, the sweetest poetry, the grandest diction, the deepest pathos to be found on earth. Though written in ages of comparative darkness, it stands, merely as a literary work, peerless in this age of rarest culture. Written by different persons, in different and distant lands, its writings reaching across a distance of more than a thousand years, and yet forming a unique and complete whole, without a contradiction, and as I claim, without a doctrinal mistake. This is indeed marvelous. But this is not all.

It has proven itself to be precisely adapted to the wants of man in whatever condition of life he may be placed. Here it uplifts the lowly and degraded, and there it humbles the proud. Here it gives strength to the weak, there it adorns the throne of power with the gentleness of a woman and the purity of the saints. Here it inspires with confidence, there it restrains with fear. In a word, it is just what you need. Whatever you need a revelation should be, that is it to you. Do you yearn for light amid a rayless night of gloom? this is the magic wand that rolls back the curtain of darkness and ushers in the light of a glorious morning. Do you feel the pinchings of want? this

is the golden key that fits the intricate wards of God's exhaustless treasure-house and makes you possessor of eternal riches. Do you walk an earth made barren by disappointment, swept of its last oasis by the pitiless storms of malice and persecution? this is the power that robes the earth with vernal beauty, strews again the path with undying flowers and cheers the soul with ceaseless song. Does your heart ache because of bereavement? Does every hope seem delusive, every earthly promise a hollow cheat, the open grave mocking the soul's anguish by its relentless claims? this is the celestial telescope that brings to view the spires and domes, the crowns and mansions, the robes and harps, the shout and song and companionship of that land where the tear never falls and the farewell is never heard.

My brethren, men have long sought for the philosopher's stone—a stone that would transmute trash into purest gold. I clasp the Bible, and holding it up in the face of an unbelieving world, I cry "Eureka." What do you demand of that stone? Is it to transmute tears into heavenly jewelry? that every fire shall purify, that every pain shall enlarge our heavenly domain? Is it a something that shall give strength for weakness, joy for sorrow, peace for turbulence,—transform the earth into a paradise regained, that shall lift and illumine it till it becomes the vestibule of heaven? If this meets the demand, then indeed have I found it. I am aware there are those who will call this mere rhapsody—the special plea of my profession. Men may say I am bound to make good the claims of the book at any cost; but that such claim can only be made at the expense of either my honesty or my intelligence. I stand at the bar of reason. The time is past, and for one, I rejoice in the fact, when grave questions can be settled by the dictum of an ecclesiastic. Much as I reverence the Bible, dear as is to me, its history and doctrines, its warnings and promises, yet, if it is unable to maintain its claims at the tribunal of unprejudiced reason, then, in the name of the God of reason, let it go. Let its history be a myth, its doc-

trines a sublime speculation, and its system of warnings and promises but the utterance of a dreamer. Turn your eye steadily upon the facts, and one truth, at least, will be admitted; that is, the history of this book has been a strange one. Could it be written, it would surpass the wildest dreams of fiction. Its conflicts have been perpetual. Its dangers have seemed continuous; its escapes often miraculous. Once, under the old dispensation, there seemed to be but a single copy extant, and that was long forgotten and buried beneath the rubbish of the temple. Once, under the new, it was banished from the haunts and homes of men, as though it were some ferocious wild beast; it was fastened by chains to the dark cell of the cloister. But in each case it came forth from its seclusion with a power that shook the world. In the first, it convulsed the land of Israel on account of its transgressions, and was the cause of the mightiest reformation the world had ever seen. In the second, no sooner had its own chain been sundered than, as if in gratitude for its deliverance, it smote in pieces the chain of despotism that had so long bound the nation, and with a single blow sent the papal power reeling through the centuries to its final fall. I have not time to trace its trials and its triumphs. It has encountered opposition of every kind, from the vulgar taunt and sneer to the keen thrust of the dialectic. Now the coarse ribaldry of Tom Paine, the bitter virulence of Voltaire and a Rousseau, or the senseless jibes of an Ingersoll; and now the polished shafts of a Renan, the sturdy strokes of a Strauss, and the specious fallacies of a Colenso. Never did a book have to wage so incessant a warfare. Like some old citadel of the feudal times, every rampart has felt the force of the attack. Now it was its history and chronology; now its prophecy; now its miracles, and now its morality; and now its enemies are massing their forces and striking for the very heart of the fortress. On the one hand, a well-trained corps are seeking to prove its chief character a myth, or at least to disprove His divinity, and so to tear from Him that that has been the hope of the world and the glory of

His adherents. On the other, a skilled and determined band of sappers and miners are endeavoring to overthrow its foundation and to lay it level with the dust. Science has proclaimed that its days are numbered, and its teachings must be remanded to the dreams and exploded fallacies of bygone ages. There is scarcely to be given time for respectful burial. The antiquated thing must be gotten out of sight. Its light is to go out in darkness. Henceforth the heavens are to be aglow with the superior light of science. Every department of science offers its evidence in disproof of the Bible teachings. The astronomer, sweeping the heavens with his newest telescope; the geologist, probing the various strata of shale, of limestone and sandstone; the experimental scientist, with microscope in the one hand and the retort and crucible in the other, seeking to wring from its primordial atoms a refutation of the time-honored teachings of the Word of God. And these are cultured men. They come to the contest thoroughly equipped. They neither ask nor accept of quarter. They fling the black flag to the breeze, and give notice beforehand that there is to be no compromise. They are going back through the damp corridors and musty archives of the Preadamite ages, and summoning every minutest atom to testify against the Scripture teaching. They are unearthing the buried monuments of Egypt, and bidding their half-erased inscriptions prove the Bible false. They are ransacking every ancient nation of earth that they may prove by its archæology the same dreadful truth. Professor Tyndall, in his address before the British Association in Belfast in 1874, boldly declared the opinion that a God is superfluous. He says: "There is a temptation, with Lucretius, to say that nature is seen to do all things of herself without the intermeddling of the gods. Nature, he tells us, is the Universal Mother." And then he says: "Abandoning all disguise, the confession I feel bound to make before you is, that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter, which we in our ignorance, and notwithstanding our professed reverence

for its Creator, have hitherto covered with opprobrium,—the promise and potency of every form and quantity of life." And later still, as President of the Midland Institute at Birmingham, in October last, he says: "There is on all hands a growing repugnance to invoke the supernatural in accounting for the phenomena of human life; and the thoughtful minds just referred to, finding no trace of evidence in favor of any other, are driven to seek in the interaction of social forces the genesis and development of man's moral nature." The scientific method, he tells us, began with Democritus 460 years before the Christian era, and coming down to us through the great savans of old, has met with one great impediment, and that is the religion of the Bible. Their first great work then is to demolish this ancient superstition, this "old man of the sea," by which they mean our reverence for and faith in the Bible. That book for which heroes have fought, martyrs bled and kings jeopardized their lives and kingdoms. Prof. Huxley, encouraged by the boldness of the President, followed the Belfast address with another blow against the immortality of the soul. Thus we are to be stripped of the dearest things of earth. Take away God and the soul's undying being and "what have we more"? You perceive it will not do to say, as has been so often said, that the Bible, not being designed to teach science speaks in popular language, and so must be interpreted in the light of its discoveries. It is not enough that the Bible shall refrain from becoming a teacher of science. It must submit to the dictum of science even in reference to the most spiritual and essential of all truths, the existence of God and the immortality of the soul.

Now, I wish to put on record my distinct and emphatic avowal that there is no necessary conflict between religion and science. This being the work, and this the word of God, I take it that He has not given the one to contradict the other. They are two volumes from the same hand. The second given to lead the student to the knowledge of high spiritual truths that the first alone had no power to teach; and to explain many of the

mysteries in which we become involved by too exclusive a study of nature. While nature, as it is understood, is designed to throw new light upon the volume of inspiration. And thus, by the study of the two, man was to arise to that sublime knowledge of God and of himself, and that complete mastery of the earth for which he was originally created. Ever have I felt like saying to my brother scientist, "Let there be no strife between me and thee." But, if the conflict must come, if again we are to contend for the faith once delivered to the saints, let us see to it that we are not unworthy sons of our noble sires. Let us prove that our reverence for the Bible is more than a sentiment, and that the Bible itself is more than a fiction. Let us prove that they possess no monopoly of zeal or argument or eloquence in their cause. I grant that the Bible was not written primarily to teach scientific truths. Yet, I claim for its teachings, broadly and distinctly, two things: 1st, They have never been contradicted by any discovery of science. And 2d, They have frequently corrected the errors of scientific men, and compelled them to accept as scientific truth the long neglected statements of the Word of God. I repeat, the scientific statements of the Bible have never in a single instance been refuted. I will confine myself to the two instances that are now exciting the most attention and eliciting the most discussion, viz., *the creation of the world* and *the creation of man.* The Bible gives us an account of the world's beginning. As there described it consisted of two separate and distinct acts. 1st, its creation, i. e., calling it from nothing; and 2d, bringing that created mass into order and beauty. The first is described in the first verse of Genesis. "In the beginning," etc. The second begins with the second verse, "And the earth was without form and void," etc. For reasons too obvious to be dwelt upon in this presence we have here nothing beyond the statement of the general fact. "It is the glory of God," says the wise man, "to conceal a thing." Man's development is by the investigation of the unknown. It is the glory of man to search out a matter. It is the province of science to fathom mysteries and to dissolve

doubts. To her discoveries we promise ever to turn an attentive and a reverent ear. But we must demand that the teaching be fact, not fiction; based upon eternal truth, and not baseless as the fabric of a vision.

Now concerning the creation there are two theories. First, between the act described in the first verse and that work, the description of which is begun in the second, there was an illimitable period. God was bringing order out of chaos. The heated crust of earth was cooling, the waters were gathered together, the mountains piled, the treasures hid away in their subterranean homes and the world prepared for the coming of man. And then, in six days of twenty-four hours each, the work was completed as described in the text. The second theory is that the days are illimitable periods of progressive preparation, and that, as Hugh Miller says, the seventh or rest day of God is the present era of redemption. Now, accept which theory you please, and what is there to contradict the scientific statements of Genesis? Do you demand illimitable eras? They are here in that unwritten period in which the Spirit of God was moving upon the face of the waters and bringing order and beauty out of the chaotic mass. Do you accept the second theory? You may lengthen the days to meet the wildest speculations of science without infringing by so much as a hair's breadth upon the teaching of Genesis. Thus far science cannot force a break with the letter of revelation.

But not content with describing the laws and forces of nature, science goes further, and seeks upon natural principles to account for its origin, or more properly speaking, to deny that it has had an origin. This is an old theory. Beginning with Democritus 400 years B. C., and coming down through Leucippus and Lucretius to Tyndall, it asserts this broad proposition: Matter is eternal, and that it has two characteristics: 1, Quantitative relations which are original; 2, Qualitative, which are secondary and derived; and thus the distinction between matter and mind is abolished. The universe has no God. There is no room for one. The theory is this: Matter is infinitely divisible.

Its essence is an invisible imponderable substance that no eye can see and no skill disclose. This essence is mind, whether human or divine. And this attenuated matter has produced all things that are. Now as this theory is put forward in the name of science, we naturally ask what are its scientific proofs? In such a discussion mere theory can have no place. But of such statements there can be no proof. It is beyond the domain of evidence. Such statements then are beyond the province of science. We know nothing of matter beyond its phenomena. No one can prove that this is not all of it. This is confessedly the only thing with which science has to do. But as there are no phenomena that can support this monstrous theory, in the name of science I pronounce it unscientific.

But take another view. This invisible, intangible, imponderable matter is the source of all life. It is possessed of power so marvellous that it has evolved by its own attritions the globes of the universe. It hung them on their axes and upholds them in their orbits. It exhibits a wisdom so inscrutable, that no mistake can be discovered in its orderings from the hour that it first threw the world in space. Its skill is perfect, whether it evolves atoms or worlds; an insect's wing or the behemoth of the seas; the lily or the oak; the animalculæ or the man. Now I submit, when men seek to overthrow the teachings of the Bible by such theories as this and call it science, it is time they had learned what science is. I pronounce it nonsense. It is a simple fact, admitted by every tyro in science, that evolution and involution must ever be equal. Before the oak can be evolved from the acorn, the oak, in potentiality, must be in the acorn. Before the lion can be evolved from the whelp, the philosopher from the babe, the lion must be in the whelp and the philosopher in the babe. And so, before the order and harmony, the grandeur and glory of the universe can be evolved from viewless matter, it must be potentially there. And so, as is admitted by Spencer, Clerk Maxwell, Du Bois Raymond, Virchow and many of the first scientists of the age, we are brought back to precisely the same dilemma with which we ori-

ginally started. The theory explains nothing. My brethren, true science is devout. It goes out beneath the spangled heavens, or walks amid the scattered beauties and perfections of earth, and with reverent voice exclaims, "Great and marvellous are Thy works, Lord God Almighty." "In wisdom hast Thou made them all." "Just and true are Thy ways Thou King of Saints."

Let us now examine the theories respecting the creation of man. And this will include the origin of life, of species and of mind. The Bible account of the creation of man is at once simple and impressive. It not only shows the native superiority of man to all other grades of earthly existences, but it fixes an impassable gulf between him and them. He was their lord and master. Science, as taught by Mr. Darwin, declares every living thing to be traceable to one primordial form. There he and Mr. Spencer alike stand shivering upon the frontiers of the unknowable, vainly endeavoring to evolve from this one form all the marvellous and manifold species that crowd the teeming earth. For this first form they make no attempt scientifically to account. It may be the work of God, says Darwin. "It is the product of the unknowable," says Spencer. The doctrine of evolution, considered merely as a theory of development, of "Natural Selection," as it called by Darwin, or, "The survival of the fittest," as it is termed by Spencer, contains an important and universal truth. It is manifest throughout the realm of nature, from shrubs to men. The most hardy of plants, the most active, vigorous and enterprising of birds and beasts and men survive; while others go down and out to extinction. And the world owes to these men, for their patient investigation and masterly grouping of facts, a debt of gratitude that it will not soon discharge. Were this all, did science confine itself to fact and phenomena within its domain, we would vie with their most enthusiastic admirers in preparing the immortelle for their victorious brows. But this is not all. With this as a basis, they seek to show, how, through the interminable ages of the past, all the varied forms of life, vegetable

and animal up to man have been brought forth from that primordial form. Now, admitting the truth of this hypothesis, you perceive it in no way does away with the necessity of a God. God is still necessary to account for the primordial germ, and for the potency, by which, from it, was evolved the varied species of living things and men with which the earth abounds. It is of easy demonstration that no less of wisdom and power are required to account for the existing myriads and varieties of life by evolution than by separate acts of creation. There are even those who tell us that they discover no want of harmony between this theory and the account given in Genesis. But, I am compelled to demur. With all the evidence which these tireless workers are able to adduce, I am compelled to render the Scotch verdict of "not proven." The theory that there is a tendency in the higher forms of animals to become men and in savages to attain to the highest forms of civilization is utterly baseless. The law, if it exists at all, is invariable. It is universal. It would be in force as strongly to-day, as millions of ages ago. But the history of 6,000 years has detected no solitary instance of such change, and discovered no tendency in this direction. Savage men, left to themselves, are not found to drift to civilization. The tendency is the direct opposite. Nations once cultured, that were powerful in war and advanced in science and in art, have gone down to savage life. Cities crowded with palaces and adorned with temples have stood the silent witnesses of the departed wisdom and glory of their builders. Visit the splendid ruins of Egypt, once in the forefront of civilization; of Greece, the mistress of ancient literature; of Peru and Mexico, once trodden by a cultured and powerful people, and as you read by their light the story of departed greatness, say whether this theory is supported by the facts of history. In every instance it utterly fails. The first men were not savages. Knowledge and power were the heritage of the earliest tribes of men. An eloquent but reckless lecturer has recently attempted to account for the "Dug out" of the ancient savages by the shape of the heads of

their builders. But search where you will, in tomb, or cave, or mound, and however ancient the race whose skulls you may exhume, they are still in size and shape distinctly human, many of which might have been the pride and boast of our modern philosopher. The first lesson of the family of man was that of retrogression. The first step of our race was evidently from purity to sin and from knowledge and power to ignorance and feebleness. And this holds good of every grade of life, animal and vegetable. That there are changes of outward form produced by outward circumstances is undeniable. Horses, dogs, pigeons, etc., may vary by climate and training, but they are horses, dogs and pigeons still. No training can transform the horse into a cow, or the pigeon into a canary. Culture will strip the tree of the dwarfed and knotty pear, and hang from every pendant bough the large and luscious "Bartlette," but attempt to transform that pear into a peach or the peach into a plum, and you will find at once that you have undertaken the impossible. Another fact of great importance in this discussion, but strangely overlooked by the scientists of whom we speak, is this—the development and perfection of plants and animals under domestication is through the agency of a higher power. A power not themselves, but mightier than they, reaches down and uplifts them to their loftiest pinnacle. Again: "The survival of the fittest" is the key which, it is claimed, will unlock all the mysteries of evolution, and will explain how the animalculæ becomes the man. This theory teaches that in the struggle for life the brightest, swiftest, strongest survive and the others go down and out to extinction. But this law cuts squarely across the grain of the fundamental principle of Christianity as taught by its Founder and His disciples: "Whosoever will be great among you," said Jesus, "shall be your minister: and whosoever will be the chiefest shall be servant of all." "Bear ye one another's burdens" wrote Paul to the Galatians; to the Romans, "We that are strong ought to bear the infirmities of the weak;" and to the Colossians, "Forbearing one another and forgiving one another, if any man have a quarrel against

any: even as Christ forgave you so also do ye." This sentiment pervades the Scriptures. It is the precise opposite of the boasted theory of the survival of the fittest. Will science explain how the spirit of forgiveness and the charity that "thinketh no evil, that hopeth all things, believeth all things, endureth all things," can be evolved from the brute force that crushes and destroys all within its power?

But we pass. Evolution claims still greater achievements. It is at bottom an effort to account for the existence of all things without the intermeddling of a God. Mind is the result of the configuration of the brain. Produce a brain precisely like that of Shakespeare in his later life, and you would have one familiar with all that Shakespeare ever did, or said, or thought or wrote. To produce a Bacon, you have but to reproduce the quantum and form of Bacon's brain. Mr. Spencer says: "No idea or feeling arises save as a result of some physical force expended in producing it." Tyndall says: "Not only the more ignoble forms of an animalculæ or animal life; not only the noble forms of the horse and lion; not alone the exquisite mechanism of the human body, but that the human mind itself,—emotion, intellect, will, and all their phenomena,—were once latent in a fiery cloud." Nature he calls, as we have said, "The Universal Mother;" "The womb of all things;" that "Matter alone has in it the promise and potency of every form and quality of life." Let me put this theory clearly before you. You will find it to differ in essential particulars from those already examined. Science is heroic. It is never afraid of advancing conflicting theories. It is of its very nature to be given to changes. Of this I do not complain; but I do complain of its assaults upon the Bible, because these ephemeral assumptions are not supported by divine teaching. The theory is this: There was a time when the universe of matter was scattered through infinite space. Nebulous and infinitesimal particles sown through the illimitable fields. These minute particles, possessed of attractive and repellent poles, began to spin and whirl, and thus by their inherent centripetal and

centrifugal power the worlds were formed and driven for ages along their journeys. These whirling and spinning atoms produced life in all its various forms of beauty and grandeur. Now I submit this is too indefinite. It is based upon no experiment, founded upon no observation. Who has ever seen an atom? Who can demonstrate their existence? If matter be infinitely divisible is not the indivisible atom a contradiction in terms? But granting their existence, whence came they? What power brought them into being and sowed with them the azure fields? Whence did they derive their attractive and repellent powers? As an attempt to account for the universe, it is a miserable failure. If then it fails to account for matter, how can it account for mind? They tell us they cannot find God; but revelation long before had taught us that God is unsearchable; that no man hath seen Him at any time. They tell us they only find mind in connection with organized matter; that to injure or maim the organization is to destroy to that extent the evidence of the spirit's presence. Foolish blunderers! not to see that the body is the spirit's vehicle, its drapery of flesh, its instruments by which it works. I hold in my hand a powerful microscope. It magnifies a thousand-fold. I turn it to the infinitely small, and unseen wonders start to my view. I look through the telescope of Lord Ross, and behold! the heavens glow with worlds hitherto unseen. But, in a night, some rude hand shivers the glasses of both my instruments. I can see these wonders no longer. Am I to conclude that they no longer exist? or that the spirit that beheld them has no longer a being? What are these eyes but the spirit's glasses—these ears but the spirit's trumpets? and when you have shivered the one and closed the other, what is it that in that dark and noiseless world still feels, and thinks, and throbs, and loves, and hates and yearns? What is it that, when every avenue of the outer world is closed, still struggles to reveal itself to surrounding friends? What is it that burns undimmed amid the wreck of dissolving nature, and sings its loftiest pæans in the hour of universal gloom? My brethren,

I submit, the statements of Genesis stand unaffected by the cavils of skepticism designed to be destructive. Reason as well as revelation proclaim their truth. And when the skepticism of science shall have passed away, these two truths will be found to be eternal—God, the Creator of all things, and the Father of the human soul.

2d. *I now proceed to show* that the Bible has frequently corrected the teachings of science. The position we take is this: While the Bible is not a scientific text-book, and while it frequently and of necessity speaks on scientific subjects in popular language, as that the sun rises and sets, and so on; that wherever it teaches a fact respecting science, it makes no mistake. Scientific men boast that they correct the interpretation of the Bible. We proclaim that the Bible has corrected the teachings of scientific men. I take a few instances. Nearly 2,500 years before the Christian era, God said to Noah, "Every moving thing that liveth shall be meat for you. . . But flesh with the life thereof which is the *blood* thereof, ye shall not eat." Nine hundred years later, the same fact was reiterated by Moses to the children of Israel. And this was the basis of the prohibition of blood among the Jews from the days of the Exodus until now. Observe, this is a clear, positive statement of a scientific truth. It is either true or false. It is that the blood is possessed of a *living principle*, and that the life of the body is derived from it. Four thousand years after its first enunciation as a revealed truth, Dr. Harvey discovered the circulation of the blood, and accepted and taught the Bible theory. There was not a scientific man to be found who did not impatiently reject the theory as the dream of a visionary. Nor was there a physician above forty years of age who was willing to accept it during the lifetime of Harvey. It was not until the celebrated Dr. John Hunter, by a variety of most accurate experiments proved the Bible statement to be true, that it was accepted. Who denies it now? To-day the humblest plough-boy that plods these hills has learned and accepted this Bible truth.

(2.) Take another instance: The Bible was the first book to teach the unity of all the worlds of space. It proclaims the universe to be one vast but harmonious system, made, upheld and directed by God. Listen:

The heavens declare the glory of God; and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, &c., (Ps. xix.) When I consider thy heavens, the work of thy fingers; the moon and stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? &c., (Ps. viii.) He calleth the stars by name. He guideth Arcturus, Orion, Pleiades and the chambers of the South. He stretcheth out the North over the empty space and hangeth the earth upon nothing. That is science, taught with a simplicity and beauty that Copernicus and Kepler, twenty-five hundred years after, never attained. Compare this theory with those of the ancient poets and philosophers. Ovid says: "The earth hangs, a heavy weight, upon the air beneath." And Pliny, in his natural history, gravely informs us that "the suspension of the world in space is a miracle; that none can tell whether it be owing to the force of the Spirit it contains, or because there is no place to which it can fall."

(3.) Once more. Moses says in Deuteronomy, (xxxii. 2), "My doctrine shall drop as the rain, my speech shall *distil* as the dew." Here is a fine and accurate discrimination between the methods by which rain and dew are given to the earth; a distinction made three thousand years before it was accepted by the scientific world. The common theory has been that the dew falls. Scarcely a century has passed since doubt was first thrown upon the subject by a German savan.

Since then repeated experiments have shown that the atmosphere contains water in solution. At night, the earth, which during the day is usually warmer than the air, rapidly loses its

heat by radiation and becomes cooler than the air; the air, coming in contact with the chilled earth, has its humidity condensed and precipitated upon surrounding objects. And thus is demonstrated the scientific accuracy of the Scripture statement. I might, was there time, mention other statements made in Scripture, as of the balancing of the clouds; the giving of snow like wool; the habits of the ant, and others, each and all of which have been disbelieved by science until by repeated experiments the truth they contained was forced upon public acceptance. Encouraged by these victories we confidently look forward to the future. We accept cheerfully the conflict of the ages. We expect that every scientific statement of the Scriptures will be thoroughly sifted and tested; and from out its fiery furnace we expect it to come forth with a beauty and power that shall force from even the lips of its enemies the concession, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works."

I said at the beginning that scientists have attempted to make archæology testify against the Bible record. They have uncarthed the ancient cities of Egypt, Phœnicia and Assyria; they have dragged to the light the inscriptions of ancient art and the evidences of early religion; buried monuments have been uncovered, and their time-worn hieroglyphics have been deciphered; their temples and palaces of marble, their vases of alabaster, their very bricks and paving-stones have been compelled to testify before this imperious court. They have unrolled the musty papyrus and read its ancient characters; they have threaded the long-closed chambers of the Pyramids, and snatched from those walls the long-kept mysteries. And with what result? Go search the treasures of the British Museum, and from many a chapter and pillar and plint and architrave you may read the truth of the Bible history. Go, decipher the Egyptian hieroglyphics, and you may read on the uncovered walls of their ancient cities the

story of a nation reduced to slavery, and of men with physiognomy unmistakably Jewish, who are represented as engaged in the menial service of making bricks. The ancient papyri tell the same story, and give the name of the king in whose reign the events transpired as Rameses. We read here of the ancient faith and usages of the Egyptians, and we find them precisely such as are contained in the Pentateuch. And so of every ancient city whose history was contemporary and at all intimately allied with that of the Jews. When the records of stone are compared with the records of the Bible, they are found perfectly to harmonize. These are the stamp, and this the impression. When the impression was made, God hid away the stamp for long ages from the sight of men; and when at last the time came when men denied the truth of these records, then it was that God brought forth these tablets of stone; and when you have lifted them from the dust of ages, the stamp is shown precisely to fit into the ancient impression.

One of the obscurest of the ancient books is that of Esther. It relates a thrilling story that transpired in Shushan, in Persia. It describes a splendid palace and names a luxurious king. The pillars of his palace were of marble, its beds of silver and of gold, its hangings of green and white and blue, its cords of linen, and its pavements of marble. But is it fact or fable? Well, excavations have been made. And what have they found? Remember that Shushan in Hebrew means lily. They have found a palace of rare magnificence, with its seventy-two marble pillars, ornamented everywhere with the lily. It was the palace of lilies, and upon one of the stones of the pavement was found the name of the ancient king, Ahasuerus.

Thus, my brethren, is archæology coming to prove the literal correctness of the Word of God. And thus will the friends of the Bible on every field signally triumph. It stands like the rock of which we are told in story. It is so evenly poised that the hand of a child might move it, while the might of a million could not hurl it from its base.

But Mr. Tyndall, following the lead of Häckel and Buchner, more than intimates that Christianity—the religion of the Bible—has been the one great opponent of the progress of science. This is certainly amazing. Such an intimation coming from most men might be allowed to pass in silence, but as an emanation of one of the most cultured men of the day, a leader withal of public thought, it deserves a passing notice.

The conditions of progress, in any department of culture,—literature, science, art,—lie not so remotely from the surface as to be classed among the unknowable or the unknown. Thinkers, as I believe, will agree with me in the statement that the progress of science depends largely upon certain conditions, political, social, intellectual and moral. I propose, therefore, to ask, what produces these conditions? What is it that makes science possible and contributes to its greatest development? I look around me and see nations rising into greatness, and ask, what made these nations great? I go to works of political economy, to Mill, Malthus, Ricardo, Adam Smith. They tell me of the need of hardihood, bravery, chivalry, love of liberty. They insist upon the need of arts and sciences, agriculture; of manufactures, of trade and commerce; of exportations that overbalance importations, and thus insuring a gradual enrichment and freedom from oppressive taxations. They then tell of the need of public and individual enterprise and industry, of justice, truth, honesty, philanthropy and love. And as I look at this array of excellences, I say, true, these make a nation great. But these are only the fruit. You have not shown the tree on which it grew. This is the stream. Where is the wondrous fountain? I go in search of this. I find the most powerful thing on earth is an idea, whether it be right or wrong. Plant an error in a body politic and it will grow and multiply and intensify until it is a magazine, needing but a single spark to blow the proud fabric to ruins. A single error planted by our forefathers in our Constitution had all but severed our noble Union, and demanded as an atonement that our land should be drenched in blood and wo, and that a heca-

tomb of our noblest sons should go down into sanguinary graves. I turn to the hoary past and see every nation of antiquity going down under a weight of error. I see wrong everywhere, and ask, is there no remedy? I turn to the Bible and ask, does it teach any ideas of political economy? I see that God planted in the world two great germ ideas. The first respects Himself; the second refers to man. It teaches that He is; that He is the Creator of all that is; that He is good, tender, merciful,—love. In a word, He is a Father, uniting the sympathies of the parent with the justice of the Judge. Of man, that he is immortal; free; accountable to God; and that all men are brethren. He has taken these two ideas and sought to plant them at the very foundation of human government; and whenever these have taken root, and precisely *as* they have gone down and up through the national life have nations flourished and prospered. Take the first thought, that of God's greatness and goodness. Estimate, if you can, the political importance of that upon any people. Remember the world-wide fact that nations grow into the likeness of the god they worship, and gauge, if you can, the power of this truth to elevate and purify a nation. The thought of the Divine purity and love, how it seizes hold of men, and lifting them out of their vileness and animosities, leads them into purity and crowns them with nobleness. Take the second—Individual responsibility and human Brotherhood—the fact that I am my brother's keeper. If he is hungry, I must feed him; if ignorant, instruct him; if weak, assist him; if sick, I must minister to him; and that I am accountable to God for the powers and privileges I possess. Let these take root in human government, and then what schools will flourish, what churches will rise; what forbearance, tenderness, sympathy, love will mark the conduct of men everywhere. I turn, then, and ask, have I not found the tree on which these fruits may grow? Is not this the fountain from which these national excellences may flow in an abundant stream? Is not this the secret of England's greatness? It is her Bible teaching, the na-

ture and the relations of God and man. What gave her Magna Charta? It was this that as a Divine leaven had made man too great for chains. What sowed the seeds of greatness in our own soil? It was the Bible brought by our Puritan fathers. These two ideas have walked the earth mightier than armies, crushing despotisms, subduing animosities, breathing peace. These have given loftier ideas of manhood and helped toward their attainment. They have broken to shivers the chains of the serf and the slave. They have told of possibilities inspired with heroism, infused with enterprise and crowned with gentleness and love. I say, without these ideas, which the Bible only can give, science is impossible. We have, then, this marvelous contradiction. The Bible giving the only possible basis for a correct science and yet the Bible opposing the progress of science. As well say that Michael Angelo, who gave the draft of St. Peter's and directed the workman's skill, prevented the progress of the cathedral. As well teach that the rains of spring and the suns of summer prevented the ripening of harvests. Smite down these truths and you have smitten to ruin the Jachin and Boaz of every temple of science and left its proud form to moulder in the dust. These gentlemen, while insisting upon the necessity of this fruit, mercilessly hew down the only tree on which it has ever grown. Who so blind, so biased by prejudice, so indifferent to all the facts of history and philosophy as to aver that the Bible is the foe of culture in any department? I proclaim it furnishes the highest incentives to culture and the purest standards known to earth. Of motives I will take but one. This is God's world given for human mastering. All things are to be put beneath his feet, all reins to be placed in his hands. At his command its mysteries are to pour themselves into his lap. The elements are to obey his imperious mandate. The raging tempest, the leaping billow, the chained lightning are to be his slaves. Earth and air, sea and sky, are to whisper in his ear their divinest secrets. "Subdue it, and have dominion over it," is the command of old. This alone makes science possible. These secrets are yours.

They are within your reach. They are designed as your possession. What a stimulus is this to effort! How it calls out all our powers. How it feeds our hope and leads us on through disappointment and difficulty to the goal at last. And I say, this one fact, that these hidden things are ours, is the greatest stimulant to toil. This puts certainty beneath your feet. The mechanic, certain of his principles, will toil on till his engine is complete. The physician, sure of the virtues of his drug, will persist till in the right proportions it restores the sick to health. The statesman, confident that he has discovered the truth that saves and ennobles, will stand amid all defeats with his eye flushed with the earnest of victory. So, confident that these truths are ours, man will sail all seas in their search, until, like another Columbus, he discovers a continent, and enriches a world. There is one other condition of culture. We need a model. In this age of culture and of criticism, I dare to claim for the Bible, merely as a composition, that it stands peerless among the books of time. Take its history. We have masters who have given their lives to writing the history of a people. Hume, Gibbon, Smollet, Grote, Prescott, Macaulay. But who will venture to compare those histories with that of the Bible? So simple, direct, comprehensive, unequivocal. Take biography. From Plutarch down how labored and studied their descriptions, how strained and unnatural their eulogies. Will you compare these with the life of Moses, of Joshua, Eli, Samuel, David, or the inimitable life of Jesus? How simple, natural, fresh and real are all their descriptions. The hand of the Master puts upon the canvass pictures that never fade. Their subjects live and breathe and act before us through all the centuries with life-like vividness. Or, take poetry. Immortal are the strains of Homer, Virgil, Dante, Milton, Shakespeare; but who among them will you compare with David, or Miriam, or Moses, or Isaiah? What essays can compare in perspicuity, what arguments in force, in close-ribbed, cohesive, unbroken, invulnerable logic with those of the apostle Paul?

In a word, where will you find diction so grand, imagery so

sublime, logic so conclusive, as in the word of God? Examine the writings of the masters in any age. Take, say, the splendid diction of Macaulay, or the glowing pages of a Scott, or an Irving. Scattered through these pages, like gems upon sand are quotations from the word of God. Compare, or rather contrast the two; and to the dullest intellect these quotations are, to the polished sentences among which they are found as "Apples of gold in pictures of silver." This is the pure fountain. When Plato and Lucretius and Kant and Homer and Milton have palled upon the taste, this maintains its freshness and comes to us with a "sweetness and light" that bespeak its heavenly origin. Freshness and beauty, grandeur and strength are not only found here, but they impart themselves to those who study its pages and accept for their guidance its sacred truths. And here again we meet the dilemma that while the Bible gives the greatest incentives to culture and offers the purest models it is the greatest opponent of its progress. Opposes it! No, the Bible breaks the fetters of intellect and bids it soar toward its native heaven. Without it genius is like the caged eagle, beating itself against its iron bars, trailing its wings or spreading them for an instant in the vain attempt to fly. Pacing its narrow home drooping, dejected, dwarfed. But open those doors; let it come forth in the free air and cast its eye of fire to the distant sun. For a moment it shakes itself and stretches and feels its pinions. And now it begins to rise, slowly at first, upward, upward, until with a scream of triumph it shoots like an arrow beyond the cloud, and basks in the viewless and shadowless empyrean beyond. So is the intellect under the inspiration and guidance of the word of God.

I can detain you but a moment longer. I ask you, in conclusion, to note the importance of the subjects treated of in the Bible as compared with those to which science relates. Science relates to the phenomena of matter, and to this alone. The Bible grapples with the mysteries of spirit. It tells us more of that that most interests us, of God and the soul, of present duty and future destiny, than all other books that were

ever written. What has science to teach me of God, of my relation to Him and of my duty to my fellow-man? It can penetrate the secrets of matter, but into the secrets of morals it has no power to enter. The things that most interest me, if I am a man and have a soul and am to live forever, lie in a region utterly beyond its powers. Suppose I had gone down into the very centre of the earth and had wrung from her bosom her every secret. That I had summoned the sea to unlock its mysteries and it had obeyed my mandate. The air had told me whence it cometh and whither it goeth; and the light had revealed to me its nature and properties, until the last secret of matter had been wrung from its grasp; if then I know nothing of God, of my soul, I am ignorant indeed. My friends, it is only where God is the centre of science that it can enlighten and elevate and bless. Without this it is atheistic. Science can reveal to us unseen constellations, but this shows a world beyond the constellations. Astronomy numbers and names the stars, but among them it has no place for the "Star of Bethlehem." Botany describes the plants and flowers of earth, but it knows nothing of "The Rose of Sharon," and the "Lily of the Valley." Geology tells of the various strata of our globe, but it has never discovered the "Rock of Ages." I take this atheistic science to the coffin and the grave. I point to the flowers of hope that are crushed and withered, and I ask what it has to teach me of this crushing trial? It answers, nothing. All is matter. It has gone back, dust to dust, ashes to ashes. He is as if he had never been. I go to revelation and it responds, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." "I know whom I have believed, and am persuaded that he is able to keep that which I have entrusted unto him until that day." He has been a man of toil, of culture, of sacrifice. I ask what now to him is the profit of all his toil? And the response is, there is no reward. I turn to the Bible, and it replies, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good

fight, I have finished the course, and henceforth there is laid up for me a crown of righteousness." I ask, Is there any future happiness or woe? Are broken ties to be reunited? And of this science knows nothing. But here I read, "In my Father's house are many mansions," of the forty and four thousand, and the throng that no man can number, out of every kindred and tribe and tongue; of harp and robe and palm and crown and shout and song forever and ever. And thus it gives the crown to all virtues, and the chief ornament to all excellences. My friends, I do not discourage culture. Go, grapple with all mysteries. Go, be abreast of the age. Win laurels from all fields; but, take with you this Lamp of Eternity. This enlivens all gloom, explains many mysteries of this world and of the next; sanctifies all knowledge, qualifies for all duties, and then, when all prophecies shall fail, and tongues shall cease, and knowledge shall vanish away, then this will conduct you through the open gateway into the paradise of God, and so shall we ever be with the Lord. Amen.

ART. V.—WISDOM PERSONIFIED.

BY REV. F. A. GAST, D.D.

"Jehovah created me as the beginning of his way,
Before his works of old.
From everlasting was I set up,
From the beginning, before the foundation of the earth.
When there were as yet no floods was I brought forth,
When there were no fountains abounding with water,
Before the mountains were settled,
Before the hills, was I brought forth,
Ere yet he had made the lands and the water,
And the first of the clods of the earth.
When he prepared the heavens I was there,
When he appointed a circle above the face of the deep;
When he made firm the sky above,
When the fountains of the deep waxed strong;
When he gave to the sea its bounds,
That the waters should not pass its border;
When he appointed the foundations of the earth;
Then was I at his side as a master builder,
And was delighted day by day,
Rejoicing before him continually,
Rejoicing in the habitable part of his earth,
And my delight was with the sons of men." Prov. 8 : 22–31.

THE portraiture of Wisdom given in these words is as surprising as it is sublime. It is, perhaps, the nearest approach ever made in an independent way by the ancient Hebrew mind, to what among Aryan nations is called speculative philosophy. Some have questioned whether it can be rightly said that the people of Israel had a philosophy at all in any proper sense. And, if by philosophy we are to understand theoretical inquiries of science, ruled by strict logic, pursued by a speculative method, and reduced to a systematic whole, we are constrained to answer the question in the negative.

But this conception, it will generally be admitted, is altogether too narrow. Etymologically, philosophy is simply the

love of wisdom. In this it begins, and this is its deepest life: wherever the human mind earnestly struggles to reach a satisfactory solution of the great problem of existence with which it is everywhere confronted, there we have philosophy.

In this wider sense, we may justly claim a place for it among the chosen people of God. What else have we in the Book of Proverbs, in the Book of Ecclesiastes, and especially in the Book of Job? What are they, if not lofty endeavors to ascertain the right relation between God and the world, and in the light of this relation to set forth the highest ends of human life? True, this philosophy is not the product simply of the unaided reason; it rests upon, and remains continually rooted in, divine revelation. "The method of Greece," says Westcott, "was to proceed from life to God; the method of Israel (so to speak) was to proceed from God to life. The axioms of one system are the conclusions of the other."*

The character of Hebrew philosophy is not so much scientific and systematic, as it is religious and poetic. Its aim is more practical than theoretical. Yet for all this, it is none the less philosophy. It is not, indeed, of a metaphysical and speculative cast. It does not engage in inquiries concerning abstract, absolute being. For inquiries of this sort the Semitic mind had little capacity and less inclination. In the East the pursuit of wisdom has always been in the interest of the practical realities of life; and this is particularly true of the people of Israel, whose divine philosophy was built up by fact, rather than by speculation.

We are the more surprised then, when we meet with an idea like that of Wisdom in this passage of Proverbs. Wisdom is here presented in a form quite unexpected. It seems at first to wear anything rather than an Old Testament aspect, and reminds us of the profound thought of Plato or the profounder thought of John. And when we remember the powerful influence this portion of Scripture has exerted, not only on the later Jewish mind as it found expression in the Apocrypha and

* Art. Philosophy, Smith's Dict. of the Bible.

the writings of Philo, but also on the New Testament representations of revealed truth,—when we remember the important role it played in the Trinitarian controversies, and how its very rendering from the original into other languages varied with the dogmatic conception of the translators—it becomes evident at once that the subject is worthy of careful consideration.

What are we to understand by Wisdom as here portrayed? It is manifestly not the rhetorical personification of a divine attribute, represented "as a female and a queen, dispensing her rewards to those who gain her acquaintance, and the assistant of the Almighty in the creation of the world." Noyes finds it difficult to conceive that any one who attends to what is said of Wisdom in the Book of Proverbs should fail to perceive that this is the true view. And Adam Clarke remarks on this verse:—"Here Wisdom is again personified; but the prosopopœia is carried on to a greater length than before, and with much more variety. It is represented in this chapter in a twofold point of view: 1. Wisdom, the power of judging rightly, implying the knowledge of divine and human things. 2. As an attribute of God, particularly displayed in the various and astonishing works of creation. Nor has it any other meaning in this whole chapter, whatever some of the Fathers may have dreamed, who find allegorical meanings everywhere."

As an attribute of God, Wisdom does, indeed, come to view in the book of Proverbs, especially in chap. 3:19, 20; "Jehovah hath with wisdom founded the earth, the heavens hath he established by understanding; by his knowledge were the floods divided." Here the parallelism in which wisdom corresponds to understanding and knowledge, shows that wisdom must be regarded as a quality of the divine mind, and not as something objective to God.

It is very different, however, in chap. viii. Here Wisdom is personified and represented throughout as preaching. We may be told, indeed, that the Oriental imagination is bold, and that its imagery is often extravagant; yet a careful consideration shows that what is said of Wisdom in this passage cannot be

resolved into an empty figure of speech. Wisdom is not simply a property or quality of the mind of God invested by the free poetic fancy with personal attributes. Figurative language we certainly have; but it is not all a figure. That would hardly be in accord with the solemn tone of the address. "For a correct understanding of the section before us," says Zöckler, "two things in general are to be observed: (1) That the entire discourse is poetical, and that therefore the personification of Wisdom which forms its chief subject is also to be regarded as essentially and in the first instance the product of a bold sweep of thought, and of a vivid Oriental imagery; (2) That, however, because of the solemn earnestness and profoundly religious character of the discourse, its figurative element cannot possibly be viewed as the mere play of fancy, or an empty ringing of phrases, but must everywhere stand in more or less exact harmony with the supersensuous thought that is to be set forth. Wisdom, which here appears personified as the principle of the world's creation as well as of its preservation and government, having sprung from God Himself and being absolutely supernatural, is no unsubstantial phantom, no unreal fiction of the fancy, no poetic creation without any underlying higher reality."

It is only necessary to read this chapter with some degree of care to see that Wisdom, as it here addresses us, can not be identical with wisdom, as an attribute of God. This is plain already in the first half, where Wisdom represents herself as the principle ruling in divine providence, and manifesting herself especially in the moral and religious sphere. The entire tone of the discourse and the natural force of the various expressions employed, point to something more than a poetic personification of a divine attribute, and are absolutely inconsistent with any interpretation that does not recognize in the speaker a real power working in the life of man. "I, Wisdom, dwell with prudence, and find out the knowledge of sagacious counsels. Counsel is mine and sound wisdom: I am understanding; I have strength." How meaningless the language, if

referred to the divine attribute of wisdom! How absurd to suppose that the attribute of wisdom represents itself here as clothed with counsel, reason, understanding, and strength! "I Wisdom, am understanding." "The wisdom of God by prosopopœia becomes a speaker; and then, by metaphor, is transformed back again to an attribute; but in the process loses its identity, and is now the divine understanding!" Certainly, a surprising and perplexing mixture of figures of speech!

It is almost inconceivable how any one, who reads this chapter with attention, can fail to see that the predicates ascribed to Wisdom are those of real existence, Counsel, understanding, strength: these are qualities affirmed in Isaiah xi. 2, of the Messiah, as here of Wisdom. "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me, and those that seek me early shall find me. Riches and honor are with me; durable riches and righteousness. My fruit is better than gold, yea, than fine gold, and my revenue than choice silver. I walk in the way of righteousness, in the midst of the paths of justice, that I may cause those that love me to possess substance; yea, I fill their treasuries." This certainly is not the description of an abstract attribute personified, but of a power which, whatever may be its nature, has true substantial being.

That Wisdom is a power external to God having all the attributes of reality and standing before him continually as an object of his contemplation, becomes still clearer when we consider vv. 22–31, where she describes her origin and premundane existence with God. "Jehovah created me in the beginning of his way, before his works of old." Wisdom, then, is a divine creation, the beginning of God's manifestation of Himself in the world. With what propriety could this be said of an attribute of God? She distinguishes herself carefully, on the one hand, from Jehovah who brought her into existence, and on the other, from all His works, whether in heaven or on earth. Her's is a unique being, premundane and yet the offspring of God. "From everlasting was I set up, from the beginning,

before the foundation of the earth." She is intermediate between the Creator and His creation,—"the beginning of his way." "When he prepared the heavens, I was there, when he appointed a circle above the face of the deep; when he made firm the sky above, when the fountains of the deep waxed strong; when he gave to the sea its bounds, that the waters should not pass its border; when he appointed the foundations of the earth; then was I at his side." This is language that involuntarily reminds us of the introduction to John's Gospel.

Wisdom, however, is more than the witness simply of the creation. "I was at his side as a master builder." She was, as it were, co-creative with God, delighting herself day by day with each new advance in the movement of creation, rejoicing before Him continually as a spirited child, rejoicing in the habitable part of His earth, and her delight was with the sons of men, looking forward thus from the first to what should be the crown of creation.

But if Wisdom has objective reality, are we warranted in affirming that she is a self-conscious, intelligent existence, a real personality? Not, we think, unless we are at liberty to regard her as an hypostasis in the Godhead. She distinguishes too broadly between her unique being and that of all created existences in the whole universe to allow us to suppose that she is, for example, an angel endowed with the highest power and knowledge,—the first-born of creatures, created immediately by God to serve as His agent in bringing the creation of heaven and earth to pass. This was the idea the Arians entertained of Wisdom. Arius himself says: "Having determined to create us, God created a certain being whom He named Logos, Wisdom, and Son, in order to create us by him." "By all this," says Neander, "he intended by no means to lower the dignity of Christ; but would ascribe to him the greatest dignity which a being could have after God, without entirely annulling the distinction between that being and God. God created him, or begat him, with the intent through him to produce all things else; the distance betwixt God and all other

beings is too great to allow of the supposition that God could have produced them immediately. In the first place, therefore, when He determined to produce the entire creation He begat a being who is as like to Him in perfections as any creature can be for the purpose of producing, by the instrumentality of this being, the whole creation. The names, Son of God and Logos, were given to Him in order to distinguish Him from other created beings, inasmuch as, although, like all created beings, He owed everything to the will and favor of the Creator, he yet enjoyed the nearest relationship to Him, inasmuch as the divine reason, wisdom, power, all which titles could be transferred to Christ in an improper metonymical sense, were yet manifested by Him in the most perfect degree."*

This idea has no support in the book of Proverbs. Wisdom is not of one order with the empirical life of the world. Her being is of a premundane and transcendental character. But of this she would be divested, if she were a created personality, however lofty in the scale of existence. She would simply be the first in the order of time in the series of creaturely existences.

But may we not look upon Wisdom as a divine personality? The early church fathers and many interpreters since have found in her the Logos of St. John. Wisdom and the Logos are, indeed, closely related. The latter is a higher doctrinal development, under the guidance of divine revelation, of what lay involved in the former. Wisdom is the Old Testament basis of the New Testament Logos.

The two, however, are by no means identical. If anything is clear it is that the Logos is uncreated. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

On the other hand, Wisdom is a creation of God. She ex-

* Neander's Church History, vol. ii. p. 362.

pressly says: "Jehovah created me in the beginning of his way." Unfortunately, our authorized version, following the Vulgate, has: "The Lord possessed me in the beginning of his way." The word here rendered *possessed* is קָנָה, which signifies primarily *to set up, to erect*, as is evident from a comparison with the kindred roots קוּן, כּוּן, and such derivations as קֵן and כֵּן. In actual use, קָנָה signifies 1, *to found, to create;* 2, *to acquire, to get*, that is, to attain to the possession of a thing either by creation or purchase; and 3, *to own, to possess*. The sense *to possess* is unfolded from the more radical sense *to get* or *acquire*. The verb taken by itself never means *to possess* simply and solely. It always indicates the act of coming into possession. Now of the signification of this word, the signification *to possess* must be excluded from this passage. In this the lexicons of Gesenius, Fuerst, and Lee are in agreement. And it must not be overlooked that possession by acquirement is, on the part of God, equivalent to production or creation. The word must here bear the meaning *to create*. This alone suits the connection. Wisdom says: "When there were as yet no floods was I brought forth, "Before the hills was I brought forth" (vv. 24 and 25); and again, "From everlasting was I set up." This birth and setting up are more in harmony with the idea of creation than with that of possession.

Moreover, the oldest versions understood קָנָה as signifying *to create*. The Septuagint renders it by ἔκτισε. The Targums and the Peshito have the Aramaic form of the Hebrew בָּרָא, *to create*, though both in the Chaldee and Syriac the verb corresponding to the Hebrew קָנָה is found, and in the sense *to possess*. So, too, the writer of Ecclesiasticus, in passages founded on this of Proverbs, employs the word κτίζειν. "Wisdom hath been created (ἔκτισται) before all things," (i. 4). "He created her," (ἔκτισεν αὐτήν) (i. 9). "He created me (ἔκτισέν με) from the beginning before the world" (xxiv. 9.) In fact this was the understanding of Prov. vii. 22, till the time of

the Trinitarian controversies, when, to deprive the Arians of a text which they eagerly seized upon to prove that the Logos is the first-born of creatures, the orthodox changed the current translation.

The writer of Proverbs evidently had not in mind the eternal, personal Logos of John, a second hypostasis in the Godhead. His language would be unsuitable to convey this thought. A feminine noun (חָכְמָה) would not be employed to set forth a divine personality. We may be sure the passage has no direct relation to the doctrine of the Trinity. At all events it was not apprehended in this way by the later Jews. We have only to read the Apocryphal books of Ecclesiasticus and the Wisdom of Solomon, which are a further development of the doctrine of Wisdom contained in the book of Proverbs, to see that Wisdom here is not a divine hypostasis, in the sense of the Church doctrine of the Trinity, any more than in the Logos of Philo.

And yet Wisdom is not an ordinary creature, whether personal or impersonal, belonging to the world of sense. We have said that she is objective to God and has real existence; but her reality is not of an empirical kind. She is real in the sense of being truly substantive, and not merely notional. Though entering into creation and constituting its inmost meaning, she yet transcends the entire order of things as it has come to pass by creation, and belongs to a premundane sphere. She is not the first-born of an endless series of existences, but a power lying back of them and presupposed by them.

This is clear from our passage. Wisdom says she was before Jehovah's works of old, and therefore not one of them. She was by His side when He prepared the heavens and the earth and all things they contain. From everlasting she was set up, created especially—not as our English version, wrongly supplying the preposition, renders "*in* the beginning of his way," but—"as the beginning of his way," the first-fruits of His goings forth from the depths of His absolute being, the primal manifestation of Himself *ad extra*, and the ground of all further

manifestations in nature and in history. She is so absolutely presupposed by creation that she is the directress of the entire work. For this is unquestionably the meaning of the word אָמוֹן, which our authorized version renders *as one brought up with Him*, as a foster child. Derived from a root אָמַן, *to be firm, stable*, it signifies *an architect, builder, opifex.* So it is understood by most Hebrew scholars to-day, and so it was understood by the author of the Wisdom of Solomon, who in a description of Wisdom, based on this passage, says: "Wisdom which is the worker (τεχνίτες) of all things," (vii. 21). This was also the understanding of the Greek translators, who render: "I was with Him adapting" (ἁρμόζουσα), and of Jerome, who gives *cuncta componens.*

The office of Wisdom, then, is that of mediator in some sense between the absolute God and the finite creation. "Then was I at his side as master builder; was delighted day by day, rejoicing before him continually, rejoicing in the habitable part of his earth, and my delight did I find in the sons of men." Wisdom was present at creation, as an active agent, finding satisfaction in its movement, but not finding her highest satisfaction, till that movement reached its culmination in man. We have here the counterpart of the constantly repeated word of God: "and it was good," and of the final word at the completion of creation: "Behold it was very good."

What, then, is wisdom? Let us gather up her attributes as they have come to view in our discussion thus far.

Wisdom is distinct from God, an object of His contemplation; and yet eternally with God, a source of divine delight.

She is the child of God; He created her, brought her forth, set her up; and yet her birth is not in time but from everlasting.

She is before the world; and yet she is in order to it, the first-fruits of God's self-manifestation, and the unconditional presupposition of the world in time and space.

She is above the world; and yet she enters into it as the plastic idea that moulds all individual forms and combines

them into the cosmos, both in its extension in space and in its development in time.

Now these attributes meet fully and harmoniously only in one object of thought. That, we have seen, cannot be an eternal, divine personality, nor yet an ordinary created personality. It must be a personification, but a personification of something that possesses substantial reality. And what is that if not *the divine ideal world, the world of eternal types* of which the empirical world is only the realization in time and space? "For let it be said at once, not only Philosophy and falsely celebrated Gnosis, but Scripture also, knows and speaks of a divine ideal-world, to which the time-world is related as the historical realization of an eternal design. That all which is realized in temporal history has existed from everlasting in God's sight as a spiritual pattern, and then as an idea in God, is not only taught in Plato, but also in kindred testimonies of sacred history, of which Plato knew nothing: Isaiah, for instance, (xxii. 11; xxv. 1; xxxvii. 26 and throughout in chaps. xl.–xlvi.); and the New Testament Scriptures which reveal the mystery in a way that was unattainable to the Old Testament. There are even two New Testament statements which in form recall the speculative Hellenic mode of expression. For when Paul (in Rom. iv. 17) describes God as *καλῶν τὰ μὴ ὄντα ὡς ὄντα*, this is literally Philo's formula of God the creator, *τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι*; and although Paul, and Scripture in general are as far removed as heaven itself from teaching an eternal *ὕλη*, a *μὴ ὄν* in the Platonic sense, yet still Paul, no less intentionally than Philo, says (when he expresses himself punctiliously) *μὴ ὄντα*, and not *οὐκ ὄντα* on the ground that that which comes forward into historical existence is not previously an absolute nothing. Abraham as a father of the nations was an everlasting subject of divine knowledge, and as such is *μὴ ὄν*, so long as he was waiting in readiness to come into existence forthwith, when the creative *καλεῖν* is uttered. The other passage is Heb. xi. 3, where it is said that the world system in all its parts, *οἱ αἰῶνες*, was created by God's word,

εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενων γεγονέναι. Here also the writer purposely avoided saying οὐκ ἐξ ὄντων, as 2 Macc. vii. 28 (although this expression might have been justified, as in the sense of *creatio ex nihilo*, by way of excluding the idea of the eternity of matter), but μὴ ἐκ φαινομένων. All that was created by God's word was, prior to that creation, a μὴ φαινόμενον; that is. something which is not yet brought forward into manifestation, into temporal historical actuality. It existed only as a divine idea. Even when μὴ is associated with γεγονέναι, the meaning is the same, for the contrast implied in addition is ἀλλ' ἐκ νοητῶν; and these νοητά are the very eternal invisible exemplars, whence proceeded, as from their ideal source, by the divine fiat, the visible reality. And faith is precisely that which pierces through the phenomenal externality of the world to this its supersensuous essence, and to its production therefrom by means of the purely spiritual power of the divine creative word. Or could the author actually only mean to say, that no sensible material was at the source of the visible world? The mode of expressing an assertion in itself undoubtedly true would be strangely chosen. The words themselves say, either that the visible did not proceed from that which was material (but spiritual), or else that it proceeded from the supersensual (spiritual). But what would be the contrary of this natural, or what would this supernatural be, other than the thoughts of that world one day to come into existence, thoughts formed and established by decree from eternity,—*scil.* the divine ideas?"*

God in His wisdom thinks the world as a whole and in all its parts. But God's thinking is creative and brings to pass what He thinks. His thought is not a mere notion in His mind; it assumes substantial form. Only the form is first not that of the empirical world, but that of the world of ideas, which transcends the material and the visible, the temporal and the spatial, and yet is truly substantial and not merely notional.

* Delitzsch's Bib. Psycology, p. 46.

This sum of all God's thoughts of the world,—this objective reflection of the divine subjective wisdom,—is Wisdom personified. "That here," to quote again from Delitzsch, "Wisdom is not meant only as an attribute, but that an everlasting essentially divine fact is announced, the ancients probably perceived: their mistake was only in taking generally the birth of the Logos to be this fact. It is not the person of the Logos which here proclaims its origin from God, but the Wisdom which is impersonal, and nevertheless existing still for itself, which is the eternal reflection of the world plan of the Godhead; ἔσοπτρον ἀκηλίδωτον τῆς τοῦ Θεοῦ ἐνεργίας, as the book of Wisdom beautifully and pertinently says: for the Greek Apocryphal writers and generally the Alexandrian school, have prosecuted this knowledge offered to them by the Scripture more deeply, and yet not even they without confusing σοφία and λόγος; for it was not till the incarnation of the Logos in Jesus Christ that this mystery was cleared up, and the error of such avoided."*

This interpretation, and this alone, seems to meet the requirements of our passage. Let us look for a moment at the chief points:

1. Wisdom, as the ideal world, is a creation of God, a product of His thought. We may say, it is His thought made objective to Himself, His thought in its primal external form. Wisdom is not then self-existent, like God, but dependent like the creature.

2. Wisdom, as the ideal world, possesses objectivity even for God. It is His thought, or rather the complex of His thoughts, of the world. It is not, however, an empty abstraction of His mind. We may compare it to a mirror, which reflects in a most real way, the world plan as it dwells in the divine mind. Wisdom is, therefore, described as distinct from God and as having substantial reality.

3. Yet, though objective to God and the creation of His thought, Wisdom, as the ideal world, is in eternity. For it is

* Delitzsch's Bib. Psychology, p. 53.

the scheme of the world, outlining all that the world contains, outlining time as one of the forms of cosmical existence and consequently before time. To the old question, what God did before He made the world, we may reply, that for Him the world, in its ideal form, always was, and that He contemplated it eternally in the ideal substantiality.

5. Wisdom, as the ideal world, constitutes the inmost truth and life of the time and space world. It exists before time and transcends space, but does not remain isolated. Rather, coming out of the bosom of eternity and infinity, it enters into the conditions of natural and historical existence. The world, both natural and spiritual, is only the external drapery with which the eternal ideal, yet substantial types have clothed themselves. The ideal world is not a realm of shadows. It is the most real of all existences, except God. It is the inmost soul of all things; and only as they actualize its substantive ideas do they reach their highest meaning.

6. Wisdom, as the ideal world, is active in creation and providence. She is the artifex, directing the entire movement. The movement of the world is a process in which the eternal divine ideas, entering into time and space, clothe themselves with the forms of empirical existence. They work in a plastic way; and hence Wisdom is rightly described as the רֵאשִׁית, *principium*, the principle of creation and history.

Finally, Wisdom, as the ideal world, works teleologically. There is a goal towards which the movement looks from the start; and as the ideas realize themselves progressively in time and space, Wisdom rejoices day by day, though not till man enters upon the scene, does she rejoice with the highest joy. Her delights are withthe sons of men.

Art. VI.—LIFE IN THE WORLDS THAT WE LIVE IN.

BY HON. R. E. WRIGHT, ALLENTOWN, PA.

I am here this evening in answer to an invitation which I received some time ago from the members of the Diagnothian Society, to deliver what is known as "the biennial address," before the literary societies represented in Franklin and Marshall College.

With thanks for the honor implied conferred in that invitation, I accepted it, because I had reason to believe that it was expected, and probably desired, by those under whose auspices this audience has assembled, rather than because of any very ardent wish on my part to occupy a position so prominent.

With the views that I have long entertained in regard to the responsibility which rests on all who assume to teach their fellow-men in public, I have come at length to avoid rather than court the performance of such duty; and I enter upon it here and now more deeply impressed with the fear of saying something that may be misunderstood or misapplied than inspired with the hope of adding anything to the stores of wisdom that may be gathered here without me.

Spoken thoughts are sometimes things that never die; and although the words may and will be lost forever in immensity, the thought which they convey may be felt, for good or evil, throughout the countless ages of eternity. Still, when we, who have attained or passed the meridian of life, look back, on the eager, enthusiastic, youthful crowd that is pressing after us in life's career, rushing, it may be, with heedless feet along the dangerous paths which we passed over years ago, and who will soon fill our places and stand on the ground that we now

occupy, it seems natural and proper to act as though it were an imperative, sacred duty to utter in their hearing some encouraging or warning words, and lend them an experienced and friendly hand to aid them in their onward and upward course. Nor do I see how any one can question the propriety of this benevolent and paternal feeling. For although it is manifest that there is much to be learned by all, that years alone can teach; so very much to be seen, and felt, and suffered and enjoyed, that every one of us must see, and feel, and suffer and enjoy for himself, before it can be truly known, it is nevertheless a very proper thing, at proper times, for any who have passed the more dangerous rocks and shoals that lie in the way of our "voyage of life," to indicate to those who have not yet seen them their existence and position, and show them the way in which they may be avoided; and as it is also a very wise and prudent thing in those who have not yet reached these threatening points, to listen to such well-meant admonitions, and from the failure or success of those who have gone before, attain in advance the knowledge that may enable them to avoid these dangers and stem successfully the many adverse currents that *will* cross their course upon the stream of time, and dash, with more or less of violence, against the ship with which their present and eternal hopes are freighted. But, while all this is true, and while, in the well-ordered family, the school and the Church, it seems to be accepted by all as an imperative rule of action, I am not very sure that, beyond these well-worked fields, it is of much practical utility.

It is so much easier to enunciate a truth than it is to accept and act upon it; so much easier to define a plan for future action, than it is to pursue it, that much of the wisest teaching of our wisest men is practically thrown away. If this were not so, then we who live in this land, and especially in these times, would be among the wisest peoples on the earth. For, in this free and easy, restless age of ours, thousands of well-filled pulpits, and scientific lecture desks, and thousands upon thousands of periodical publications pour forth incessant streams of more

or less diluted wisdom ; while from Congress halls and legislative assemblies, the Solons of our states and nation are ever scattering, far and wide, their floods of eloquence and statesmanship ; and yet, with all this, it does not seem to me that the end ostensibly in view has fully justified the means that are used to attain it, or, that, in morals, science, or true practical statesmanship, we are very far in advance of our civilized neighbors. We might be morally worse and somewhat more ignorant without all this, but the millenium still seems very far away, and I am very sure that the "age of honest politics," so long lamented, has not returned, if it ever did exist on earth. Still with all these failures, the work in this direction will never end. Our "*old men will see visions,*" and with the very best intentions will ever be willing to expound them; but, "*our young men will dream dreams*" of a brighter hue, which, to them, will be true enough and real enough to occupy their waking hours, and close their ears to the harsher lessons which maturer age would force upon them. I do not know that we should complain of this, for it is most natural and is probably so ordered for the wisest reasons. If it were not so, many a young life would be permanently darkened, that is now bright and buoyant and hopeful, in the innocence of unconscious ignorance. If the young were wise and prudent as the old ; if the clear, bright sunshine of life's early spring were shadowed by the clouds that are sure to come with winter ; if the doubt and distrust that we are all compelled by time and sad experience to entertain, of manhood's truth, and woman's plighted faith, and love's sincerity, and friendship's zeal,—were mingled with the earlier aspirations of youth, it would mar the purest happiness, and dim the brightest pleasure that is known on earth. Still this *teaching* duty will remain a duty as long as there are old and young upon the earth, and the only care that they who attempt it need have, is to counsel well and wisely when they do so.

Words fitly spoken are said to be like "apples of gold in pictures of silver,"—a thought which seems to indicate, even in

that olden time, the comparative value of these metals, a difference which time has left unaltered. "Silvery speech" is now and has ever been a very current coin, and need not be remonetized; but, no addition to its weight will ever bring it up to par with "golden silence."

In view of these considerations, what should be our theme tonight? What "words fitly spoken" shall I utter in your hearing here and now? How shall I best do honor to the institution that is represented here, to the occasion which has brought us together, and to those by whose invitation I am with you now. I would that I could answer all these questions well and wisely. Thanking you, ladies and gentlemen, in the name of the literary societies of Franklin and Marshall College, for your attendance here, allow me, in my own name, to ask your patient attention while I venture to present in your hearing a few crude thoughts on

LIFE IN THE WORLDS THAT WE LIVE IN.

ALTHOUGH all will concede that man is the highest of all created earthly beings, that he is pre-eminently endowed with the desire and the power to know and understand as much of the origin and object of that which is within and around him, as any finite being should desire, or ought to know and understand while here, it is just as true and undeniable that his powers are and ever have been far below his wishes, that by some external, imperative agency he is constantly reminded of his finite nature, of the fact that there is a limit to his investigations, and that after all that has been accomplished, the wisest of our race are they whose mightiest mental efforts culminate in the most certain convictions, and the fullest and frankest admission, that with all our glorious gifts we certainly were made, and while here will remain somewhat "lower than the angels."

Mysteries, profound, unfathomable mysteries fill our material mental and moral worlds. As we pass along the path that lies between our cradles and our coffins, they rise up everywhere

around us. As we grow in physical and mental strength they crowd in upon us on every side; increase in number as our days increase, challenge at every turn our closest observation, and baffle our profoundest investigation, until tired of demonstrations that never demonstrate, and of solutions that never solve to our satisfaction, we at length abandon the struggle, some to enjoy as best they can their life on earth regardless of its origin or object, others to close their mental eyes, as almost useless here, hoping and waiting, it may be, for another world and a longer life in which purer thoughts and clearer light may meet and aid them in their heart-loved work.

Among all these mysteries there is none more common, more prominent, more absorbing, or more incomprehensible than that of life! Life here or hereafter. Life physical or spiritual. Life as we see it everywhere around us in myriad forms of animal and vegetable existences: ever varying, constantly departing and renewing, but never disappearing from any portion of the material universe; and life, as it will be when we lay our finite portion of it down on earth, to resume or continue it in some other world in full perfection forever.

Who on earth can solve this mystery? Shall we ever know while here anything more with certainty than the fact of our existence for an uncertain time, as one of the countless multitudes of earthly beings? Is it to be the fate of our race hereafter, as heretofore, to live with our fellows, to love and hate, to grow old and die, to use and abuse at will the products of the planet on which we have been placed, to wonder at its mysteries, struggle with its elements, enjoy its benefits while on it; and then pass away from all these things without having ever had one certain definite thought as to the nature of that which we received at birth, which unlike the animal and vegetable we have power to use or abuse, preserve or destroy, at any time during the few or many years that we are permitted to retain it, but which like them we must one day abandon in obedience to a law that came upon earth with the advent of our race, and which will govern us and all cre-

ated things, "until the last syllable of recorded time." It is not for us to question the will or wisdom of the Most High, but, I think, we may rest in the belief that such knowledge is too high for us while here. That, much as we are able to acquire, much as we are permitted to know, this one thing is hidden from us.

That our brightest vision of it while on earth, even when aided by the strongest faith and the clearest revelation ever given to man, will be and remain "as through a glass darkly." That it is our fate to know, that we must continue to move, while here, with uncertain steps, where we would fain tread with firm, unfaltering feet, and feel that the sweetest music we can summon from the harmonies of creation must ever reach our ears in a minor, wailing key of disappointment.

Recipients of life we know are everywhere around us. So sure are we of this, that we cannot even think of a place in all the universe where they are not. Recipients of life were ever in existence. So sure are we of this, that we cannot ever imagine a time they were not.

When this earth was "*without form and void*" it had been created and existed as a recipient of the life that was to permeate it when the Spirit of God "*should move upon the face of the waters;*" nor can we without most narrow and contracted views of God as a creator, and His well-known attributes of Infinite Love and Wisdom, imagine a time when, or a place where, this eternal flood of life and its endless list of appropriate recipients, will cease to be.

All these recipients of life have their births and deaths.

In the grave in which they all in turn decay, new life begins again, in all the freshness of unsullied youth, and from the smallest insect to the mightiest monster of the earth, their progeny return to live and grow and flourish, as beautiful and as free from care, as though their ancestors were not mouldering in the earth beneath them.

In view of all these facts of life and death, there must, it seems to me, arise in every thinking mind, the thought and the

belief, that the unseen, omnipresent power that animates all living things must be something that was never made, and that can never die; that therefore it must be God Himself, who, as a Creator, is ever forming recipients adapted to receive Him in infinitely modified degrees and forms. Who breathed into the parent of our race that which made him a "living soul" and who condescends to fill with life, the tiniest insect that sits and sings away its sweet ephemeral life on the smallest leaflet of the lowliest plant that grows upon the humblest planet in the universe.

I have no wish to waste your time in discussing, with show of learning, all or any of the theories which scientists, ancient or modern, have formed on this abstruse subject.

But, resting on the Christian faith, that life, whether physical or spiritual, is an attribute of God, a never-ceasing emanation from Him, as heat and light are ever flowing from the sun,—an influence or power that like the apocalyptic river of life, it flows forever from His throne, ever seeking and finding everywhere appropriate recipients created to receive it I prefer to pause just here as to this portion of our theme, and turn the current of our thoughts to that which we can know of the life that is in us, and the use that we should make of it in the worlds that we live in, in the hope that something may be learned of ourselves as God has made us; something of our true position in the worlds in which we have been placed; our personal, practical relation to these worlds and to the laws by which we and they are governed.

The time devoted to thoughts like these will not be lost, if, in this money-loving, pleasure-seeking, office-hunting age of ours, we may be induced to pause in our restless career, and feel and know that there is something higher than these earthly treasures; that the words "life" and "death" are something more than merely pleasant or unpleasant sounds; and ascertain the true value of the one, and the everlasting consequences of the other; the nature of our physical and spiritual existence, and the laws by which they are governed.

It is on this kind of knowledge that all true worldly wisdom and all rational religion depend, for, until we know ourselves, the nature of the worlds that we live in, and the laws by which we and they are governed, we cannot win the good which follows their observance, nor avoid the consequences of neglect or disobedience. I have spoken of these worlds, in the plural number, for there are more than one, in which we must spend our lives. Two of them are the work of our Father in the heavens, the others are the work of man, the outbirths of our social lives on earth. All of these worlds are governed by appropriate laws, which in efficiency and wisdom represent exactly the authors of their being.

First in order then, if not in importance, let us consider the material world, with its laws, rewards and punishments. Into it we are brought at birth, and on it we remain until we reach the point called "death," a beginning and an ending, which many of our scientists think they understand, but, which, in all the ages that have passed away since man first walked in Eden, have not responded, and in all human probability never will respond, to all the wisdom and research which science can bring to bear upon them. Disheartening as this thought may seem, there is nothing wrong in attempting at least, to know all that can be known about them. Indeed there is no alternative. We must move in that direction, or suffer for it. For it is only so far as we comprehend the phenomena which the material world is constantly presenting to our senses, the conditions under which they are presented, and the laws by which they are controlled, that we can be really wise concerning them, and only so far as we adapt ourselves to these conditions that we can be physically happy. For one portion of our two-fold nature, this planet is our only home. Into it we are brought without our knowledge or consent. On it we are permitted to exercise and enlarge, improve, or neglect and destroy our physical, mental and moral powers. Here we must enact the parts that are allotted to us, or which have been chosen by ourselves; must live and labor in them, and fail or triumph,

suffer or enjoy, just as we know and obey the laws by which it is governed.

These laws are everywhere around us, ever compelling us to note their order and beauty, and the utility of their results.

Pause for a moment, and note how this home of ours, with its immense size and weight, swims, so to speak, in boundless space, moving in its ancient orbit, with all its grand and beautiful and awful incidents, as true and certain now, as on creation's morn. Its lovely combination of land and sea, its ever-flowing streams, never the same, and yet alike forever. Its mighty oceans ever receiving the waters of these exhaustless streams, yet never over-full, and the accurate, unceasing laws of evaporation and condensation, that carries rain to all the arid earth, and fills again the numberless rills and rivers, which flow forever back to their ocean home. Its constant tides that ebb and flow in every sea, obedient to the law that gave the moon her place among the stars of Heaven. Its day and night, its summer and winter, its seed time and harvest that never fail. The lofty hills and lovely vales which adorn and beautify its surface, and its internal structure which tells to the scientist to-day the story of its age and origin, and furnishes to man so much of that, without which life and progress on the earth would be almost a failure.

The vast variety of animal and vegetable existences, and the simple, infallible provision for their being, preservation and succession. The wonderful atmosphere which surrounds it, in which we live and move from birth to death, without one single anxious thought, as to its vast height and ponderous weight; which is now a zephyr, and anon a tempest, now winning soft music from æolian harp-strings, or whispering through delicate flower beds, redolent with stolen fragrance, and anon rioting at will among dark untrodden forests, swaying their gnarled and sturdy limbs, as easily as it bent the most delicate blade of grass;" that stoops to "fan the sick man's fevered brow," or "dry the moistened curls that rest upon the sleeping infant's forehead; and anon, in answer to a call that none can hear,

beckoned by a hand that none can see, it rushes off o'er land and sea, a wild tornado, strewing its track with wreck and ruin, and yet, all the while, and everywhere filled with that without which life in all its forms would fade and die away from earth forever. These, and ten thousand similar things that would be fearful if they were not so common, are everywhere around us, in this earthly home of ours, ever demanding our careful attention, and receiving it in exact accordance with our knowledge of our wants and wishes.

The natural philosopher pries into the secrets of their character and power; the poet sings, more or less sweetly, of their outward grace and beauty; but the mass of mankind, for obvious reasons, unable to see them in these aspects, are compelled to adopt views that are more practical and better adopted to the wants of everyday life; to ascertain and know the more prominent laws by which the phenomena of the natural world are governed, that they may live in accordance with them, and thus avoid the consequences of neglect or disobedience. For if there be one physical law which we do not know, and which we cannot therefore obey, that law is constantly liable to be broken, and the appropriate penalty incurred and inflicted. It may be safely affirmed that there is no physical evil ever felt, that cannot be traced to the non-observance of some physical law; nor any physical good enjoyed that does not result directly or indirectly from the conscious, or unconscious observance of them.

The so-called accidents that are constantly occurring, are not accidents in the usual sense of the word, nor are the misfortunes that befal us, ever the result of what is known as chance.

Our health and worldly prosperity are not blessings arbitrarily conferred, nor are sickness, or other physical calamities, curses, arbitrarily inflicted on us in the common acceptation of the term, but they are, each and all of them, the natural and inevitable consequence of the observance or violation of some physical law: a code that is so perfect, and so unlike that which regulates our moral or social conduct, that violations are

always punished, that it never excuses infancy or ignorance, nor ever inquires into the animus of the offender.

It follows from this, that the true way to live, in this one of the worlds that we live in, is to know and obey the laws which God has ordained for its government.

That true practical and useful education consists in learning the nature rather than the names of that which is around us; not in devising and pursuing favorite plans and theories, but in learning and obeying actual laws, and in remembering that he is the wisest who knows most intimately the greatest number of these natural laws, and the happiest, physically speaking, who obeys them most implicitly.

All the sciences of the learned world are but so many systematic efforts on their part to ascertain the existence and nature of these laws, and they are only valuable in so far as they tend to the attainment of this knowledge.

All the arts of life are so many ill or well directed efforts on the part of the practical men of the world to apply these natural laws to the varied wants and wishes of our race; and all arts and sciences that have any other end or purpose in view, may be ornamental but cannot be called useful.

To be physically happy and prosperous, then, in this one of the worlds that we live in, we must learn to live as though there was nothing like accident or chance on earth, but in the full faith that everything is arranged and ruled by wise, invariable law. That every murmuring rill and every flowing stream, every lofty hill and pleasant vale, every leaf and flower and fruit that grows, and everything that exists or lives or moves, on, or under, or above the earth; and every rising mist and every drop of rain and flake of snow, and every fleecy, flying cloud, and every ray of light and heat, and every fiery, flashing thunderbolt, exists, and lives, and moves, and floats, and falls and flashes in strict accordance with laws that are as wise, and certain and invariable in their action, as those which for unnumbered ages have kept the planets in their spheres, or

send the life-blood from our beating hearts in constant currents through our frames.

Those of us who do not know these laws, or who, for any reason, or the want of it, disobey or disregard them, are sure to receive the punishment which follows fast upon transgression; while those who do know them may not only avoid these penalties, but use them as obedient servants.

See but a thousandth part of what this kind of knowledge has enabled man to do for his fellow-man! How disease has been baffled, if not destroyed, and human life not merely lengthened, but filled with physical delight; how pain has been mitigated and the horror of surgery destroyed. How the latent powers of the elements have been developed and turned to use; how steam has conquered almost every natural motive-power, until wind and tide sink almost powerless before it.

See how time and space have disappeared before the telegraph and its improvements, and darkest night turned into day by artificial light.

Armed with this knowledge, how we soar above the earth, or sink at will into ocean's deepest bed as safely as upon its surface, wandering among its coral caves; or work in deepest mine or cavern; and see and know alike the beauties of the most distant planet in the sky, as well as the innumerable worlds of insect life, that without this knowledge would have lived and died unnoticed and unknown.

Note how, by this knowledge, we catch the tempest as it rushes by, on sail or windmill, and make it carry our commerce to other lands, or turn our wealth creating looms and spindles at our will; arrest the torrent as it falls from hill to vale, and as it passes onward to the sea, use it as a giant servant in our factories.

How the bright sunbeam, as it falls from its burning source, is made to glance into the humblest camera in the artist's studio, and paint with unfailing accuracy the picture of his wish; how we turn the swift lightning from its course, as it flies from cloud to cloud, or hold it chained for future use, or make it at will, and send it laden with love's lightest whisper round the world.

This then is the mission of our lives, so far as this one of the worlds that we live in is concerned, and these and ten thousand other similar things that might be named are the results of an intimate knowledge of the laws by which God is governing it.

Our duty then and our true dignity and happiness here consists in our knowing and obeying the laws of our material life, in ascertaining with accuracy the nature of this temporary home of ours, and then, in living in strict conformity with it. To use whatever of good that we meet with, without abusing it; to feel sure that there is nothing made in vain; that there is no seeming evil that was not meant for good, and that properly used is not really good; nor any good on earth that may not be turned to evil; and to act at all times and under all circumstances, as if there were not any physical evil, except as the consequence of some conscious or unconscious violation of some physical law.

I know that it is a very common thing with some very good people to speak of events which happen here as rewards which we receive, or as punishments which are inflicted for disobedience of the moral law. But I respectfully submit, that this is as great an error as that which refers these events to chance or fortune. It results from not remembering our dual nature, and that the natural and moral laws of God move in orbits that are on entirely different planes, and for that reason are distinct and independent of each other.

It follows then from this that no amount of moral worth alone will save from death the crew that ventures on a stormy sea in a rotten, worn out, ill-managed ship, nor any amount of turpitude alone sink the vessel that in construction, condition and management is adapted to the element on which it was designed to move. They both may sink or both be saved; but the result will rest on physical and not on moral causes.

The men on whom the tower of Siloam fell in the days of our Lord; the hundreds of stalwart men who were smothered to death in the Luzerne coal mines; the crowd of dear little

children, who some time ago were crushed in the falling church; or the crew that went down to death in the ship Metropolis, were not sinners above all who were in Jerusalem, or Plymouth, or Williamsport or Philadelphia; but the men who built the tower, or the meeting-house, or managed the mine, or the ship, were sinners against some one or more of the physical laws of God, and thus produced these sad calamities. Why these particular persons were the victims, may be one of the many mysteries whose solution is reserved for the spirit land; but, why they *were* victims then and there, no one can doubt.

The thought, then, that I desire to impress is this. The violation of God's natural laws are sins committed by the mental and material portions of our natures and are punished in this world oftentimes as soon as committed, and this without regard to the innocence or ignorance of the offender; while our violations of His moral law are sins committed by our moral and spiritual natures, which, if wilful, attach themselves to our immortal portion here, and unless removed in God's own way, will follow us into a world where nothing that is of earth can come, and cling to us there with all their fearful incidents and consequences forever.

Within this material world, and subject, of course, to the laws by which it is governed, there are various minor worlds, created by our social conditions in some of which we must all live, and which are governed by laws peculiar to each, with penalties that we cannot avoid, unless we are strong minded enough and independent enough to rebel against their lawgivers, ignore their codes, and live entirely outside of their several domains.

For example, here is the "*world of fashion.*" A world that exists and has perhaps existed in every age, and among every people on earth whether civilized or savage. A world with laws that are enacted by, no one knows whom, that come with great regularity, or, perhaps, I should say, with great irregularity from, no one knows where, which produces results that no one can foresee, and imposes penalties that few can afford

to incur. A code that is just the reverse of that of the Medes and Persians; that enforces no natural duty, but sometimes insists on the performance of some rather unnatural ones; and which within its proper sphere is absolutely unalterable until, it is altered.

The aim of this code is not very high nor very holy, neither is it, properly speaking, low or sinful. It regulates, with the same power, the fashionable tattoo on the body of a South Sea Islander, the vermillion daub on the nose of an Indian warrior, and the carmine rouge on the cheek of a civilized belle. It prescribes to a hair the cut of a coat or a polonaise, the set of a Piccadilly collar, or a ruche, and orders the hair to be dressed "a la Pompadour" to-day and "banged" to-morrow, with the remorselessness of a Grand Sultan of Turkey. It prescribes the size and shape of hat and bonnet with sublime indifference to the size and shape of the head that is to wear it, and is so binding on all who are under its dominion as to render them as impervious to reason or ridicule as a stone wall, and who meet all suggestions as to taste in dress, or the want of it, with the unanswerable argument, "This is the way they wear them now." It enters at will even into the house of mourning, and regulates sorrow for the "dear departed" by the yard, and measures grief by the width of a hat-band or the depth of a tuck, marks the degree of relationship to the deceased by buttons and frills, and the days of mourning by the gradual fading of the sombre dress that was required at first to meet them; and while all these orders are despotically issued and implicitly obeyed, the name and home of these imperious lawmakers is ever allowed to be and remain in the category of things which, in the expressive language of Lord Dundreary, "no fellow can ever find out."

In this, as in the material world, those who would be considered wise among their fellow-subjects must know the laws by which it is governed, and obey them, if they would live in peace. None but hermits can afford to disregard them, and even they in time adopt and somehow require adherence to the

rules which, in one way or another, come up to regulate the shape of the tonsure, the roughness of the hair-cloth shirt, and the hempen rope that holds their tattered robes around them.

Another of these worlds is the "world of politics." I speak not now of that species of politics that great men know as statesmanship, nor of those politicians who are known as statesmen, but of politics and politicians which are neither. Unlike the one last mentioned, this world is one, in which those who rule the other, have no place, and in which none can become subjects until they have obtained what is called the "years of discretion." Into this world you, young gentlemen, will soon enter; already your advent is expected; already the horde of anxious office-hunters in your respective wards and districts are waiting for you; already your names are enrolled on that important list of men who, at the next election, will "*vote on age.*" This world, like all others, has its laws, with their appropriate penalties; but, unlike the world of fashion, we can easily trace these laws to their source. They have their origin in the purest personal selfishness and ambition, and are designed to band masses of men together under various enticing banners, that they may, at the bidding of self-constituted leaders, surrender the right to do their own thinking in regard to public affairs, to hurrah for platforms which they sometimes never read or understand, and for candidates for whom they have no respect, and cast their votes, year after year, not in accordance with their own sense of right, but in accordance with the orders of men who have the acquired or natural art of covering their ignorance or impudence with bluster, or with blarney as the case may require it; and in this way govern township, county, state and nation for their own personal advantage. With these men the opinion of the Assembly of Divines that was held at Westminster, as to what is the "chief end of man," is of no kind of account; their idea of it is to "glorify office and enjoy it forever." With them, too, the end ever justifies the means, and the highest positions in state or nation are sometimes

attained by methods that have the lowest origin. Primary meetings, held in the meanest groggeries, composed of men who haunt such places, name and choose the delegates who fill the county conventions and nominate the county tickets, and select the delegates to represent the counties in the State conventions, who, in their turn name the State candidates, and those who are to fill the national conventions, and thus the man who represents the nation to the world reaches his proud position by means that originate among the very dregs of society, and is made thus great, by a sort of political evolution.

The theory of Darwin, which asserts that mankind grew, by evolution, from a race of apes, is not so incredible when we see such grand results connected with such low beginnings, and, reasoning by analogy, we might be almost willing to assent to it, only it would be such an unprovoked insult to the monkey!

In this world of partisan politics, the beatitudes of its peculiar gospel are showered upon the man who always "*sticks to his party*," who believes that the platforms of his party are always the embodiment of governmental wisdom and constitutional law, who never doubts the fitness of every candidate on the ticket for the office for which he has been named, or, that every petty ward and township election is "a crisis" in the State and nation so important that not a vote (if it is on the right side) dare by any possibility be omitted, and that the only real unpardonable sin that can be committed consists in voting a mixed ticket.

Here, too, the rule prevails, that wisdom consists in knowing the laws of this world, and comfort and prosperity in obeying, and in allowing other men to do their own thinking—and yours also.

There is one other social world in which we live, which I will refer to now, and that is the "world of sectarian religion." The "Church" has aptly been compared to an army with banners, and I might add, "a great many of them." The disposition to arrange themselves into groups and *coteries* was among the earliest manifestations of the Christian converts.

To be known as followers of Paul, or Apollos, or Cephas, was a matter of great moment, though very sternly repudiated and rebuked by the great Apostle. But, notwithstanding this rebuke, the habit still continues, and, I think, increases. I would not pretend, without a Theological Dictionary near me, to name one-half of the Christian sects into which the Christian world is now divided, nor, without the spirit of prophecy, undertake to say how many more will be added to the catalogue. I am not here to condemn this. It is, perhaps, the necessary and inevitable result of our mental and moral constitution; and the sum total of the good they do in this way, may far exceed that which would result from a closer union of all the branches of the church. Where essentials are alike and correct, differences of opinion as to minor matters may well be excused, and, as in military life, men are proud, and justly so, of the deeds which their particular regiment, or brigade, or division of the army has accomplished for the common cause, so, in the Church, (if I may be permitted to continue the military metaphor), men may be pardoned if, in view of what their particular denomination has accomplished, they are proud to be known as members of the "Presbyterian Blues," or "Quaker Greys," or "Episcopalian Grenadiers," or "Wesleyan Flying Artillery," or "Baptist Marines." Outsiders may smile at this, and wonder, as St. Paul did, why they are not "all of Christ," but, in view of human nature as it now is, they can scarcely censure or condemn it. The danger—perhaps the only danger—that may arise from the divisions and close communions is, that such high regard for our division commanders (how tempting these military metaphors are,) may tend somewhat to lessen our devotion to the "commander-in-chief," that each one may, in time, come to believe that his is the "crack regiment," and the others only skirmishers on the outposts of the army, containing, it may be, some well-meaning men, but terribly deficient in discipline and order, and that thus, in time, instead of breaking down the thin partitions that divide them now, they may be tempted to multiply and strengthen them, and build, in their stead, adamantine walls

that will reach from earth to Heaven, without an opening through which good men of other faiths can see each other's honest faces, or take each other by the good right hand, or bid each other God speed, brother, in your journey to the better land.

In this world, too, if you would be considered wise among its peoples, you must know its peculiar constitution, and its very peculiar by-laws, its "creeds" and "catechisms," its "forms of concord" and confessions of faiths, and if you would glide along easily and pleasantly through it, you must never entertain, or at least never express a doubt as to the fact that to your division of the Church the oracles of God have been especially committed.

If I might be permitted here to add one word of general advice as to how we should live in these social worlds, I would say, In the "world of fashion" never seek to lead, and if you ever follow, do it very far off. I do not advise rebellion; that would be useless; but, live in it as a quiet foreigner, rather than as a loyal subject. You cannot destroy its rule, for it has outlived unnumbered dynasties. You cannot reform it; all reformers here become martyrs; but you can move among its subjects as a quiet restraint on its follies, and in this way, do some good to others without much injury to yourselves.

In the "world of politics" never follow anyone; but strive with all your might to lead—at least yourselves. Bring all party platforms to the test of common sense and the constitution; and all party candidates to the test of the Ten Commandments, and by these standards accept or reject them. Do not try to live out of this "world of politics." You have too much at stake in it. If you never trouble yourself about politics, politics will, some time or another, be sure to trouble you. Be sure, such sin as this will "find you out," in the shape of the tax collector, if in no other way. Do not boast that you belong to no party, for unless there are always partisans to watch and expose the conduct of our public men, we shall all of us suffer for it.

Attend your primary meetings, for just as these fountains are pure or impure, so will the stream be. Put your purest men into public places, and do all in your power to relegate the low horde that have been allowed too long to occupy them, back to their proper position. Don't aspire to the doubtful honor of "making up slates" for the party; in nine cases out of ten it is better for the public to assist in "breaking them," and act at all times so that the blessings and the burdens of government fall alike on all.

Let no man be above or below the law, and remember that here, too much government is a curse. If you are a native born citizen, never forget that the earth is the Lord's, that all men are your brethren, and that our land is an asylum for the oppressed of all nations, where all law-abiding citizens are alike. If you have come here from other lands, and look upon your naturalization as a form under which you have acquired a right to vote, and run for office, but that your hearts are still at home, then have you made the great mistake of your lives.

No one expects that you should forget the home of your childhood; that you should drop at once the "Wacht am Rhein," or the "Marseillaise Hymn," or the "Groves of Blarney," and sing in their stead nothing but "Hail Columbia," the "Star Spangled Banner," or "Yankee Doodle." You would not be true men if you did.

But if you can't forget the Battle of the Boyne, if you can't be Protestant without indulging in tantalizing Orange processions; if you cannot show your love for Saint Patrick and the mother Church without testing the comparative strength of Catholic cudgels and Protestant craniums; if you are determined to import and naturalize your old world feuds, and fashions, and follies, instead of your strong and well-tried national virtues; if you insist upon separating yourselves from the mass of your American fellow-citizens, and organizing your various nationalities here, perpetuating and fostering your agrarian notions, your aggressive rationalism and communistic ideas, regardless of the peace and comfort of those who were here

before you, and by whose liberality you enjoy the rights and privileges which now surround you; in short, if you cannot in spirit and in truth become American citizens, the sooner you return to your native lands the better. There, where you first saw the sun, you may be of use to some one, for God never made any thing in vain; but here, with such principles and practices, you are fast becoming a nuisance. As citizens of the "world of politics," ever war against political crime, or fraud in all its forms, no matter by whom committed; for a successful crime of this kind becomes a precedent dangerous to all. Destroy without remorse all useless offices, for they eat out your substance; and diminish as rapidly as possible the horde of hungry office hunters, in accordance with the rule laid down by William Penn, in the early days of Provincial government; to wit, "When the applicants for any office become numerous, the salary thereof shall be reduced."

In the world of "Sectarian Religion," strive neither to lead or follow. Lead no one unless you are sure that you are right and infallible: and follow no one but the common Master. Adhere to your respective Churches, if you think they are right, or nearly so, but accord to every other person the same liberty of opinion. Forget not the assembling of yourselves together, but be neither superstitious nor exclusive. All places are holy where the Lord is, and no place is holy where He is not, if such place can be found. In the journey through the wilderness *He* was with his chosen people, wherever the Ark rested and the Tabernacle was erected, and besides this it was authoritatively announced some eighteen hundred years ago, that men need no longer worship in the temple with the Jews, nor on the mountain with the Samaritans, because from that time forth "every man should be a temple for the living God to dwell in."

Stated social worship in peace, with none to make us afraid, is a high and glorious privilege, but it is not by any means religion. Good works are most commendable in all, but they are not always the out-birth of religion. Religious worship and

religious work are like the blossom and the fruit of a tree. Many trees that are full of blossoms in the end produce no fruit; (we have all seen this), but we have never seen and never will see, a tree producing fruit where there were no blossoms. Churches and congregations are like the ocean, a vast collection of single drops of water, grand in appearance and powerful in the results which by aggregation they are able to produce; but it should never be forgotten that the smallest drop that can be filtered from the sea contains within itself every element of which the mass is composed. As a drop it is perfect, and needs no addition, but as a drop it is almost powerless for good. Only as a mass is the ocean full of power; only by combination and association can any great work for others be accomplished in the Church.

As individuals rely not too much on the efficacy of creeds and names; no Church or association can long exist without a creed or a constitution; but never forget that creeds are the work of man, while religion is the work of God. The names of the good and mighty dead in the Church are entitled to all honor, but the world has turned round many times since those who framed our creeds have gone to heaven, and many truths that were to them utterly unknown, are now discussed and known in every school-house in the land. They worked in their time well and wisely, and wonderfully, too, for the age in which they lived, and many of them "builded better than they knew," but they were only men doing for themselves and those who were to come after them, the same work that we must accomplish for ourselves and posterity, under the same natural and spiritual laws, but with a light they never dreamed of.

Trouble not yourselves much (unless you are to become teachers) with the theological dogmas of that century, or any other, except the first. Hamper not your brains with the old-time controversies about consubstantiation and transubstantiation, and predestination and foreordination, and other similar hard things that terminate in "ation," but endeavor as you

pass through the years that God may give you, to "deal justly, love mercy, and walk humbly with God, to visit the widows and fatherless in their affliction, and keep yourselves unspotted from the world."

But there is another more important world, in which I think we live, to the consideration of which I invite your attention: a God-made world, designed as a home for that portion of our two-fold nature which is not material, and which is to this as substance is to shadow;—a world for which this one was made, and which, like it, is governed by laws adapted by infinite love and wisdom to those for whom it was intended. I am aware that the general truths of "life everlasting," and of a "spirit land beyond the grave" are almost everywhere believed in, or at least assented to. But it will not be denied that this belief, or assent, is often so indefinite and uncertain, so overlaid with theological dogma, so weakened by rationalism, or so neglected and undervalued in this materialistic age, that its real worth as a living truth is well-nigh lost.

I desire, therefore, here and now to recall something of that which has been revealed in relation to it, and I venture to affirm as propositions that are evident or easily proved; That our nature is two-fold, a mysterious compound of soul and body; That to our souls there is given the power to gather around them from the material world the substance of which the material body is composed; That our form here is what is called "human," because that is the form of our souls; That our souls are immortal, and continue to live in the human form after what is called death, in a world that is properly adapted to their wants and wishes, and, lastly; That this spirit-land is not far off, but near us, so that while in the body, and in communication with those who are like us, we are so constituted as to be under the influence of its laws and its inhabitants.

Bear with me, please, while I endeavor briefly to recall some thoughts which tend, it seems to me, to establish these propositions, trite and common as some of them are to most of you. I assume (in an audience like this) that we are not mere

animals,—not merely a brighter link in the chain of animated nature that begins with the atom, and ends with the angel. We *know* that, while, as to our bodies, we are controlled by the laws which exist in time and space, there is another portion of our natures that is almost independent of them. A something to which heat and light, cold and darkness, time and space, are as though they were not.

Its origin is not the same as that of the natural body. The first soul that ever lived on earth was breathed into man *after* his body had been created. We know that its life is not sustained by the food which sustains the body. Its nutriment is purely intellectual and spiritual. Its duration and strength are unlike that of the natural body, for it is often strongest when the body is weakest, and sings its songs of triumph when its earthly home is about crumbling into dust.

We have in us, therefore, something that is superior to our bodies, or rather, we are something that assumes and uses our bodies for a time, but is independent of them. Our nature is therefore twofold.

That this portion called soul is immortal, is also clear from reason as well as revelation. The thought is intuitive among all peoples and at all times. In sentiment, if not in expression, the thought of one of England's noblest poets is as universal as our race:

> "Thou wilt not leave us in the dust,
> Thou hast made man he knows not why,
> He thinks that he will never die,
> And Thou hast made him. Thou art just."

That soul must be debased, indeed, that does not "shrink back upon itself and startle at destruction," that has "no fond desire, no longing after immortality."

Indeed, so brief and sad and varied is our life on earth, so little can we know of that which is to be known here, that a belief in the annihilation of the soul would destroy all the faith that we have in the goodness, wisdom and constancy of God. But its immortality has been brought to light in the Gospel, and thus all doubts have been removed.

If unending existence is conceded there must be existence in form, for a formless existence is an absurdity.

If this existence, after what is called death, be in form, that form must be human, or else mutual recognition and identity will be lost, and besides this all the departed who ever appeared to the mortal eyes, that were spiritually opened for such visions, were in this form.

If existence in form be conceded, there must also be substance, for without some kind of substance, material or spiritual existence is impossible; and if we continue to live in a substantial human form, there must be some plane or sphere on which we *can* live and act and suffer or enjoy that life; and if these conclusions be logical, this plane or sphere must be controlled by laws adapted to those who inhabit it, or it must be beyond the limit of omnipresent, omniscient and omnipotent power. There is, therefore, a spiritual world, designed as an everlasting home for the human race, after what is here called death.

All this I know is trite enough, for, that somewhere in the boundless universe such a spirit land exists, is an article of all religions, whether pagan or Christian. The idea entertained of this spiritual world is, of course, elevated or degraded, just as the degree of wisdom and goodness of those who entertain it is high or low. To the Indians of our Western world it is a "Happy Hunting Ground," where the game will never diminish, the arrow never fail, and the hunt never weary. To the voluptuous nations of the East it is a paradise of sensual delights.

But it was reserved for the revelation of the Christian era to declare with anything like certainty the existence and nature of this other world and life. Still, even here, so much has this grand revelation been clouded by literal interpretations, that it is accepted by many only in the form of a future state of existence: a state that will surely come for all, but which must be preceded by a general resurrection and a general judgment, which has not yet taken place, and which may not happen for ages yet to come.

How this thought can exist in minds that entertain as true the fact of endless life and immortality, and who know that the God of Abraham, Isaac and Jacob, who left this world centuries ago, is announced as, not the God of the dead but of the living, is hard to understand, but that it does exist in many a Christian mind none can deny.

Regardless, however, of this dogma, there are times and places when the pure truth of this revelation will assert itself; for while this long, long sleep is always asserted in the pulpit, it is ever abandoned at the death bed and the grave. There, if nowhere else, the faith in an immediate entrance into the spirit land at death is assumed, and *no* room is left in the minds of bereaved friends for the dogma of an almost everlasting sleep in death of those who leave them. There, if nowhere else, are we allowed to rest in the belief,

> "That the eye that shuts in the dying hour,
> May open the next in bliss.
> That our welcome may sound in the Heavenly world,
> Ere the farewell is hushed in this.
> That we pass from the clasp of our mourning friends,
> To the arms of the loved and the lost;
> And that smiling faces will meet us there,
> Which on earth we have valued most."

Again, that this spirit land is not far off, but very near, and that from it come influences which affect us while here, is also clear to unclouded reason and plainly asserted in revelation. It is no false thought that

> "Millions of spiritual creatures walk the earth
> Both when we wake and when we sleep,"

for we are assured by authority which none will dispute, that "Ministering ARE angels sent forth to minister to some," while on the earth. Indeed it would be most strange if it were not so.

It is an invariable rule in God's government, so far as we

can observe it, that for every proper end there are ever proper and sufficient means provided for attaining it, and that there is everywhere and at all times, an adequate supply for the appropriate wants of all that He has created. Now if there be on earth a being that has wants and wishes higher than those that can be fully satisfied with that which is material, is it credible that this universal rule as to want and supply will cease when and where it is most needed? We have bodies which we know are constantly and adequately supplied with everything that is necessary for their sustenance and growth, for their full and perfect development; and we have souls which acquire and form, and, for a time, use the bodies, so to speak, as a residence; but which can find in all the material universe no satisfying food; that can master the most abstruse secrets of the worlds of matter, and long for other worlds, and clearer light, and stronger mental vision than can be had while in the body, that live and grow, and must, therefore, be sustained by appropriate food and be controlled by appropriate laws; that are in the body and on the earth, but not of either, that are ever fettered by material things, and ever striving to rise above them. Now, seeing and knowing all this, can we hesitate to believe that all the wants peculiar to their nature are constantly supplied by Him who made them as they are, and that they, too, even while here have their appropriate sphere of progression, life and growth, and action.

But, again, there can be *no* result or effect without an adequate and appropriate cause, and a moment's thought will convince any but the most confirmed materialist, that this material world is not in any sense a world of causes but simply of effects. Results or effects are everywhere around us, but the causes which produce them we never see. By observation and reflection, we classify these results, and in that way ascertain the laws on which they rest, the conditions under which they occur, generalize these rules and name them; but, there we stop.

For instance, we perceive that bodies unacted upon, remain

quiescent, and we call this "inertia"; bodies unsupported, fall to the earth, and we say that it is owing to the "attraction of gravitation." Certain particles of matter attract or repel each other, and we call this the result of electric affinity or repulsion. One element consumes most things that come in contact with it, and we call this the process of combustion. A vivid flash of lightning darts from cloud to cloud, and we call it electricity; and knowing these things, we come, in course of time, to avoid, or use them; but, save that we have learned the conditions under which they occur, what do we know about the causes which produce them? The simple, unlearned, religious mind refers them all to the Great First Cause; but the Christian philosopher is never content with this solution alone. For he knows that God ever works by means that are orderly, and wise, and efficient, and never by arbitrary command, and he strives, therefore, to gather up, link by link, the chain which connects these effects with the Great First Cause, and thus unites material results with causes that are spiritual.

He perceives the orderly arrangement which characterizes all created beings, that all things here appear in forms, and that each and every one retains in all renewals its own peculiar form. That the oak which was planted within the past few years, is like the oak that grew an hundred years ago; that the cedars of to-day are like those that threw their sombre shadows on Mount Lebanon, in the time of our Lord; and so of all things else, and he is led, in this way, to inquire, how are these forms so regularly produced? Where is the model after which they are so unerringly and so regularly renewed? Is all this the work of chance or accident, or are they self-created products of the elements of the natural world? And as no sane mind can rest long on a theory like that, it is compelled to look to some higher plane for the causes which produce these results, which, not being material, must be spiritual. Now if this conclusion be logical and true as to the influence of spiritual causes on material things, is it unfair to conclude that the same relation exists between spiritual causes and spiritual ef-

fects, and that the river of life, clear as a crystal, which flows from the Throne of God, is life for the soul as well as for the body? Can we, for a moment, entertain the thought that our material life lives and grows by virtue of influences which come to it from on high, while that portion of our being that is immortal and spiritual has no appropriate sustenance here, nothing to aid it in growing in goodness or grace and fitness for its everlasting home? That, one of the means adopted for this purpose is the *revelation* given to our race from age to age, as they were able to receive and understand it, is undoubted, but, is that the only way in which we can receive truth? Are not revelation and inspiration correlative terms? Whence then come our thoughts? A new intelligent idea enters the mind; a valuable thought, which, if properly cultivated, will result in the production of some great good for the benefit of mankind. Whence came it? It may have been suggested by association, for thoughts often come in that way; but, they also often come to us by some clearly internal way. The scientific materialist and the Christian philosopher have theories in regard to this, that are as diverse as can be conceived; theories that can never be reconciled. I had occasion recently to inquire into some of these scientific theories that I might compare them with that which I humbly believe to be the true one.

One class of these scientific materialists affirm, with great show of close investigation, that thoughts of all kinds are the result of some sort of chemical action in the brain. An oxydation, as they term it, of its atoms; and many learned pages are filled with the reasons why this theory should be adopted as the true one.

Another class, who do not seem quite sure of the truth of that theory, take the ground that thought is produced by the action of what they call the "molecular machinery" of the brain, (whatever that may be), and endeavor to sustain this view by scientific analysis of the mechanical powers.

Still another school of philosophers insists that our thoughts

are caused by the action of the brain, which they aver is constructed after the manner of a voltaic battery.

I do not like, even, to seem to undervalue scientific research or learning, or jest with scientific theories, but, shades of David, Isaiah, and the other prophets, of Milton, Bacon, Shakespeare, *et al.*, to think, for one moment, that your grand thoughts that have lighted up the literary and religious worlds for centuries, should have no other origin than the chemical oxydation of your brains, or the working of your "molecular machinery," or the spasmodic discharges of your cerebral voltaic batteries! The Christian philosopher falls into no such learned follies. As he is sure of the existence of an inhabited material world, because of the phenomena which it exhibits to his bodily senses, so is he sure of an inhabited spiritual world, and of his intimate connexion with it, because of the thoughts which are ever with him, and which, from their nature, cannot have a material origin. He knows that man is a creature, and not a creator; that he is a mere recipient of life and goodness and wisdom, and not the author of either, and, knowing this, it is no surprise for him to hear, nor blind, unthinking faith, to believe in continuous inspiration. If thoughts come to him that are intelligent, whether good or bad, he knows that they must come from an intelligent source. If suggested by an intelligent source, the intelligence must exist somewhere, for, intelligence without existence is absurd; and, if this being or existence be not within the range of our bodily senses, it must be above or beyond them; not material, therefore spiritual. We receive these thoughts as they come to us, and either repel and discard or receive and act on them, and, in this way, while here, are in constant communication with spiritual existences, and living in the spiritual world much as we live in the atmosphere of earth, which we feel and know, only when it is in motion.

But, this position is also sustained by authority. It is taught most clearly in the Jewish and Christian systems of religion, as any Bible student will admit. "It is not possible (says an eminent writer), to rise from a perusal of the Scriptures, Old or

New, without feeling that the existence of a world of spirits, and the verity of communion with its inhabitants, is the groundwork of all that is contained therein. It is not left to inference or construction. Nothing like chronological or narrational variances which commentators may reconcile or philologists explain away. It is a matter that is inherent, essential and fundamental. Concede, if we will, that much of what we read there may be allegory; make all due allowance for the phraseology of the Oriental tongues, for the language of parable and the license of poetry, there still remains, vast, calm, and not to be mistaken, the firm faith of that old world in the influence exerted here by the world of spirits. Undermine that faith and the entire Biblical structure is destroyed. "All along its history, all through its pages, from the time of the burning bush, or when Jacob wrestled with the angel, and saw, with his spiritual eyes, the crowd of Heavenly visitants pass from Heaven to earth, down to the last bright vision on the Isle of Patmos, everywhere we meet this truth, and he that would deny it must seek another revelation."

In all these recorded instances there is no intimation that these visitants came or were sent from a distance; but, as though ever near, but unseen, their appearance is ever preceded by an opening of the spiritual sight. "And his eyes were opened," or "his eyes were enlightened," or "I was in the spirit," or "the hand of the Lord was on me," these and similar expressions are those in which all the spiritual visions of the Bible are ever recorded, and then, as on the instant, there were seen, by those to whom such privilege was permitted, beings who, so far as natural sight was concerned, had no previous existence.

To the Bible student these facts have no answer that is consistent with the truth of revelation. The Christian philosopher also knows that inspiration has a broader sense than that which is conveyed by the announcement that "holy men of old spake as they were moved by the Holy Spirit," but, that men were and still are also inspired to work. The painter, and poet, and

sculptor, and others of like nature, have their peculiar gifts from God, and did not, and could not make themselves what they are. That Moses at the burning bush, and Samuel in the temple, and Paul on his way to Damascus, and Ezekiel and John in their sacred visions, were not more truly inspired than was Bezaleel, the son of Ur, of the tribe of Judah, who we are told, was "called by the Lord and filled with the spirit of God, in wisdom and understanding and knowledge, and in all manner of workmanship, and to devise curious work, and to work in gold and silver and brass, and in cutting of stones and to set them, and in carving wood, and to make all manner of cunning work," and he feels sure that this kind of inspiration will never cease while God is God and man is man. He knows that the arm of the Lord is not shortened, and that the human race are as near and dear to Him as when they lived in Eden, and, that it is contrary to His law of order to neglect, in any sense, the more important portion of our dual nature,

He believes that what was once possible, and not uncommon, is not impossible now, and that although for centuries, there has been "no open vision," there may be and will be, whenever the temporal or eternal welfare of mankind requires it. That

> "Spirits still may come from realms of glory
> To visit earth as in the days of old;
> That now as in the days of ancient story,
> Heaven is not distant nor the earth grown cold;
> That their last hymn was not to Bethlehem given,
> When other stars before that one grew dim,
> Nor their last presence known in Peter's prison,
> Or where exulting martyrs raised their dying hymn."

Nor does he feel that he must wait for this until he enters into what is called eternity, for he knows that

> "We are in eternity from birth not death,
> Eternity is not beyond the stars in some far off hereafter,
> But here and now; so near we see it not,
> Save by our spirit sight.
> We close our eyes in prayer and we are there in thought.
> And thoughts are spirit things, thoughts are realities
> Upon the other side."

I trust I need not say that I have not now, nor ever had, nor ever expect to have the slightest sympathy with what is called spiritualism; or any faith in the spiritual theory which some strive to establish with raps and mediums and table tipping, and especially with the materialization of spirits. I can think of nothing more sinful than some of their exhibitions are.

The idea of assuming to converse with or materialize the "spirits of just men made perfect," or any others, before a promiscuous crowd of spectators at fifty cents a head, seems so shocking to every moral and religious feeling, that those who assume to do it should be compelled to spend a portion of their lives in a penitentiary, and those who believe that it can be done, should retire for a while to the quiet seclusion of some well-conducted lunatic asylum.

The influences of which I have spoken, and for a belief in which I contend, are the natural and orderly ones, whose existence is conceded by all systems of religion, and whose powers are illustrated in Holy Writ, both Jewish and Christian; influences which are almost forgotten in this money-loving, materialistic age of ours, but which must resume their place in our churches, or Christianity itself will lose its influence as a life-giving revelation.

If then the spirit land is near; if our moral lives are watched by those we cannot see, and our hearts are impressed by those we cannot hear, who, just as we encourage or repel them, will leave us, or remain and mould our lives in harmony with their own, then are we bound to study and know and obey the laws by which this one of the worlds we live in is governed.

If from the spirit land, since the fall of man, false tempters whisper the suggested sin, or purer spirits come to our hearts with better thoughts, let us not listen to their words with careless, heedless ears, or follow either with unthinking steps; but try the spirits whether they are of God, and encourage or repel them, as we find them true or false. This is our great moral duty as resulting from the laws of our immortal nature.

All sins that stain us are our own. They consist not in the

suggested thoughts, but in the disposition we manifest to encourage and adopt them. We must act, or omit to act, in order to violate any of the laws of our physical nature; but the wish, the desire to act out our evil thoughts are sins against the laws of our spiritual nature.

Whitefield hit the point precisely when he said, that "if he could not prevent the foul birds of earth from flying over his head, he could—and with the help of God he would—prevent them from building their nests in his hair." This is all the power we possess over good or evil inspirations; but it is all that is necessary, and we can test our moral and religious status with certainty, by the manner and spirit in which and the extent to which we exercise this power.

To live as we should live in reference to the spirit land, we must learn its laws and obey them, must watch our thoughts with faithful care, and, repelling all that are evil, encourage the good and govern our lives accordingly. When from the spirit land around us there comes to us, as come there will until probation's hours are ended, suggestions from the false and fallen, who are ever near to lure us from the upward course that leads to brighter worlds; when ambition, or avarice, or selfishness, or envy, or hatred, or other hellish thoughts present themselves, our course is plain. Resist them and they will flee; and as they shrink back to their infernal homes, purer and brighter and holier thoughts from purer, higher and holier minds that are ever near us, will take their places and mould us into an image of themselves.

This is the real battle of life. This is the plane on which the contest for man's soul is ever going on; and as we fight or yield, so will we who "hold the fort" fail or triumph. If we are faint, or feeble or faithless in the conflict; if, one by one, these evil thoughts find place in our affections; if one by one these evil counsellors find in our hearts a friendly and congenial home, then will their numbers increase, until they lead us captive at their will. But, if we are true to our high duty and destiny; if we wield, as we should, the weapons that are given

to us for defense, and force back the powers of darkness, until it can be said of us, in the innocence of God-given wisdom, as was said of those who were in the innocence of unconscious ignorance, "their angels do always behold the face of my Father in Heaven;" then will the victory be almost certain; then will we have commenced a life on earth, which, if persevered in, will end in peace and happiness; then will we be, while here, in close communion with those who have run their course on earth, whose intellects are shining in the bright, clear beams of Infinite Wisdom, and whose hearts are basking in the pure, warm rays of Infinite goodness and love.

Thus, passing on through life, attended as we go by companions such as these, that which we know as death will be but a change of homes; "a bowing of the wearied head on earth; an entrance into another mansion of our King, larger than this and lovelier;" while they who then will stand unseen around our beds to watch us as we close our eyes in that long sleep that knows no earthly waking, will not in sadness as we pass away, say to us here, "Good-night," but in their own bright, happy heavenly home bid us "Good-morning."

ART. VII.—THE NATURE OF THE SOUL.

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I.—IN all civilized countries where knowledge is diffused, and science spreads its beams, as well as in lands where men are nature's untutored children and see God in storms and hear Him in the wind, the belief prevails that the thinking principle is spiritual, entirely distinct in nature from the body, which is only its tabernacle. While it is readily admitted that our knowledge of the nature of any substance is only through its qualities and attributes, and while it is absolutely impossible to know more of the nature of the soul as spirit than the naked fact that it has such properties, the judgment of men is, that the soul, in which inhere all the attributes of a moral, intellectual, and voluntary nature, is distinct in nature from the body in which it dwells.

There must be something underlying thought and volition. There must be something back of this which is called spirit in distinction from matter, or matter must be endowed with the power of thought. Concerning this substance, four theories may be advanced. 1st, Thought must belong to one single, indivisible particle of matter. 2d, Or it must belong to a number of such atoms or particles united, constituting in some sense a unit. 3d, Or it must be the play of the brain and of its organs, or the secretions of matter. 4th, Or it must be admitted that all the creations of a rational nature are the fruit of an immaterial substance, which we call the soul.

It does not seem probable that the power of thought and volition resides in a single, indivisible particle of matter, because these parts are so minute, that man has not yet detected them in their ultimate form by the use of even the most power-

ful microscope. We cannot bring ourselves to the conviction that that which is the designer of the works of art, which conceives, plans, and executes is matter, or some form and refinement of it, endowed with conscious and personal life.

Our intuitive convictions and common-sense principles reject it. It seems the climax of absurdity to suppose that any such ultimate particle has, in connection with the properties of matter, those also of thought, feeling, memory, and imagination, or can study the sciences, pierce the heavens, and observe the remotest objects that glitter on the confines of space, by means of instruments; that it can create epic poems which are like a history of the creation, form governments for nations, search out the secrets of nature, map the created universe, and then receive a revelation from the Infinite Being.

The second inquiry is, does the power of thought exist in a number of particles of matter, united by some common bond? If thought does not proceed from one particle, if it is not an attribute of a single atom, is it the property of a limited number? The unity of man's nature as recognized by consciousness denies this. The nature of mental phenomena, as thought, feeling, and reason contradicts this. Thought is by one, simple, indivisible agent. One thought of any person cannot, as we conceive, come from one particle of matter, and another from another, nor is there the one-fourth or one-eighth of a thought. Particles of matter vary from year to year. They may accumulate and be so arranged as to produce an effect on the mind, or affect the organism with which they are connected, but they have no new property like that of thought, no power like that of fancy, the imagination, or the will. There are various particles of matter in the mineral, vegetable, and animal world. They are hard or soft, fine or coarse, warm or cold; but here is no thought. It is a well established fact, that living animal bodies and our own material forms are in a state of constant and unending change. They are wasting hourly, and undergoing repairs continually. They are consumed and rebuilt many times during the period of life, from infancy to old age.

The particles of our bodies at this time are not those which formed them a few years previous to this. But their identity is preserved, independent of this change. And this is continued during the period allotted to man on earth. Notwithstanding this complete renovation, we are conscious of the unity of the mind and its permanent and constant growth. There is the continuation of its distinct peculiarities, of its hopes and fears, its feelings, consciousness, and knowledge. While the body has changed, the soul holds on the even tenor of its ways toward an unseen future. In many instances the body can scarcely be said to live, so near is it to corruption and death, while the mind glows with intellectual vigor. It remains clear and vigorous to the hour of death. The soul holds its identity, while the body, by slow or rapid changes and daily transformations, or the results of disease, disappears in death, and the identity of the body during life is the evident result of the soul's connection with it.

The third theory is that the brain secretes thought as the liver does bile, and that thought is the result of the play of organs. This is a favorite theory of some physiologists, but they have evidently lost sight of some palpable distinctions. There are a number of valid objections to this theory. The liver does not secrete as mere matter. If dead, it does not; and if there were not some form of life-principle different from matter, working in and through it, it would never produce secretion. Moreover, the bile is composed of separate particles of matter in the process of secretion, and it has no unity as thought has. It is also urged that the action of the soul in life depends on bodily health. From this position the conclusion can be easily reached that the thinking part of man is a refined and more perfect organism than the body. The brain is the organ through which the operations of the mind are performed. If this organ is impaired, it follows, as a natural result, that the action of the mind will be impaired, and its operations disturbed. If a skilful musician undertakes to play on an instrument unstrung or broken, he cannot produce that harmony

which he could were the instrument perfect; but if the instrument is very much impaired, nothing but harsh and discordant sounds can be produced, and there will be only the wild discord of the maniac's mind. It would be most illogical, however, to affirm that the powers of the musician were impaired, since it is owing to the impaired and deranged state of the instrument. Now it seems self-evident that what the instrument is to the musician the brain is to the soul. And as the musician has an existence distinct from the instrument, so the soul is inherently distinct in its nature from the brain.

The fourth theory, which we regard as the correct one, is that the soul is an immaterial substance, entirely distinct in its nature from the body, and from all forms of matter. That the body thinks and remembers, is repugnant to the common sense of mankind, and to the feelings and intuitions of all who have not lost their sense of superiority to the brute. This is one of the deepest convictions of our nature. He who meditates on the movements of the present or reflects on the past, seeking to read its lessons or aims, to discern the future and pry into its secrets; he who seeks relief in sleep, and instead of refreshing repose is scared with dreams and terrified by night visions, believes that there is a spirit in man, and that this spiritual essence constitutes man a rational, responsible, and an immortal being. He who judges that God is the life and the sovereign of the universe, believes that there is a soul which animates the body, dwelling in it, though distinct in nature from it, but yet that the soul and body are united in close embrace by a bond which is the life, and that when this bond is broken, they separate—one returning to the earth from whence it was taken, the other departing to the spirit-world. That the thinking principle is a spirit distinct in nature from matter is a tradition, a sentiment of the heart, a deduction of the reason, and a self-evident intellectual truth. It is as universal as humanity, and as old as history. While we cannot prove it as a mathematical truth, we believe and act on the conviction without argument, though this is not wanting when sought.

It is too far back in the elemental state, too deep in our nature to require logical proof. We are more certain of it from our instincts, and from the fact that it is a native conviction, a self-evident truth, than we could be from any process of demonstration that can be devised. When the intellect constructs arguments for it, we consider them specimens of the creative power of the logical faculty, and allow that they have a certain degree of force, yet these do not serve as well as instinctive feelings and intuitive convictions. Men can have no more reasonable doubt of the spiritual nature of the soul than they can have of the material nature of the body. Belief of the fact does not depend on culture. It exists under the wildest forms of barbarism as well as under a civilization which exhibits the highest degree of Christian culture. As an element of strong belief, it is found in the American Indian, in the Hottentot, and Malay. We are assured that it was more general in the time of Homer than it was in the time of Socrates. There is not a doubt insinuated in any of the Homeric poems or characters, as to man's being a spirit distinct from matter, nor is there a doubt there hinted of a future life.

The idea of the separate nature of the soul, as contrasted with the body, and of its future being, is coeval with our race, and is not due to tradition, but is the result of native intuition, or of a special suggestion from the source of all truth, to those who have formed the successive generations of the race. This is not the result merely of reflection. The finger of God, as with the pen of a diamond, wrote it on our nature. There are a few who profess to believe that the soul is material, and that thought is the result of the play of organs, that it is purely a brain product, not produced by a spiritual agent. At long intervals one rises up who professes to hold this view. These materialists consider man as a being superior in degree, but not in nature to the animals by which he is surrounded. They assert that we like them are only intended for a transitory existence, which terminates with the dissolution of the body, and that the only rational enjoyment is to devote themselves

to sensual pleasures and worldly good while life continues; and that when the body dies all thinking ceases, and the soul is lost in annihilation. When this is stated as a philosophical theory it is found repugnant to the natural feelings of mankind. Indeed it very rarely rears itself as a belief, claiming attention on a large scale, except in a period of very great and general corruption, when society can neither bear its vices nor endure their remedies, and when nations are on the verge of a fearful revolution, like that which resulted in the destruction of the Roman empire, the French revolution, the convulsions connected with the reign of terror, and the various anarchies which have prevailed on the earth. Then men avow materialism in all its nakedness and deformity. It spreads where the vices and corruptions of men have prepared the way for it. It is the precursor of ruin, and the cause of political convulsions and upheavals in society. After the work of desolation has been achieved, and men return to sober views, from the reaction produced by physical suffering, anxiety, and fearful forebodings of future evils, it is rejected with abhorrence, or yields to the power of truth. Men soon realize in times of calamity the penalty of seeking to degrade and debase their nature. Some materialists do not deny the immortality of the soul; but he who denies that its spiritual nature is distinct from the body is on his way to the denial of a future life. When we die, we have every evidence that not a particle of matter leaves the body. Hence there is no immortal part to man, or the soul is an entity which departs unseen by the eye and unknown to all the senses. While it is alleged that we cannot comprehend the nature of the spirit, neither can we form a distinct conception of thought and reason as products of matter, for nothing in the universe of material things is strictly of the nature of thought, volition, and emotion. There is no analogy in nature warranting the assumption that spirit is the result of specific modifications or combinations of the atoms and forms of matter. Various chemical changes may be produced by human skill. We may combine an acid and alkali, and thus form a neutral salt differ-

ing from both elements, but it is not vivified with life. The statuary places before us the nicely chiseled form of the "Greek Slave," or of the "Apollo Belvidere," but the marble is cold and still. It has form and bulk, but there is no new existence, no life that throbs there, nothing in man can vivify it. The whole universe of matter has nothing equivalent to thought, volition, and emotion.

II.—The distinct nature of the attributes which center in mind and matter indicate the soul's spiritual nature. By matter we understand something that impresses the senses, and which we estimate on physical principles. But we learn the nature of the soul by what we discover in the consciousness. Its faculties are unlike the properties which belong to material substances. The qualities of one are quite diverse from those of the other. The knowledge which we gain of the material world is the result of perception through the senses. That which we gain of the soul is through the light and the action of the consciousness. We call a piece of iron or the fragment of a broken rock matter. These have the following properties, viz.: impenetrability, weight, color, and inertia, which inhere in some substance unknown except through these qualities. But the soul also has faculties and attributes, which we can distinguish and name as we do those of matter, as the consciousness, perception, memory, reason, imagination, fancy, will, and conscience. These are absolutely distinct from the properties of matter. And if the substance in which one class inheres is matter, must not the substance of the other be mind, spirit, both created by the Infinite? One is visible and tangible, and the senses testify to its materialism. The phenomena of the other are revealed to the consciousness, and we behold that testimony by looking within the soul and reading the truths and the inscriptions of it in its own spiritual light. The organs of the senses are unused for the time. The world of nature is excluded. The soul becomes the object of inspection. It searches its own folds, considers its own actions, purposes and works, scrutinizes its own phenomena and regards with pleasure

the results of its spiritual activity and being. The memory and reason are not seen with the eye of sense and are unlike the attractive and repulsive forces of nature. We cannot compare them because they have no point in common. Hence it is unreasonable and unphilosophical to refer these powers to the same cause, and to suppose that the thinking soul is some form of matter. Impressions can be made on material bodies as wood, and stone, and steel. These can be copied and transferred from one to the other. Objects can be placed before a mirror and the various images formed thereon will be reflected from it, and we behold them with wonder. All these can be destroyed. But the soul is a nature which is not only susceptible of knowledge, but indestructible. When not impaired in any of its functions and all its powers are free, it reflects more images in the consciousness and in its own light, and far more rapidly than can be formed and transferred from any mirror. The mirror only reflects the objects, but the soul reflects them so that they are seen in the consciousness, stand in its clear light, and are retained for future use under all the vicissitudes of life, in misfortune and sorrow, in prosperity and joy. "How strange, (says Socrates,) that the ear should take in all possible sounds and never be filled, and that the eye should receive a vast multitude and variety of images, and be receiving new ones at every succeeding moment, and yet always be as free and as ready as ever to receive others still." Matter has mechanical and chemical properties, but no arrangement of them whatever can invest them with the power of moral and intellectual activity and development. By the analysis of material substances, and then by a new synthesis, we can vary and modify the properties and develop qualities apparently new or latent. This is the result of new modes of combinations. If the subjects of a new arrangement in varied proportions are minerals used in medicine, they may develop the property of poison or medicine. But the new combination neither in fact nor in principle is able to impart new life. A change in composition and proportion confers no new property, though it

may develop latent ones into action. Our bodies are composed of particles of matter which retain their peculiar character under the most wonderful changes. These bodies are the servants of a master within. By their use as subjected to the behest of the spirit, they achieve more than all other organisms with which man is acquainted. But in themselves they fail of the phenomena of thought, feeling, and volition. The chemical agencies in nature, when in action, are most fearful in their results, as in the burning of gunpowder. The mechanical powers are vast and powerful, and without them the pyramids could not have been raised. The telegraph and other inventions used by means of nature's laws and forces, sprang into practical being at the touch of man's soul. But thought, feeling, memory and volition are phenomena which no reasonable man ever thinks of assigning to attraction, repulsion, or chemical affinity or any action of material or mechanical or molecular causes, elementary or combined. Professor Tyndale in his inaugural before the British Association for the Advancement of Science, shows the impassable barriers between matter and spirit, and how insoluble the simplest problems of being and consciousness are when subjected to the most refined analysis of the materialist in the following extract, and yet in this he admits too much, we conceive, by far. "I hardly imagine that any profound scientific thinker, who has reflected upon the subject exists, who would not admit the extreme probability of the hypothesis, that for every fact of consciousness, whether in the domain of sense, of thought or of emotion, a certain definite molecular condition is set up in the brain; that this relation of physics to consciousness is invariable, so that, given the state of the brain, corresponding thought or feeling might be inferred; or giving thought or feeling, the corresponding state of the brain might be inferred. But how inferred? It is at the bottom not a case of logical inference at all, but of empirical association. You may reply that many of the inferences of science are of this character; the inference, for example, that an electric current of a given direction will deflect a magnetic

needle in a definite way; but the cases differ in this, that the passage from the current to the needle, is not demonstrable, is thinkable, and we entertain no doubt as to the final mechanical solution of the problem; but the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought, and a definite molecular action in the brain occur simultaneously, we do not possess the intellecular organ, nor apparently any rudiment of the organ, which would enable us to pass by a process of reasoning from the one phenomenon to the other. They appear together, but we do not know why. Were our minds and senses so expanded, strengthened and illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electric discharges, if such there be, and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem. How are these physical processes connected with the facts of consciousness? A chasm between the two classes or phenomena, would still remain intellectually impassable. To whom has the secret been revealed? Let us lower our heads and acknowledge our ignorance, one and all. Perhaps the mystery may resolve itself into knowledge at some future day."

III. (*a.*) The laws of mind and matter indicate that the soul is totally different in nature from matter and all its refinements. The laws imposed on the soul are very different from those imposed on matter. A law of nature or science differs widely from a law of mind. Natural laws show us the fixed modes of nature's movements. Spiritual law exercises authority over the moral and spiritual nature, character and conduct of free agents. Law in nature denotes an invariable order of sequence, and can be disturbed only by the author of nature, which disturbance constitutes a miracle. Moral and spiritual law make demands which remain the same spiritual imperatives whether conformed to or disobeyed. A rule of duty differs not

only from a law of science, but applies to a region where diverse phenomenon prevail. One is a command to a free, rational intelligence. The other is a mode by which certain ends are reached in the plan of creation by an invariable and certain mode. The force or property we call gravitation governs bodies, and to it there is not an exception. If one single fact under it should fail, there would be no certainty that it was a law, and there would be no assurance of uniformity in the fall of bodies to the earth, or should it suffer modification, the law would undergo a corresponding change. Natural laws are principles in nature which serve us in classification. Knowledge of them enables us to subdue the earth and use it. We ascertain their existence by a process which Lord Bacon calls the "dissection and anatomy of nature." Physical law is an ordinance entirely distinct from moral requirements. It is enduring, yet can be altered by the Divine determination, so that the visible universe would cease to be what it is. But moral law addressed to the soul, the will and the conscience is unalterable, because it expresses the character of God, and has authority where it is violated daily without fear or remorse. It is addressed to spiritual agents endowed with free will. Natural laws are principles which describe the mode in which things move without involving reason or conscience, or consciousness, or will, and are invariably obeyed. But innumerable instances of human action do not agree with the spiritual law of our Maker. Still the law remains and never remits its authority, even if the entire universe of rational beings, from the highest angel to the child just budding into conscious responsibility, were perverse, and not an action were in harmony with its requisitions, the law would remain and claim submission to its behests. (*b.*) In this connection we further observe that we admit that when the intellectual nature of man acts, it acts according to laws of mind which are its principles of order. The student pursues learning according to the laws of his mind, not on account of them. On the supposition that he is conscientious, he studies because it is his duty to use the time and

the means given to him for the purpose of improving his mind. And when he does this, the laws of the soul regulate its action, as unconsciously as do the laws of matter the events of the physical universe. These are the normal principles of the soul, and are modes of its action. We cannot with truth confound the law of motives with the law of motion, and then reason from one to the other, as if they were of the same nature. Neither can we confound the two departments over which they preside. It will not do to argue that mind is moved and so is matter, and hence they must be of the same nature, and that the causes moving them are parallel. It is reasoning of this sort, whether reflected on and detected in its false assumptions or not, which really influences every fatalist in the construction of his theories. And it is these gratuitous and most unwarrantable assumptions, that in every age and under every garb have been the occasion and the reliance of error and false reasoning, and the prolific parent of those manifold delusions which work such ruin in the spiritual realm of man. Hence we repeat that mind is not matter, or a refinement thereof. Soul is not body or anything like it. It is a creation and a nature as entirely separate and distinct from matter as is God Himself. It is a spirit made in the Divine image and governed by its own laws. And its nature is not to be comprehended and its worth realized by reasonings that confound matter and mind and the laws of the two. Matter moves only as moved by force. Mind moves of itself from motives. Matter rests, while spirit is active by nature. Mind thinks, reasons and wills, and moves the body to action, while matter has the quality of inertia or repose, and moves only as it is moved by some other force. The material world changes because natural and spiritual forces move on and in it, and produce new combinations. . . . (*c.*) The doctrine of the material nature of the soul is absurd when applied to the will, as one of the central forces of the soul in the actions of life. Will power supposes freedom, liberty, choice. There is the ability to receive and act on a conception or an idea which will be realized, or proved void of reality. There are motives influencing

the mind. There are acts of judgment and decision. There are acts of will, and consequent conduct springing from it. Materialistic theories of the soul destroy this idea of the will, and argue that it is the motion of matter, and that as matter is governed by fixed laws, all that follows and flows from the exertions of the will is as necessary as the union of chemical agents, and that there is no moral or free will, no liberty, and that as it is the result of the laws of motion, it is a necessity, fixed as fate. What now must we infer from these views of materialism? Simply this. There is really no deliberation, for that contemplates two possible courses, whereas the laws of matter can have but one. The idea of deliberation is groundless, and yet necessary, for it results from physical laws which are immutable. Crime is, therefore, imaginary. It is inevitable under the circumstances, being the product of necessary laws.

If the soul and the body are of the same nature, and the laws of mind are the same as the laws of matter, and the law of motives as the law of motion, then all human events move in revolving circles and not in spirals which illustrate the law of progress in the soul and in the race. Who can believe that the controversies and efforts and toils and sufferings of successive generations only bring the race to the condition in which past generations lived. Do our children start at the same point and in the same circle in which our grandparents did? Is the moral world and the empire of free agency like the earth on its axis, only moving round in an orbital cycle without improvement? This no one credits. The movements of human society and of the soul in intellectual, social, civil and religious aspects, are both spiral and progressive as well as circular. Each revolution reaches a higher position than the former attained. The laws of identity, assimilation, growth and change in the soul are different from those of the human body and of the material world. There are laws of identity in both the natural and spiritual realm. The seed and the child plant are as truly the father of the mature plant and fruit as the child is

the father of the man. There are births and deaths in the particles of the blood, but ultimate particles are combined or repelled according to certain laws of attraction, cohesion, affinity or repulsion.

> "The law that moulds and forms a tear,
> And bids it trickle from its source,
> That law preserves the world a sphere
> And guides the planets in their course."

But the explanation of the wonders of nature on mechanical and chemical principles must stop somewhere, for all kinds of matter are not so homogeneous or indeterminate as to unite with equal facility with every other kind, witness oil and water. Chemical processes arise because of distinct properties; and while some repel each other, others attract, and some are indifferent. There are other forms approaching an organism, as the crystal and the diamond, intended for the higher purposes of beauty and taste, but they are not for the indwelling of life. Through the blind and unconscious agency of electricity and kindred forces, crystals and diamonds are produced by a law which is one of the most beautiful in the entire range of nature. The separation of matter, one part being left as rubbish, and another taken and wrought into fine forms, indicating a higher purpose and end, is worthy of our careful consideration. We pass now to organic substances and their life principle. Materialism faintly affirms that there is no distinction in nature between a vegetable and a crystal only in their form. This is evidently erroneous, for there are organisms dependent on the life of the vegetable, which are higher than refined matter. All particles, human, animal and vegetable, have affinity for their organisms and each other, and are mutually adapted to promote growth, while others are repelled as unproductive capital. Organisms are renewed only by their natural food. These particles are united and organized by a constructive life-principle into a beautiful form, but in the laws and affinities of particles there is no architectonic plan or con-

structive power, which selects, arranges and constructs in harmony with its own inherent principles. There is something higher and of more force in a vegetable than subtle chemical forces. And it is perfectly absurd to suppose that a wise plan and principle of order could originate in matter. Plants, rude in form, or of rare beauty, are more than organic forms. They have the principle of vegetable life, and a law of growth and development is in their nature. In accordance with these, moisture ascends and food is drawn from the earth through the roots, and born on the current of the sap along the arteries, and incorporated into the organism of the plant. The force of the ascending sap will support a column of quicksilver thirty-two and a half inches in height, and is there nothing here of a higher nature than mere affinity, and that in opposition to the law of gravity? Each individual plant-life has the power of extracting from nature the requisite materials for growth. They have the additional power of disposing of them in the exact order necessary for the formation of their own kind and not another, each having its seed in itself. Each genus and species and individual is marked by this peculiarity. We admit that physical laws as attraction, cohesion and chemical affinity act in plants similarly to their action in rude matter. Chemical laws and forces are involved, but were there no vegetable-life principle there never would be a plant. All natural forms originate through ideas, and exist by virtue of a higher power than themselves. The idea is the archetype, but the life and unity proceeding from the archetypal conception is not the unity of will as seen in man's spiritual powers. As the essential and inherent nature of a rose is not the materials which appear to the eye, and are recognized by the senses, which the chemist can detect and handle and separate from each other and from the rose, as the same materials, too, may be in any other body, while the essential nature of the rose does not exist there in reality, but in the invisible power and principle of life of the rose as it pleased God to make this life-power which manifests itself in the color, form, beauty and

fragrance in all its changes, developments and history, so the human soul is distinct in nature and faculties from all matter and its refinements. Succeeding this order there is the animal kingdom with life, instinct and brute intelligence in organized bodies. There is creature mind in all the teeming forms of beauty and strength found in air, ocean and earth; but this is far inferior to man. The animal is not rational, though we admit that it has a certain kind of mind. It has instinct, sensation, perception and memory. Animals have five senses, and sensations of pleasure and pain. They evidently remember and compare. A parrot cracks a nut that is sound, but rejects a hollow one. Brutes have a will of their own, and we use the spur or bridle as needful. They also show signs of shame and of pride. They seem to know, but are destitute of *self*-consciousness. They do not know right from wrong or good from evil. They have no conscience or moral convictions, and are not accountable, not being endowed with reason. But man is the crown of creation, a physical, intellectual and a spiritual being. His bodily organism is superior to all creature forms, and is fitted for a nobler guest. Add life and emotion and instinct to our bodies, but that does not account for conscience and reason. Materialism may say put life and organization together, and with the blood flowing through a healthy brain, mind and reason will be developed as an electric wire around a magnet gives it the power of attracting iron. But this is not probable.

Mysterious though the human organism is, there is nothing in it which accounts for life and mind, consciousness, reason and will, thought or conscience. The brain is a fine spun structure, and the mind depends for its action on this as an instrument, but it has never been shown that mental action is the action of the brain. Mental energy may be accelerated or retarded by a healthful or a diseased state of the body, for the power and skill of an agent are manifest, as is the perfection of the instrument. These are unquestionable facts; but it has never been shown whether the brain acts as a whole or in separate organs,

or at some central but undefined point, when the mind works. Where there has been one known act of the soul, and a corresponding action of the brain supposed to be clearly demonstrated, there have been hundreds of instances of mental action in which nothing can be observed of the state of the brain. All that has been done is to trace the action to a central organ, the movements of the power to the driving wheel. And spirit is the only adequate power and force to move this. Particles or ultimate atoms are infinitely little. Does one constitute the soul, and does this rise from nature to God? The Pineal gland hangs by supports from the bed of the optic nerve, an infinitesimal particle. The soul may reside here, but is it the soul? We can receive the mysterious fact that spirit is located in the body, and impinges at this or some other point, but it is inconceivable that that point is the thinking principle. Haller affirms that various parts of the encephalon have been destroyed but that no important change was produced with the intellectual and moral powers. M. Flourens proves beyond reasonable doubt that the brain may be destroyed to a great extent without destroying any of the mental functions.

> "The purple stream which through my vessels glides
> Dull and unconscious flows like common tides.
> The pipes through which the circling juices play,
> Are not that thinking I no more than they.
> This frame, compacted with transcendent skill,
> Of moving joints obedient to my will,
> Nursed from the fruitful glebe-like yonder tree
> Waxes and wastes. I call it mine, not me."

There is no identity in nature like the will-force. There is no centralization like that in the consciousness. There is in spirit an enduring oneness, and in the will a leading force and power, and in the consciousness a unity and an unchanging oneness which materialism does not explain. Sensation alone does not comprehend within itself any such ingredient. There can be neither personality nor identity on such a theory.

(*e.*) The retentive or conservative power of mind indicates the source. "In order to render memory possible on the materialist's hypothesis, every throb of a nerve and every vibration of the brain must leave its life-long traces in the material structure. But to conceive of this, carries us immeasurably beyond the marvellous disclosures of microscopic discovery. Myriads of legible and enduring entries must be made within every needle's point of the brain."

(*f.*) Materialistic philosophy affirms that body and mind grow and decay together, and that if death intervenes not when the body fails, second childhood follows, an emptier blank than the first, because it is imbecility without promise or hope. But this is erroneous, for the soul often matures while the body grows feeble. In every department of mental activity, men have displayed great talents and concentration of powers, and won their brightest laurels, amid bodily decline. The ablest judicial decisions have been given in England and America, by judges who had reached the age of seventy. Lords Brougham and Lyndhurst, when they had passed the period of three score and ten, and when their eyes had grown dim, and bodily force abated, exhibited thought as clear as the sun of their noon, and grasped the profoundest subjects in the circle of human interests, and in the systems of scientific truth. It is said that one, when eighty-six, required assistance to rise from his chair, yet his addresses were replete with wisdom, and marked with as much or more eloquence than in former years. And the same can be said of the younger Adams, "the old man eloquent," and others known and unknown to fame. In great age, when the body failed, they still exhibited the fruits of genius, talent, patriotism, and humanity, that charmed their generation.

IV. The spiritual nature of the soul is argued from a consideration of the use of language and the achievements of the mind through it. Language is an expression of our thoughts by means of words. It is an enfleshment of thought, and all languages have words that are expressive of a distinction between soul and body. We find this in the Hebrew tongue,

which was used by the oldest nation of antiquity and by inspired men. We find in it distinct words for these distinct entities, one meaning the spiritual, the other the material. One of the first manifestations of thoughtful consciousness springing from primary conceptions, and recorded in the unimpeachable testimony of language, and found living in all literature, and in the experience of life, is this unslumbering conviction of the distinct nature of soul and body. The Hebrews called the mind ruah, Gen. ii. 7; Ps. lxxviii. 39. In the 2d place, this word means the vital breath of man and beast, Eccl. iii. 19–21. In xii. 7 of the same book, we read that this ruah-nature returns to God, and the body to the earth. In the third place, this word means soul, mind, the spiritual that penetrates the unexplored regions of the universe, Isaiah ii. 2, Ezekiel i. 12. When the word basar is used, it means the body and all material things and objects.

And now we raise the final question, Is that which produces thought in words that thrill our nature, merely matter in play, the vibrations of certain organs and nerves, or is it of a higher and nobler nature? Do the harpstrings evolve music, or does the soul evolve it by means of the harp as the instrument? The theory of materialism may appear plausible to some when announced in a general way, but we find on subjecting it to a critical examination that it has no solid support. The world of matter cannot precede the world of mind, and produce and arrange trains of thought, as we find them in the field of truth. A material spring and origin is not adequate to the production of such a spiritual stream, for the fountain must be higher than the stream. It is a natural conception, if not an intuitional truth, that nothing but a soul, of spiritual origin, nature, action and destiny, can create thought, and embody it in fine forms, material or otherwise. It must be a living, spiritual agent and power, vital in all its parts, that can penetrate nature, gather her truths and principles into the personality, and give them a living expression during the period of natural life.

Finally, consider the creations of the soul, and inquire have these achievements of man proceeded from ought but a spiritual nature? When he recognized his existence and grew into consciousness, he found himself surrounded by mysteries, and felt the pressure of want. The first and most essential of his creative processes, was that of mechanical inventions, which began with the rude handiwork in the garden of Eden. This grew into arts and trades among the unspiritual posterity of Cain. One wrought in brass and iron, another was the father of such as handle the harp and the organ. Inventions have given to man power, wealth and luxury, and all forms of material good. The bowels of the earth have been explored. Earth's strata have been mapped and their rich contents revealed. The steam-ship breasts the fiercest storms, and myriads have a home on rolling billows. The lightning rides post from city to city, and has a safe submarine race-course, and friendly messages are born from continent to continent. We count the orders and calculate the numbers of animate nature in a drop of water. With the telescope we survey the heavens and understand the laws and balancing principles of her grand and beautiful astronomy.

The imagination, following the ideas of the reason, and using the materials gathered by the fancy, has wrought in the realms of the unknown and reared marvels of poetry, romance and of the fine arts. Philosophy has sought causes and found systems where there was seeming confusion, and discovered harmonies. In the department of philosophy, man has considered facts, causes, systems and ends, but has failed to resolve the consciousness into a form or particle of matter. While there is much that is mysterious in thinking and in the genesis of thought, we trace it to its unknown source as we do the streams to the fountain amid the eternal glaciers of the Alps, where the rivers of Germany originate. And as the traveler stands appalled in the presence of the gushing stream, so we stand with awe and wonder in the presence of the inscrutable nature and mysterious agency that thinks incessantly. When we contemplate the workings, ongoings and growth of thought and literature,

and consider the myriad achievements and monuments of the human soul, we are disposed to bow in the presence of our own fearful nature, and to stand in penitence before God whom it has offended. This thinking soul is a living spiritual reality, not divine, but the creation of God made in His image, related to Him, and should be recreated and moulded for an inheritance of all that is good. On earth there is nothing great but man. In man there is nothing great but mind. And the mind or soul becomes truly great as it acquires likeness to God through Christ.

RECENT PUBLICATIONS.

A Miracle in Stone. or, The Great Pyramid of Egypt. By Joseph A. Seiss, D.D., Pastor of the Church of the Holy Communion; author of "Last Times," "Lectures on the Gospels," "Lectures on the Apocalypse," "The Gospel in Leviticus," etc. Philadelphia: Porter & Coates, 822 Chestnut street.

In order to be able to criticise this volume from its own standpoint it would be necessary to give more study to the subject than our time and taste have allowed. The claim made by the author and those whom he quotes is, that this greatest of the pyramids of Egypt is a revelation equally with the inspired Word of God. It contains, according to the author's theory, the secret of the physical universe, as the Bible is the revelation of the spiritual world. It manifests, when properly understood, such proportions and signs as indicate that the builders were under divine direction in some way, as really as the writers of the Bible were inspired. A cursory examination of the work has not made an impression on our mind favorable to the author's theory. It seems to us that many of the likenesses, comparisons, proportions, &c., are strained and far-fetched. The physical universe as a whole has its mathematical laws, and no building or structure can be erected that does not fall within the compass of these laws; so that certain wonderful likenesses and proportions could be found in the measurement of any house, somewhat like those the author finds in this great pyramid. There are many features of architecture that regard the number *three*, without however being designed to consciously symbolize the Trinity. Everywhere in nature and art a wonderful symbolism might be traced by an active fancy. We may even allow it to be there, without concluding from this fact that it is the result of a supernatural revelation. Such thoughts, at least, came into our mind as we read the work here noticed. And yet it would be presumptuous in us to undertake to refute the author's theory on such a basis.

While therefore we do not attempt to refute the claim on mere scientific ground, and grant that it is at least worthy of careful study, we present some *a priori* arguments which lead us to look upon the theory advanced with suspicion.

1. Our first question is, *cui bono?* We cannot well conceive what purpose is to be conserved by this miracle in stone worthy of a supernatural revelation. We can see no moral end in view. Suppose that it does reveal all the dimensions, weight, order, &c., of the physical universe, what then? Man is rapidly coming to that sort of knowledge through science, but he is not necessarily growing better by such knowledge. Nay, as this sphinx stands in Egypt, the symbol in the Bible of merely natural, worldly knowledge, and that in an evil sense, we should fear that this miracle, if miracle it be, might turn out to be of evil inspiration. "*Out of* Egypt have I called my Son." Not *in* Egypt, but *out of* it, we are to look for the revelation in Christ. A revelation, we should suppose, would make known to us the realities of the *spiritual* world, but so far as we have understood the theory of this pyramid, it has nothing to reveal of such a world.

2. We do not see how this theory is consistent with the view that the Bible comprehends the whole of divine revelation. It is the complete norm and standard for faith. No one is to add to, nor take from that book. But now here is a revelation outside of the Bible, a revelation to which no reference is made in the Bible. Would it not require the Word of God in the Bible to authenticate such a revelation? If the Word of God in the Bible is complete, then man needs nothing more to guide him in regard to his destiny.

3. We cannot feel reconciled to the manner and method of this supposed revelation. The Word of God is the method of His revelation. This is living. But a great pyramid is not living,—it is dead. It may indeed be said that we have the altar and the ark and the tabernacle in the Old Testament, and in the New our Lord performed miracles and instituted sacraments. But these stand in living union with the Word. Our Lord's miracles did not stand alone as mere wonder-works, but they always were related to some particular teaching.

There may indeed be something extraordinary about this great pyramid. It may be wonderful as revealing great advances science had made in those early centuries in Egypt. We may perhaps

even allow that there may be some things connected with it that belonged to a revealed religion. No one can well doubt but that there were in Egypt remains of an earlier, primitive religion. The fact that the children of Israel borrowed certain things from Egypt in their worship, would seem to show that they were originally from God. Not only was circumcision observed, or practised, in Egypt, but the order of the priesthood, which God ordained, and certain features pertaining to the ark and tabernacle had a resemblance to Egyptian worship. But all this would fall far short of the claim that is made in this book. We may have occasion to refer to this subject again after we have studied it more thoroughly. We do not present these remarks as in any way an answer to the theory of the book, but merely as giving our first impressions in regard to it.

NOTES ON THE HEIDELBERG CATECHISM. For Parents, Teachers, and Catechumens. By Rev. A. C. Whitmer. Philadelphia: Grant, Faires & Rodgers, 52 and 54 North Sixth Street. 1878.

We have been much pleased with this work. It is not an easy matter to write an instructive commentary on any work. The difficulty is increased when the object is to simplify a work like the Heidelberg Catechism for children. The present one is, indeed, designed for parents, teachers, and catechumens, but through the instructions of parents and teachers it is to reach children. At the same time it is adapted for catechumens of maturer years. The task was not an easy one, but the writer has accomplished it successfully, at least with a reasonable degree of success.

We are pleased with the spirit of the work. The author makes no great pretensions. He acknowledges the difficulty of the task. Yet such a work was called for, and as others had declined to perform it he resolved to do what he could to supply the want, and we feel sure that those who examine his book will be pleased with what he has accomplished. He has special qualifications for instructing the young, and he has exercised his gifts in this direction in editing for years the *Child's Treasury*. There is no eagerness manifested in this work to launch into difficult and disputed questions, and yet the author fearlessly and candidly meets them when they come in his way. Every page manifests a close and careful study of the Catechism. The treatment exhibits sound judgment and a spirit of moderation. There is no effort to bend the Catechism in the in-

terest of any scheme of theology. Greatest stress is everywhere laid on the fundamental truths of our holy religion. The interest is practical, not speculative. Prudence is exercised in the treatment of difficult points. Even where different views will be taken, the spirit of the author commends itself for its earnestness and candor.

There is danger in such an analytical commentary that the force and meaning of the text may be weakened and obscured by the explanations. The explanation may be less simple and primitive than the text. In this respect while the author may not have attained perfection, he has at least attained a reasonable degree of success.

There are some weak places in the Catechism itself. Its warmest adherents may readily grant this. No merely human work can claim perfection, and it is time this truth should be more freely acknowledged in regard to the Reformation Confessions, and, we may add, our current theologies. The weak points in the Heidelberg Catechism result in some cases from the fact that certain points were emphasized in reference to antithetical errors at the time, and in the progress of theology these antitheses have for the most part been now superseded. We may refer here to the manner in which the presence of our Lord's humanity on earth is explained in the Catechism. That explanation had reference, as the author of the Commentary properly observes, to the Lutheran doctrine of the ubiquity of our Lord's glorified body. That whole subject is now treated from a more advanced stand-point. The best Lutheran theologians of Germany no longer maintain the old Lutheran view, and Reformed theology has advanced beyond Calvin's explanation on this subject. We might cite other points. The author has shown great prudence in the manner in which he has treated these points. He is always conservative, yet not narrow.

The external appearance of the volume accords well with its contents. It is neat and substantial, not pretentious or gaudy. The material is good, the type clear and plain for reading, just what we might expect from the house of Grant, Faires & Rodgers. We hope the book may find a wide circulation.

MANUAL OF ENGLISH RHETORIC. By A. D. Hepburn, Professor in Davidson College, N. C. Wilson, Hinkle & Co., 137 Walnut Street, Cincinnati; 28 Bond Street, New York.

This work comes to us with recommendations from Professors in a number of Colleges in this country, and it has been introduced into a large number of institutions throughout the country. The best recommendation we can give it is that it has been introduced as a text-book into Franklin and Marshall College.

THE
MERCERSBURG REVIEW.

OCTOBER, 1878.

ART. I.—MODERN SKEPTICISM.

BY DAVID VAN HORNE, D. D.

THE great questions of life are: Whence are we? what is our present duty? whither do we tend? The origin, the duty, the destiny of man. There are no other questions of such deep concern to every sound-minded member of the human family as these. Other questions may be of great interest to us; they may have a direct bearing upon our life and its issues; yet they are not to be regarded as equal in any sense to these that we have named. It is related that Sir Walter Scott, on his death-bed, requested his son-in-law, Mr. Lockhart, to read for him. And, when asked what book he would prefer to have read, replied, "Book! There is but one book—the Bible." So may we say, that of all the momentous interests of life, there is, after all, only one great question—that of the future.

When some of us who are now in middle life first came to read and reflect upon the subjects underlying these grave questions of life and death, concerning which doubts and fears sometimes come even to the youthful mind, we found that the current of thought, at least, as expressed in periodical English literature, eddied around the teachings of the Bible. These important topics were occasionally touched upon in a magazine article, or editorial criticism; but in such case the tone of the

essay or criticism was pacific and generally respectful to the idea of the authority of the Scriptures. There were demands made here and there for what might be termed rationalistic interpretations, and far more frequently demands for liberty of belief and practice in respect to matters of religion in general. But rarely was there anything seen in respectable literature which denied that man had a conscience which recognized God as a personal Being, presiding over the universe which He had made, and that there was in store for man a future and eternal state of existence. There was then a great deal of speculative writing in New England known as transcendentalism; but though the Boston magazines occasionally intimated that orthodoxy was at a discount with modern thinkers, and that there was a great deal of bigotry and superstition in the evangelical churches; yet never was there a flat denial of the supernatural.

At that time the Professor at the Breakfast-table was holding brilliant discussions with the divinity student concerning *liberty of thought* and other related matters. The Philosopher of Concord was then in the height of his popularity, and gave forth characteristic utterances on "Spiritual Laws," "The Over-soul" and "Circles." College students in those days were attracted to this phase of literature. And it was fashionable then, as already intimated, for a certain class of authors to write concerning the failure of orthodoxy; yet no one felt particularly aggrieved, for the doctrines of the existence of God and the immortality of the soul were never denied. On the whole, these writings were considered as defensive of the doctrine of intuitional knowledge, and were supposed to be not at all in the interests of materialism or blank infidelity. They were called the *utterances* of *transcendentalism*, an "*ism*" quite popular at that time among College people in different parts of the land.

But, in order to understand the phases of thought current in such New England literature twenty or twenty-five years ago, we must look briefly at the teachings of the pulpit which

immediately preceded it. This was generally known as *Unitarianism;* that is, a form of Christianity with a confessed disbelief in the doctrine of the Trinity. And of this phase of religious thought we will gain much information from Rev. Theodore Parker, who was a preacher of its doctrines in and about Boston from 1838 to 1858—a period when this view of religion was in its most flourishing condition there.

When Mr. Parker first entered the Theological School at Cambridge, it was under the charge of Unitarians, or Liberal Christians, so named. He says that he found excellent opportunities for study. There were able and earnest Professors, who laid no yoke on any neck, but left each man free to think for himself, and to come to such conclusions as he must. The pulpits of Boston were within an easy walk, and Dr. Channing drew near the zenith of his power.* The "*leaving each man free to think for himself*," in the sense *here understood*, was doubtless the popular utterance of Unitarianism of the day. Dr. Wm. E. Channing, to whom allusion is here made, who was an acknowledged leader in Unitarian circles at the time Mr. Parker was at the divinity school, was an advocate of the nobility of human nature. He openly denied the doctrine of the Trinity and regarded Christ as the purest of men, and an example to us all, but not divine in the sense held by the orthodox. So that he attempted to revive both Arianism and Pelagianism, making Christ the highest of created beings, and denying that Adam's sin had involved his descendants in guilt. Without pausing to offer any comments on these doctrinal views, we simply mention them as indicative of the current of thought held by this sect at the time.

Mr. Parker states that in 1840 the Unitarians had won the respect of the New England public, had absorbed most of the religious talent of Massachusetts, founded many churches, and possessed and liberally administered the oldest and richest College in America.† It was at this juncture that Mr. Parker

* Parker's Autobiography, page 37. † Parker's Autobiography, page 50.

began his career of extensive influence among the Unitarians, and became the most radical, perhaps, of them all. He threw himself earnestly into the abolition movement with Garrison and others, and traversed nearly all the States as a lecturer before the public on anti-slavery and other topics.

So radical was he on some points of doctrine, that even his own brethren seem to have distrusted him; but he was careful to avoid open expression of religious views in his lectures. He says: "I found I could say what I pleased in the lecture-room, so long as I did not professedly put my thoughts into a theologic or political shape. While I kept the form of literature or philosophy, I could discourse of what I thought most important, and men would listen." * His religious views, which he freely preached in Boston, but did not openly mention in his lectures in other places, he gives as follows: "With Protestant ministers the Bible is a Fetish. For ultimate authority the minister does not appeal to God manifesting Himself in the world of matter and the world of man, but only to the Bible." † Then he says that he preached on the infinite perfection of God, the adequacy of man for all his own functions, and absolute or natural religion. In short, while he used most bitter language toward the evangelical churches, and while he scouted the idea of the divinity of Christ, and while he out-Heroded Herod on the staple utterances of Unitarianism, and rejected the Bible as an inspired book, he still held to certain great primal intuitions of human nature—the consciousness that there is a God, a moral law, and that the principle of individuality in man never dies.

It is probably true that Mr. Parker declared openly the sentiments which the average Unitarian of his day cherished in his heart, but did not think it expedient always to utter. The result was, that there was an outward reaction, and many professed Unitarians refused to follow his lead. In 1859, when Mr. Parker had finished his work, and was in Mexico for his

* Parker's Autobiography, page 100.

† Parker's Autobiography, pages 61, 78–87.

health, he complained that less than two years before, when the senior class in the Cambridge Divinity School, consisting of but four pupils, had invited him to deliver the customary address before them and the public the Sunday before their graduation, the Theological Faculty, consisting of Unitarian Doctors of Divinity, interposed their veto, and forbid him from speaking. Such prohibition, he says, had never been made before.*

From *these incidents we gain a glimpse* of New England skepticism. We can trace the origin thence of some things that appear in print, even in our own times. We can see where men who lecture on the nobility of human nature, as over against the Bible view of man's sinfulness, look for their leading ideas; and we can better understand the demands that are made from time to time for what is called perfect freedom in matters of faith and in the interpretation of the Scriptures. And we can also trace the decline of this form of skepticism since the refusal of the authorities at Cambridge Theological School to allow Mr. Parker to address the students in 1857.

The transcendentalism already alluded to was co-ordinate with Dr. Channing's phase of Unitarianism, and was regarded as the literary side of religious, free thought. It, too, has waned in popularity as the years have sped on with their testing influence. And those who observe the signs of the times in regard to New England literature can, even now, note the gradual modification of older and more radical theories respecting Christianity which were current twelve or fifteen years ago. And only a few months since Wendell Phillips said before the "Free Religious Association," in Boston: "I am proud to be your lecturer; but your doctrine will not work. Tested by history, tested by philosophy, tested by human nature, you will find that it will not work."

In passing from this phase of religious thought, as it has developed itself in this country, we would do well to bear in

* Parker's Autobiography, page 154.

mind that even at the most radical point it did not deny the supernatural.

It still held to certain primal intuitions of human nature—the consciousness that there is a God, a moral law, and that the principle of individuality in man never dies. And this is significant; for as we pass to later forms of skeptical, or rather atheistic thought, we shall find that the tendency now is to deny the supernatural altogether.

And here we may be permitted to speak of the terms employed to designate the persons or parties who professedly doubt or depart from the teachings of the Scriptures as the revealed will of God. There is no advantage to be derived to the cause of truth by misrepresenting those who seem to us to be its antagonists, or by calling them hard names. If in this address we apply a misnomer to the parties we attempt to describe, it will be from inadvertency, or from lack of correct information, not from intentional disrespect.

The word *skeptic* is from the Greek *σκεπτομαι*, meaning to look about, scrutinize, or speculate; and derivatively has no odium in its signification. When applied to religion, it should, according to its etymology, express a desire to scrutinize religious tenets, or, at the most, intimate a mild form of doubt. But, as now used and generally understood, it has a more radical significance, for a skeptic is declared by Webster to be a person who doubts the existence and perfections of God, or the truth of revelation—one who disbelieves the divine original of the Christian religion. In this wider sense, therefore, we use the term in the present address.

But before we take up the latest and most alarming phase of skepticism, we must go back a little in time, and barely mention the status of anti-religious thought in England and in America at the close of the last century. For the most part skepticism had halted where it was left by Hume and Paine and their adherents. Their religious views were evidently deistical. Hume said that "God, since He made the world and its laws, had not been known to interfere except by His pre-

serving providence." Paine said: "The existence of an Almighty power is sufficiently demonstrated to us, though we cannot conceive the nature and manner of its existence. As for morality, the knowledge of it exists in every man's conscience." A knowledge, however, that did not hinder Mr. Paine from gross and shameful immoralities toward the close of his life.

Following these times, religious discussion, in the English tongue, seems to have taken on a higher philosophic form. Dr. Chalmers met it in Scotland with his masterly eloquence in his astronomical lectures. For it seems that astronomical studies played an important part in religious controversy in the time intervening between the days of Paine and the French Revolution, and the rise of New England skepticism. The dying confession of our own great Webster gives us a glimpse of its character, and at once affirms its sufficient answering argument. He said: "Philosophical argument, especially that drawn from the vastness of the universe, in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality. The sermon on the mount cannot be merely a human production. This belief enters into the very depths of my conscience. The whole history of man proves it." Whatever errors may have been found in this great man's life, this dying confession is yet alike creditable to his head and his heart.

In general, therefore, we may say that these different phases of skeptical thought, reaching from the days of Hume to our own times, were uniformly deistical. That is, their authors, or supporters, professed to believe in one God, and in a kind of divine providence on His part; but they rejected the Bible as an inspired book, or a divine revelation.

And now we come to the view properly named *modern skepticism*. A few only among christian scholars anticipated its advent. Dr. Tayler Lewis, in 1860–1, fully understood and

appreciated the meaning of Darwinism, as he named it; and he detected the drift of the theory as it was covertly indicated in the first edition of the "Origin of Species." His penetrating eye pierced through the thin disguises that he thought scientific men were using to conceal their designs against the teachings of the Bible.

And just at this point the suspicions of such men as Dr. Lewis, who held to the Bible as a divine revelation, began to be aroused against the so-called modern scientists. They were not opposed to the free and full investigation of the laws and forces of nature. On the other hand, they rejoiced, as all liberal-minded men ever have, in every real discovery of natural science. Astronomy, with its related sciences of mathematics and optics; Geology, with its related sciences of chemistry and biology; Anthropology, with its related studies of Archæology and Pre-historic remains of our race, were of particular interest to men who believed in the Bible as a divine revelation, as well as to others. They gladly accepted every fact that was discovered, and counted every addition made to our knowledge of nature's laws and forces as a gain to our race.

But what they feared, and what has been since that time more fully revealed, is a disposition on the part of certain popular scientists, in England especially, to collate a number of examples of nature's laws and operative forces to support a theory of atheistic tendencies. They feared that scientists were using their science in order to give expression to their own religious doubts; that science was taken as a plea for overthrowing the foundations of morality and religion, while at the same time it was used as a foil to ward off fair criticism. And in view of what has since been put forward in the name of science, but of a quasi-religious character, may we not say that their suspicions were only too well founded?

At the time above mentioned Prof. Lewis affirmed that their theory would push the scientists to the conclusion, that Newton came out of a toad-stool; hardly supposing that they would openly join the issue on the ultimate reach of their bold spec-

ulations. But that which he described as the absurd position scientists would be compelled to occupy if they attempted to defend their theory of development they have in later years boldly assumed. It is not said by them exactly that "Newton came out of a toad-stool," but that, with all animal existences, he came from matter, in which Prof. Tyndall claims to find the promise and potency of all forms of terrestrial life.

It will be impossible, in the limits assigned to a single address, to give any extended reflections upon these materialistic views, or much less to enter into a description of their details, or the means by which their advocates have sought to establish the proof of their reality. Nor is such a work necessary. All that is yet accomplished in the way of proof is by no means a satisfactory demonstration. And to follow Mr. Darwin through all the windings of his singular speculations, and to state all his improbable inferences, would be as uninteresting to the reader as it would be unprofitable to the cause of either letters or true science.

And yet, in order that no one may say that we have withheld the testimony of these scientists, or wrested their words from their true and intended meaning, we will give, for the most part, their own language on the salient points of their theories.

In the "Origin of Species" Mr. Darwin assumes that animals have descended at most from only four or five progenitors, and plants from a less number; but he infers by analogy that probably all the organic beings which have ever lived on this earth have descended from some one form into which life was first breathed by the Creator. He quotes approvingly the words, "There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms, or into one." *

In 1870, when he published his work entitled the "Descent of Man," he said no more about the breath of the Creator in

* Fraser's Blending Lights, page 120.

connection with the origin of life. Near the close of this work he boldly says: "We thus learn that man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably aboreal in its habits, and an inhabitant of the old world. This creature, if its whole structure had been examined by a naturalist, would have been classed among the Quadrumana as surely as would the common and still more ancient progenitor of the old and new world monkeys. The Quadrumana and all the higher mammals are probably derived from an ancient marsupial animal, and this through a long line of diversified forms, either from some reptile-like, or some amphibian-like creature, and this again from some fish-like animal. In the dim obscurity of the past we can see that the early progenitor of all the vertebrata must have been an aquatic animal, provided with branchiæ, with the two sexes united in the same individual, and with the most important organs of the body (such as the brain and the head) imperfectly developed. This animal seems to have been more like the larvæ of our existing marine ascidians than any other known form." * As we read these words we pause, and almost involuntarily ask, To what strange use will language yet be put?

But we must be careful not to express any astonishment when pursuing the scientific method. For it is said sometimes that the later scientists are misunderstood by those who are accustomed to guide their efforts at thinking by the light of a supposed revelation. It is said, that because these scientists do not deny categorically the existence of a Creator and Governor in the universe, but only affirm that if there were such a Being, he is altogether unknown and unknowable to us; therefore, that their experiments are purely scientific, and have no bearing upon theological questions whatever. It has been said that the theologians have occasioned all the trouble because they complain that men are palming off materialistic and atheistic ideas upon the reading public under the plea of

* Descent of Man. Vol. II., page 372.

investigations in science. It is affirmed also that they do not understand these experiments at all, and are not familiar with the scientific method, and have precipitated this controversy upon an innocent and unoffending school of scientific thinkers, who are standing at a higher point, and drinking more deeply than they of the stream of knowledge.

In view of these allegations, we are reminded of the ancient and well-known story of Aesop: "How that a wolf and a lamb happened to come just at the same time to quench their thirst in the stream of a clear, silver brook that ran tumbling down the side of a rocky mountain." How the wolf asked the lamb what he meant by disturbing the water, and making it muddy, so that he could not drink, and at the same time demanded satisfaction. And how the lamb humbly affirmed that he was innocent, when the wolf fell into a great passion, and, seizing the lamb, tore it to pieces, and made a meal of it.

And, in view of this plea on behalf of the modern scientists, there has recently been a disposition manifested upon the part of many writers who have espoused the cause of Christianity, as over against these modern scientific theories, to be very courteous and concessive. But while courtesy and politeness are always becoming in Christian writers, it may be very dangerous to make concessions in regard to the vital questions involved. It is barely possible that the noted men who have adopted the modern theories of evolution and natural selection have not, as has been alleged, considered fully the inevitably disastrous results to the cause of morality and religion that would follow the introduction of their peculiar views into all English-speaking schools and colleges.

But to suppose such a case is to pay the scientists themselves but a poor compliment. They are men of intellectual acumen, keen enough to foresee that if the great mass of men were persuaded that there is nothing above the material world—that man himself is the product of nature, born of mere material forces, there would be a general disbelief in the existence of a God, and in the doctrine of human responsibility. Establish

the theories of spontaneous generation, of evolution and natural selection in the material world, and convince men that they are true, and you have robbed the race of all high motives for endeavor. For as Willis has said, "If earth be all, and heaven nothing, what thrice mocked fools are we!" "Let us eat and drink, for to-morrow we die." To compare such views of the origin of man with the declarations of Scripture touching the same matter is to condemn them as low and unworthy, unprofitable and untrue.

And in this connection, we may refer to a reported declaration of Thomas Carlyle touching this matter. The utterance is worthy the great literary Nestor of England, and whether actually uttered by him in conversation, or not, is vigorous enough to be his, and tells a great deal of truth in a few plain words.

He says, as reported, "So-called literary and scientific classes in England now proudly give themselves to protoplasm, origin of species, and the like, to prove that God did not build the universe. . . . I told the great naturalist, (Mr. Darwin,) not many months ago, that I had read his 'Origin of the Species,' and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he, and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys. Ah, it is a sad and terrible thing to see nigh a whole generation of men and women professing to be cultivated, looking around in a purblind fashion and finding no God in the universe. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the catechism, which I learned when a child, and the fuller and deeper its meaning becomes. What is the great end of man? to glorify God, and to enjoy Him forever. No gospel of dirt teaching that men have descended from frogs through monkeys can ever set that aside."

It may as well be fairly understood, that under the present scientific aspect of skepticism, we are brought face to face with a bold materialism; with theories tending directly to ultimate atheism. Prof. Goldwin Smith and Mr. Froude the historian

are raising the alarm, that scientific infidelity is about to sweep over our civilized nations to the destruction of morality and religion. But it is remarkable that while the leaders in expression of free-thought, are thus alarmed, those who hold to the Reformation land-marks of Christianity, are not afraid of the issue.

With regard to the gentlemen who have taken the most advanced positions with respect to the new theories, we may venture a few remarks. We mention,

1. *Their apparent inconsistency with their own teachings.*

Prof. Tyndall said, in his famous address before the British Association in 1874: "Abandoning all disguise, the confession that I feel bound to make before you is that I prolong the vision backward across the boundary of the experimental evidence, and discern in matter the promise and potency of every form of life." A year or two later at Manchester he said: "In connection with the charge of atheism I would make one remark. Christian men have their hours of weakness and doubt, as well as their hours of strength and conviction; and men like myself share in their own way, these variations of mood and tense. I have noticed during years of self-observation that it is not in hours of clearness and vigor that this doctrine (atheism) commends itself to my mind: that in the presence of stronger and healthier thought it ever dissolves and disappears, as offering no solution of the mystery in which we dwell and of which we form a part."

This seems to acknowledge that the evolution theory is atheistic in its tendencies; and also, that at times, the speaker is so variable in his emotions as to be inconsistent with himself.

Prof. Tyndall said also that in watching the sprouting leaves and grass, and flowers, and observing the general joy of opening life in nature, he has asked himself this question: "Can it be that there is no being or thing in nature that knows more about these matters than I do? Do I, in my ignorance, represent the highest knowledge of these things, in this universe?" He says, the man who puts that question to himself, if he be not a

shallow man, will never answer the question, by professing the creed of atheism.

It is doubtless to be presumed that Prof. Tyndall, was in a more devout frame of mind when he uttered these sentiments on a bright spring-day perhaps, than he was, when he proposed to have a prayer test in the hospitals, for the magical cure of fatal diseases. And yet, is he not thus inconsistent with himself?

Again, Mr. Darwin, in the "Origin of Species" quotes approvingly the statement that there is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms, or into one. In the "Descent of Man" he says, that man is descended from a hairy quadruped, by the way of an ancient marsupial animal, which came from some amphibian-like, or reptile-like creature, and this again from some fish-like animal. And this aquatic animal, provided with branchiæ, with the two sexes united in the same individual, with brain and heart imperfectly developed, he says, "seems to have been more like the larvæ of our existing marine ascidians than any other known forms." Now, our question is, as to how it can be said, that the Creator breathed the powers of life into these larvæ? We confess that it seems to us that there is an incongruity here, that is either very blasphemous, or bordering on the absurd.

2. *We may notice farther the fact, that these Philosophers of modern science seem at times to contradict each other.*

Mr. Wallace whose claims are admitted to be equal to those of Mr. Darwin, as the propounder of the theory of the origin of species, and as to the power expressed by natural selection has firmly asserted that, with all its resources, natural selection is utterly inadequate to account for the origin and structure of the human race; but he is said to affirm that a superior intelligence has guided that developement in a definite direction for a special purpose. He adds, that the soft, naked, sensitive skin of man, cannot be explained on the theory of natural selection.

He argues against natural selection as sufficient to explain the greatness of man's brain in even the lowest savages. They

possess, he says, a mental organ beyond their needs. Natural selection could only have endowed savage-man with a brain a little superior to that of an ape; whereas he actually possesses one very little inferior to that of a philosopher. "Thus we see that the two joint discoverers of the new theory, Mr. Wallace and Mr. Darwin, so far from agreeing, come to exactly opposite conclusions.*

Notably in the case of Prof. Virchow of Berlin, one of the most distinguished biologists of the age, do we find a reproof to the bold assumptions of some of our modern scientists. Touching the connection of the organic and the inorganic, he says, "we must simply confess that, in fact we know nothing about it. We ought not to represent our supposition as a certainty, nor our hypothesis as a doctrine. This is inadmissible." He says that every positive advance made in the province of prehistoric anthropology, has actually removed us further from the proof that man had ancestors among the vertebrate animals.

He affirms that there is a complete absence of any fossil type of the lower stage in the development of man. That if we gather together the whole sum of the fossil men hitherto known, and put them parallel with those of the present time, we can decidedly pronounce that there are among living men a much greater number of individuals, who show a relatively superior type than there are among the fossils known up to this time.

And he concludes: "I must say that one fossil monkey-skull, or man-ape skull, which really belonged to a human proprietor, has never been found." This admission, coming from this high source ought to be conclusive, as to the search for the missing-link, so eagerly sought for, to connect man with the lower animals. We have no disposition to do violence to these statements of men who are confessedly among the great scholars of the age, but we claim the privilege of pointing out their manifest disagreements among themselves. How radically these statements of Prof. Virchow are opposed to the theories of Sir Charles Lyell, Sir John Lubbock and others, any reader

*Blending Lights: American Tract Society; page 132.

of their works is fully aware. And if these learned scientific doctors thus disagree, who shall decide? Should we not hesitate before we accept any new theory, which may be obsolete before the year's end?

3. *We may also mention further the improbabilities involved in the evolution theory, considered purely on the ground of natural science.*

For it must be remembered that the question as here presented, must be settled entirely by *proof* from *material* and *natural* sources. When we speak of the probability of miracles, as recorded in Scripture, we appeal to the supernatural. We stand on the Bible declaration of the existence of God, of supernatural forces, and spiritual powers lodged in His sovereign keeping. We affirm that man has a *spirit* as well as a *body*, and that these supernatural and spiritual powers, and acts of God, can be authenticated to man's spiritual faculties.

But in regard to these naturalistic, materialistic theories, we can concede no such high ground. They are to be proved, if proved at all, by unmistakable evidence in the realm of the purely physical and natural. *This*, Prof. Virchow freely confesses has not been accomplished. Nay, he even intimates that the evidence tends toward opposite conclusions from those that the evolutionists have sought. The attempt has been made to account for all things found in the universe by purely natural causes. The appeal has been made to the telescope, and microscope: to carefully conducted experiments, and to methods approved by induction alone. And to the scientific method, and its results, the advocates must be firmly held. It will not do as Prof. Virchow says to represent mere suppositions as certainties, or hypotheses as doctrines.

There must be ocular proof in demonstration of the fact that matter brings forth life and thought. If it were conceded that the reasoning powers in man are identical with the instinct of the lower animals: if human consciousness results from the joint action of carbon, hydrogen, nitrogen and oxygen atoms (which we do not at all allow) yet human consciousness is a fact.

And this fact is found in the natural life of man, and cannot be ignored by even the mere naturalist. He is bound to acknowledge the existence of human consciousness, and to accept its verdict on the great questions which he hopes to have answered. We do not here speak of the spiritual and moral faculties of man, but only of his reasoning powers by which he weighs evidence, makes calculations, and reaches probable conclusions.

Now what is the testimony of human calculations on the subject which we have in hand? The uniform testimony is against the probability that man sprang from the lower animals, and these from atoms of matter. Even the old Greek theory of the transmigration of souls never suggested that man's thinking powers, came from the animal or from matter. Socrates held that only the *bad* soul descended into beasts after death. That it went down lower and lower from one beast to another—that the sensual soul wallows on the earth and cannot rise. But never was it taught by any except materialists, that the soul had its origin from animal or material forces, but it was supposed to pass into the form of animals as a punishment for sin.

Excepting the atomistic school, 500 B. C. of which Democritus was a prominent teacher; and the later Epicurean school of which Epicurus was the founder, 300 B. C. materialism finds but little sympathy in the extensive and profound researches of Grecian philosophy. In later times, the Roman poet, Lucretius, 50 B.C. revived Epicureanism, and Giordano Bruno, a Dominican Monk, (about 1600 A. D.) reproduced the ideas of Lucretius.

And these are the most prominent materialistic thinkers in all these passing ages.

At least, Mr. Tyndall, who has been searching extensively and carefully, mentions only these, as avowedly materialists, or atomists; though he affirms that Bacon, Descartes, Hobbes, Locke and others held the doctrine in whole or in part. So that for upward of twenty centuries, only three or four men can be named, who with their little circles of co-scientists were atheistic. Surely they make but a minority report in the uni-

verse. Under the full light of Grecian, Roman, and our later civilizations, for nearly twenty four centuries, only this small showing of philosophic thought can be made in the interests of pure materialism.

And the selections made by Mr. Tyndall for representatives of his school of scientific thought in the past seem to be unfortunate for his cause. For Democritus was named the Laughing Philosopher as he made sport of the world. And Epicurus made pleasure the great end of existence; and it was charged by men distinguished for their wisdom and virtue, that both he and his disciples were addicted to the grossest sensuality.

And Lucretius wrote his poem "De Rerum Natura," in which he broaches the atomistic theory, during lucid intervals of his insanity, and finally died in the 44th year of his age, by his own hands. So we conclude that these materialistic views have not had a very happy influence upon the moral characters of those who held them. The wisest and best of men, have ever looked upon all tendencies toward atheistic thought as dangerous in the extreme.

We also see from the above references to history that our modern scientists cannot lay claim to great originality in the evolution theory. Something like it has come down to us from the days of Heraclitus and Empedocles, revived by Epicurus, Lucretius, and other scientists. Yet for boldness of statement, for deliberate and patient investigation to obtain proof of the materialistic theory, modern science is undoubtedly entitled to the chief place. But these few men, in all these passing ages, represent but a weak, almost insignificant minority. Are we not justified then in concluding that the common consciousness of man, is thoroughly opposed to materialistic and atheistic conclusions? Is there not a verdict in human opinion, as recorded in the history of civilization which utterly overthrows this form of scientific skepticism? For in this case as in others, the few exceptions will help to prove the rule.

4. *One more observation we offer on the failure of the materialistic view; that is, its utter disregard of the spiritual side of man's nature.*

Materialism affirms that all human thought and emotion comes immediately or remotely from matter. It is true that there are many conditions, and a few qualifications interposed; such as, the social instincts, the continued habits of succeeding generations, the survival of the fittest, &c., but at the last analysis, it is sought to be proved that mind comes from matter; that the movement of molecules in some way results in physical life: that the protoplasm, or life-germs combined by some electric action, or by some chemical affinity,—by a purely physical process,—produce human thought. Assuming this (and what a monstrous assumption it would be) and all mental and spiritual life are sought to be accounted for by the law of natural development.

Thus Mr. Darwin says* in substance that dreams may have first given rise to the notions of spirits; then after a long time a "belief in spiritual agencies would easily pass into the existence of one or more Gods." Then, in due time, a sense of dependence upon this deity would ensue, then submission to it, fear, reverence, love, gratitude and hope for the future would follow. And he even mentions approvingly the fact that one "Prof. Braubach goes so far as to maintain that a dog looks on his master as on a God." Again, we must notice what this wretched theory inevitably demands as its ultimate issue. It requires the denial of the existence of a personal God, except as such a Being is pictured in man's imagination. And again we say what a descent of man is this!

Nearly all enlightened men known to history have held that man is a compound being. They vary in their philosophic speculations, and in their terminology, but agree that man is so constituted of body and spirit: that one part of his nature deserves distinct recognition as well as the other. From the days of Moses who taught: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," to the present

* Descent of Man, vol. 1, page 63.

time, this has been the uniform testimony of wise and good men. All people of whom we have definite information have the view that man has a soul distinct from his body, though dwelling in it during the present life. All have some theory regarding a future state of existence for this soul, even when the body returns to its native dust. Therefore to affirm that the thinking, and willing and emotional powers in man have their origin and end in the material is to contradict the almost universal testimony of civilized men.

Even Descartes, the founder of modern philosophy, based his system entirely on mind as opposed to matter. His famous motto: "*Cogito ergo Sum;*" I think, therefore I am, he held to be the most certain of all propositions, upon which the certainty of all other knowledge depends. And among the innate ideas of the mind we find the idea of God. This idea could only be implanted within us by a Being who has the fulness of all perfection in Himself, *i. e.* only by an actually existent God."*

This is the language purely of philosophy. And here we see that true philosophy is ever the handmaid of religion. It affirms that the soul of man is immaterial, and has certain innate, or necessary ideas. It regards the theory of materialism as a degrading assumption, and agrees with our own poet, in the well-known lines:

> "Life is real, life is earnest,
> And the grave is not its goal,
> Dust thou art, to dust returnest
> Was not spoken of the soul."

The spiritual must ever be regarded as the more exalted side of man's nature. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." "Thus God created man in his own image: in the image of God created he him." Shall we for a moment compare this sublime language with the utterances of what Carlyle has significantly named a "gospel of dirt?" The mere suggestion is distasteful!

* Schwegler's History of Philosophy, page 173.

But, as a conclusion to this address, already extended to too great a length, we will briefly recall the outline of what has been already presented. We have seen that the phase of skepticism current in this country (especially in New England) twenty or twenty-five years ago still acknowledged the supernatural, though refusing to accept the Scriptures as the revealed will of God given by inspiration. And even going back to the days of Hume and Paine, we find that skepticism, as expressed in the English language, was yet a kind of deism, and left room for belief in the existence of the Infinite Creator.

But when we come down to the theories of modern science, we find a new departure. Skeptical thought, as expressed in scientific phraseology, not only challenges the doctrine of the existence of God, but even intimates that such a Being is unknown to us except as pictured in the imagination. It suggests that the soul of man is nothing more than the product of physical, or chemical, or electrical forces acting on matter. It seeks to prove that life in each individual, and life as a principle in the universe, originates in spontaneous generation of matter; and, in the language of Mr. Huxley, adds that "under whatever disguise it takes refuge, whether fungus or oak, worm or man, the living protoplasm ultimately dies, and is resolved into its mineral and lifeless constituents."*

In our reflections upon these views, we have briefly pointed out the inconsistency of these modern scientists with themselves, their contradictions of each other, the improbabilities involved in their theories considered merely in the sphere of the natural, and their utter neglect of the spiritual side of man's being. To which we might add the fact that the materialistic theory has so many breaks and flaws in it—failing to supply the missing links in the chain of evidence—that it requires a greater stretch of faith on the part of the one accepting it than is required to accept the Bible as a supernatural revelation.

* Huxley's Lay Sermons, &c., page 76.

Nor have the evolutionists yet found the secret of the origin of life. Prof. Tyndall took his sealed flasks of liquid matter to the Alps, and made the most careful test. After subjecting them to a boiling temperature, he opened them in the pure atmosphere at the glacier's side, and found no signs of life. If he should carry them to the Himalayah or Rocky mountains, to the Andes or the mountains of the Moon, would not the probable result be the same? And if living germs should be found in the flasks, what convincing proof could be given that these had not come from some outside source? Or if the necessarily defective experiments of man should at last seem to discover some signs of life among what were supposed to be dead germs of matter, would it account for the origin of the universe, the evidences of design therein, and the great unvarying laws which govern the atom and the orb? To ask the question is to answer it in the negative. The philosopher of Uz asks: "Canst thou, by searching, find out God?"

Since such questions as these have been raised in the name of science, is it not high time that the Christian church awaked to meet the issue? Can those who are set for the defence of the gospel sleep upon their posts while the very foundations of religion are sought to be undermined, and the whole structure of Christianity is thus sought to be overthrown? May we not expect that in every institution of learning in our land claiming the name of Christianity for its watchword there will be such instruction imparted as will apprise the student of the danger before him, and furnish him with sound reasons for his belief in Christianity, and with arguments against the base materialistic views already described?

At last we are brought, in these latter days, to the brink of the gulf of atheistic thought, and bidden to look into its gloomy depths. We are bidden to look to the lower animals, and to the most revolting of them, as our progenitors. We are required to believe that all life, instead of coming from the all-wise Creator, has originated from atoms of matter; that we have no reliable knowledge of the existence of a Creator; that

the Bible is obsolete, and that progress depends upon our abandoning the distinctive doctrines of Christianity.

We have no fears as to the issue of this controversy. The old faith will stand; the Bible will be the light of the world, as it has been in the past; its teachings will be cherished more highly as men see the certain effects of their rejection. And progress, as heretofore, will be in the countries where the Bible is most honored, where the Sabbath is religiously observed, and where the pure morality given in the teachings of Christ is practiced by a people who profess faith in His name.

Yet atheistic thought may harm its thousands—may destroy a multitude of souls. It may raise up another Strauss in Germany to declare, as the outcome of modern skepticism, that, "In the enormous machine of the universe, amid the incessant whirl and hiss of its jagged iron wheels—amid the deafening crash of its ponderous stamps and hammers—in the midst of this terrific commotion, man, a helpless and defenceless creature, finds himself placed—not secure for a moment, that on some unguarded motion a wheel may not seize and rend him, or a hammer crush him to powder. This sense of abandonment is at first something awful." And, surely, awful it is. Such views instituted the reign of terror in France at the close of the last century. And such views, following on the track of Strauss' apostasy, are now nerving the hand of the would-be-regicide, Nobilling, in his cowardly attack upon the life of an honored and venerable ruler of one of the greatest empires in all Europe. These views are exciting the evil passions of men in this land to bloodshed and riot. And many of our promising young men may fall under the power of this infidelity, and be wrecked by it in character and in life.

Therefore, let no plea of investigation in science prevent us from scrutinizing carefully, and challenging openly, all inferences and conjectures that would undermine our faith in God, and our belief in the immortality of the soul. Let us welcome all honest investigation in the world of science and of letters; but never let us lend a listening ear to the thought that we are

in a godless and soulless universe—a thought as harmful to the spirit of man as it is destructive to all proper law and order in society. Mirabeau said: "God is as necessary as liberty for the French people;" and we may add, *So is He for all mankind.*

"For right is right, since God is God,
And right the day must win:
To doubt would be disloyalty,
To falter would be sin."

ART. II.—OUR EDUCATIONAL SYSTEM.

BY GEORGE W. WILLIARD, D. D.

THE very general attention given to the subject of Education may be regarded as one of the most hopeful signs of the times. In a country like this in which we live, where the power lies in the hands of the people, too much attention cannot be devoted to the sound, healthy training of those who are to exercise and wield this power. It was, therefore, a sublime sentiment uttered by Washington, the Father of our Country, when he said in his Farewell Address, *that Education and Religion are the two main pillars upon which the safety and perpetuity of our Republic rest.* For if these be properly cherished and guarded we are the most effectually secured from those internal broils and disaffections which paralyze the life of a nation and make it an easy prey to the dangers which threaten it from without; whereas if they are suffered to fall into neglect, and other and different tendencies usurp their place, the fate of the Republic must and will be that of others which are numbered with the things that once were but are now no more.

God deals with nations as He does with individuals, in that He blesses and prospers those that do right and walk perseveringly in the way of His commandments; whilst He punishes and

often overthrows those who neglect and disregard His precepts. As the Sovereign Ruler of the Universe, who must from the very nature of His being, render to every one according to his work, He cannot be indifferent to the conduct of His creatures. Any nation or community, therefore, that will be true to itself, and obedient to the laws of its Maker, may expect to go forward steadily in the highway of progress and advancement until it reaches and fulfils the mission for which it was intended.

Such being the importance of the general subject of Education, and the intimate relation which it has to our national well-being, it is a subject which should always have a deep and abiding interest for us. It is in fact a subject about which no one can consistently be indifferent, and refuse to take a part. In this respect it is different from many other subjects which have an interest only for a comparatively small number, and do not affect the community as a whole. If a railroad is to be built, or a factory started, there are always many who stand aloof upon the ground that they have no funds to invest in such enterprises, desirable as they are in themselves to develop the energies of the people and promote the general good. Such movements lie, to a great extent, in the hands of the capitalists of a community or nation. If they are willing to foster and encourage them they will grow and flourish; if not, the community must patiently endure the evils and disadvantages which result from the want of them. It is different, however, with the subject of Education, in any and all its departments; for here the poor have an equal interest with the rich. For if they have no money to invest they have children endowed with as noble powers as those who have been cradled in wealth and luxury, and who need to be educated as well and as thoroughly as the children of their more fortunate neighbors, that they may be fitted for the duties and responsibilities of life. We may indeed say that every youth ought to take a deep interest in the subject of Education, as it is only as he enjoys the advantages of a good liberal education that he may hope to fill acceptably the position for which he is specially fitted.

Young as our nation is it has a system of education which has done much to develop its life and energy, and make us what we are as a people. It has indeed been one of the chief factors which have contributed to our growth and prosperity. Without it we never could have attained the enviable position we now occupy among the nations of the earth. Considering the circumstances under which we sprang into existence, it was to be expected that our system of education, like our government, would exhibit peculiarities and features which would distinguish it from all others. Excellent as the system of education is in Prussia, after which ours has, perhaps, been modeled more than any other, it is nevertheless so unlike ours that they may be said to constitute two systems, so essentially different from each other that neither could be transplanted and made to fit in the other nationality. If the question be asked what it is that distinguishes our system of education from all others? the best answer we can give is that it is that peculiarity, *that something which we call American*, which so moulds and enters into the composition of our national being as to make it exhibit traits and characteristics which are emphatically its own, and are to be found nowhere else.

As thus viewed, it has a history and growth. It is not the product of a single day, nor did it spring, full and complete, from the brain of any single individual, as Minerva is said to have come from the head of Jupiter. Nor is it the product or creation of any number of men, however learned, who may have been appointed to devise and frame it, as a man makes and builds a house. It is not in this way that systems, whether they be those of philosophy or education come into being; for according to the idea of a system it is an organic whole, made up of many parts, all of which spring from one common conception, and are bound and held together by the presence and power of a life peculiarly its own.

Systems are not *made* any more than trees and plants are made; but *grow* and evolve themselves from one common centre by a very slow process according to the law of their

own being. It has been thus that our system of education has been developing and maturing itself during all the ages of our past history. It has grown with our growth and strengthened with our strength, and has thus incorporated into itself the life and characteristics of our nationality, and is not, therefore, the result of the deliberation of any single convention, corporation, college or university, although all these may, and doubtless have contributed to its growth and perfection. It has, in fact, ever since our establishment as a nation, been maturing itself under the fostering care of our free institutions and government, so that it is neither European nor Asiatic, neither after the pattern of Berlin nor Cambridge; but is *American* in all its essential features, and for this reason is better adapted to our particular wants and necessities than any, or all other systems, whatever their value and excellence in other respects.

In affirming, as we do, that our system of education, which has been forming and developing itself in all our past history, is better adapted than all others to the intellectual and moral growth of our people, we would not be understood as claiming for it anything like perfection. This is not to be expected under the circumstances of the case. We are yet too young as a nation to make any pretensions of the kind. More mature reflection and experience will doubtless convince us in the future, as they have in the past, that there are things in our system of education which will have to be modified, improved and perhaps even eliminated, whilst others will have to be supplemented and incorporated before it can obtain general favor and be fully adapted to our necessities. Nor is it to be disguised that there is a great diversity of opinion among the best educators of the day, as to some of the features of our system of education, which goes to show that we are not yet of one mind as to what its final form will be. This much, however, we may hope, that whatever discussions may take place, they will be carried on in such a spirit of candor and free inquiry, as will lead to such changes and modifications as to make it

accord most fully with our free institutions, and the highest intellectuality among our people.

The object of education, which should always be kept in view, is to unfold and develop, in their proper relation and harmony, the physical, intellectual and moral powers of the youth of our land, and so fit them in the highest degree for the duties that devolve upon them as citizens, philanthropists and Christians. The mind, although no mere blank, or *tabula rosa*, as Locke, and many materialists assert, needs the influence of education to arouse and excite its latent powers and capabilities, just as much as the germ that lies concealed in the acorn needs the light and heat of the sun and moisture of the earth that it may become actualized in the full grown and well-proportioned oak of the forest. Hence the mind, if left to itself, with little or no training, will remain crude and unpolished, like the marble in the quarry; whilst on the other hand, if it be subjected to those educational influences which are calculated to arouse its latent energies, it will unfold qualities and powers of more value than all the gold of Ophir, or the choicest gems that lie in the bosom of the earth. It has, therefore, been the wise policy of all nations to give special attention to the education of the rising generation. Those that have been the most diligent in this respect have uniformly excelled all others in everything that constituted true national greatness. It was probably owing to her educational influences, more than anything else, that gave Greece such a pre-eminence among the nations of antiquity, and that throws such a magic around her name even in her ruins.

Those who have made themselves acquainted with the early history of our own country know full well what care and anxiety our fathers had as soon as they had provided a shelter for themselves in the wilds of America, to make suitable provisions for the intellectual and moral training of their children. We are to-day reaping the fruit of their care and forethought, and may challenge the world for an example of a nation so young in years as ours, where intelligence reigns to such an

extent among the different grades of society. England and Germany may have more renowned schools and universities than we have; but admirable as their system of education is, in many respects, it does not reach out and lay hold of the masses who constitute the bone and sinew of the nation as it is with us. They may also, as the result of their superior advantages in some respects, have a larger number of men of vast erudition and scholarship in some departments of literature, yet whilst we may admit all this, and even rejoice that it is so, we think it also true that the population of our country stands upon a greater equality and level intellectually than in any other nation. We have not the same extremes in society here that exists in the old world. The breach that separates the upper and lower class is not so wide, or to express it in other words, the learned and unlearned, the educated and uneducated, stand more nearly together upon a common basis. We are more like one family, and are united in closer and tenderer ties than any other nation.

This, when properly viewed, is a very remarkable and interesting feature in our national character. We are not a people of one blood, or common origin as were the Hebrews, Greeks and Chinese. Those who first came to this Western hemisphere, and sought a home for themselves and posterity where they might enjoy great civil liberty, and have freedom to worship God according to the dictates of their own conscience, were from almost every nation in Europe. Nor has the stream of emigration yet ceased, for it is still pouring in upon us by thousands. And yet notwithstanding this wonderful diversity, there is to-day the most remarkable unity and oneness in our national life, so that we can hardly believe and seldom think that it is made up of so many different and opposing characters. Those who have little to do with each other in the old world are soon brought together in the most friendly alliance, and affiliate with a wonderful readiness as soon as they meet on our shores. Why this is so we may not be able so easily to explain. That it is, however, a fact none will deny. Many

causes have no doubt contributed to this wonderful unity in our national life and character, among which we may mention with significance the influence of our system of education which ignores all castes or favoritism, and brings together upon one common level the children of the rich and poor, and offers its advantages alike to all irrespective of birth, wealth, or prerogatives of any kind. Any one of high and noble aspirations may, by diligence and perseverance, if coupled with personal worth, obtain the highest position which the nation can give. The many examples of this kind which we have in our short history as a nation, ought to satisfy every young man of only ordinary parts, that if he cannot rise to the highest pinnacle of fame, he may still make his life sublime in some honest and honorable vocation, so that there is no excuse for any one sitting down in despair as if there were no incentives to manly efforts to improve his position in life.

The feature that is most commonly referred to in our system of common education, as possessing the greatest excellence, *is its broad and general character.* It entirely overlooks party, sectional, denominational and family interests, and throws its doors wide open alike to all, and invites them to come in and enjoy its advantages. This, it must be confessed, is a recommendation of no small value in a country where we have not even a remnant of the old caste system, and where all are made to feel that they are brethren of one commonwealth, having equal rights and immunities. No one is excluded on account of his poverty, or position in society, for the child of the most humble peasant may claim and demand his right and privilege in this respect with as much assurance as if born of a millionaire. As a natural result of these general provisions, we find a vast amount of intelligence among the different grades of society, and a very general upward tendency in the lower classes, whilst it is to be feared that there is rather a downward tendency on the part of many aristocratic and wealthy families. Wealth here, as in other countries, whilst it affords the means of a most thorough and accomplished education, does not always furnish

the necessary inducements to seek it, so that it is no uncommon thing to see the children of the wealthy with all the opportunities they have, outstripped and left far behind by those who have nothing more than the facilities of a common education. It is also a feature worthy of notice and comment too in our history as a nation, that the number of those who have arisen from the common and ordinary walks of life to fill the highest positions in the church and state is proportionally very large. Why it is that so many of our presidents, governors, legislators, judges, ministers, &c., work their way up so successfully from the lower strata of society to the very highest, is a question worthy of our most careful consideration, especially as it finds no precedent in the nations of antiquity or of more modern times. In vain do we look for anything like it in Greece or Rome, in France or England, so that it must be regarded as the outgrowth of our political and religious institutions, together with our system of education which has been so wisely adapted to the genius of our people, that it has had the happy effect of stirring up their latent energies and exciting their highest and noblest aspirations. Any system of government or education producing effects like these, is worthy of our highest regard and admiration.

That there is still much ignorance in our midst, and that there are many who do not avail themselves of the opportunity so freely offered, for obtaining at least a knowledge of the elementary or rudimental branches of an education is a fact which we readily admit and deeply deplore. This, however, cannot be regarded as a valid argument against our system of education any more than the presence of sin and wickedness all over the world can be urged against the Christian religion as insufficient to heal the disorders and maladies of the human family. There is no system or honest effort for the improvement or elevation of society that accomplishes all that is intended. For such is the corruption and depravity of the heart that there are always difficulties and barriers arising from ignorance, prejudice and perverseness against any benevolent

scheme or enterprise, however good and excellent it may be. So it has been, and still is, with reference to our system of education, although wisely framed, and well adapted to the healthy development and intellectual training of the youth of our land, there have been and still are those who refuse, for various rea sons, to avail themselves of the benefits which it so freely offers.

Whether the system of compulsory education as practiced in some parts of Europe, and advocated by many in our own country, would entirely remove, or even lessen, the amount of ignorance in our midst, is a question difficult to determine. This much, however, we may say, that any measure which requires force or compulsion in order that it may be adopted and put into practice, seems repugnant to the genius of our free institutions, and of the liberty of which we are wont to boast, and may, if pressed too far, react and produce the very opposite results from those intended. And yet the question is one that challenges earnest and careful consideration in view of the evils which ignorance, always one of the fruitful sources of vice, entails upon the state, which in turn may be required to adopt the most stringent measures for its removal in order to its own preservation.

But much as may be said of our public schools, sustained by the munificence of the state, and for this reason open alike to all for the purpose of obtaining a common education, such as is necessary for the transaction of the ordinary business of life, and for the proper exercise of the elective franchise, they are after all only a part of our system of instruction, and not the system itself, and need to be supplemented by our higher schools and colleges in order that that degree of culture may be obtained which is demanded by the age in which we live. This, although a fact patent to all who allow themselves to reflect upon the subject, is too often overlooked by many who seem to think that the only education which their children need is that which may be obtained in our public schools, and so never look beyond it for anything higher or more complete, and thus rob them of the advanced culture and training which they have a right to

expect, where the means are at hand to give it. As in a house of large dimensions, we have a great variety of rooms and departments, all necessary to the design of the artist and the comfort of the occupant; so our system of education has a number of grades adapted to the age and advancement of the pupil, according to which our public school comes first in the order of time and so lay the foundation of the work. And as a great deal of stress is ordinarily laid upon the foundation of any superstructure, we cannot well attach too much importance to the first lessons, or elementary education, which our children receive at the hands of the teacher in our common school. If this be thorough and complete as it should always be, and be performed in a way calculated to awaken the slumbering energies of the mind, and so stimulate the natural thirst which the child has for knowledge, it is barely possible that the pupil will be satisfied with the mere rudimental instruction of this department, and will, in all probability, look to something higher in order that the desires thus aroused may be satisfied.

As thus viewed, it is easy to see that the vocation of the teacher in our public school is a very important and responsible one, and demands thorough preparation in order that the work which is here begun, and done, may be well done. The fact that they begin the work and impart a knowledge of the first and elementary branches, which does not necessarily require a large amount of book knowledge, is no sufficient reason why they should not be well qualified for it. As it is always more difficult to instruct the ignorant than the intelligent, it is very evident that those who begin the work of education, and have to deal with the mind in its rude state, need peculiar qualifications for success in this department. It is surely a grave mistake which not a few make, who suppose that because the children in our primary department are not advanced in knowledge that any one of ordinary attainments can fill the bill of a teacher here; as if the whole qualification depended upon the amount of knowledge and age of the pupil. That this is a sad mistake will be evident to all who allow themselves to think

upon the subject. To be a successful teacher more is necessary than a certain amount of knowledge, however desirable this may be in its place; for it is not always the most learned and thoroughly educated that are our best teachers. Experience has demonstrated that very often those of ordinary attainments succeed a great deal better in the school-room, and advance their pupils much more rapidly than some others who are greatly their superiors in knowledge. It should ever be borne in mind that the work of the teacher includes vastly more than the mere ability to impart instruction; for if this be done in such a way as not to interest the pupil, nor to quicken the desire for knowledge, very little progress will be made, and what is worse than all there may be such a dislike created for study and books which no subsequent efforts may overcome. Hence, it is very evident that those who begin the work of education, and lay the foundation on which we are to build, should have, to say the least, very fair qualifications, and some experience, so that the beginning which is made, may be in the right direction, and the instruction given in the lower branches be so thorough and yet pleasant, that the student may be led imperceptibly as it were, from one step to another by such easy transitions as to create a fondness and thirst for knowledge which will be satisfied with nothing short of a liberal education. This being done there will be no conflict between the primary and higher departments which succeed, inasmuch as they are all parts of one and the same system, and can no more interfere with each other than the parts of any other well-directed organism. And if there is at any time a jar or conflict between the higher and lower departments of education, it is not the fault of the system, but must be attributed to the prejudice, the ignorance or contracted notions of those who create the friction. Our public schools have their place as clearly marked and defined in our educational system as the eye or the hand in the body. And so have our colleges and universities, which are designed to supplement and carry to a higher stage of perfection that which was begun in the lower

or first department. Neither can be said to be complete in itself, or independent of the other any more than the eye can say to the ear, I have no need of thee. And whoever does his work well in any department, is worthy of the highest honor, and is contributing directly to the onward march of civilization. Hence, all those who are engaged in the work of teaching, whether it be in the primary department, or in the high school, or in the college or university, should feel that they are helpers one of another, and have one common end in view, and should unite their efforts to give harmony, unity and efficiency to our system of education, that America may become as distinguished for its schools and educational facilities as it is for its free institutions.

The following remarks taken from the report of the Commissioners of Common Schools in Ohio, for the year 1873, are so well put, and so directly to the point that we cannot refrain from giving them. "The American College," he tells us, "constituted essentially as it now is, is a necessary agent in educational effort, and those who think otherwise do not understand its purpose and mission. It is needed to supplement the high school, the academy, and the seminary, and to afford the opportunity of obtaining that higher culture which modern civilization has rendered necessary for success in many of the avocations of life, and for which these other agencies cannot make suitable provisions. This culture may be sneered at, or undervalued by those who have formed erroneous opinions concerning the kind and worth of the education our so-called "self-made" men have received in the great school of mechanical and commercial activity. Still the true statesman cannot and will not lightly regard its value and importance to the state as well as to society. He will watch with anxious solicitude every effort to extend and make it popular, and strive to encourage by state patronage and protection, the employment of any agency calculated to secure it."

In accordance with the sentiment just uttered we would say that he is the best friend of the rising generation, and the

truest patriot who does all in his power to harmonize the different departments of education, and to give each the highest degree of efficiency, being fully assured that the success of one is the success of all.

In this aspect of the case it should be a matter of congratulation that our own state (Ohio), has not been satisfied with the facilities which are offered in our public schools to fit the rising generation for the duties of life, but has also made ample provisions, through the voluntary efforts and contributions of her citizens for the higher and more complete culture which is found in our colleges. And although it is yet only in the spring-tide of its life it has over thirty colleges, nearly all of which are enjoying a liberal patronage, and are so well endowed and manned that there is certainly no need for our youth to go elsewhere for what they can get equally as well at home.

It is also gratifying to learn that the patronage extended to our colleges in Ohio is largely on the increase, as a careful compilation of statistics will show. In 1870 there were 160 graduates in 15 of our colleges, whilst in 1873 there were 382 in 23 colleges. In 1870 fourteen colleges reported 1147 as the number of students in the regular classical course; whilst in 1873, twenty-four colleges reported 2,747, thus giving the best evidence of a sound, vigorous growth in this department of higher culture.

And that our colleges are growing in the favor of our people is still further apparent from the large and liberal contributions that are given for their further and more complete endowment. We may indeed challenge the world for an example of greater and more princely munificence than has been evinced all over our country in the founding of our institutions of learning, some of which are already so fully endowed that they may be said to compare favorably with the best universities of the old world, whilst nearly all our colleges are upon such a firm basis that they have, with the aid of their friends, been enabled to bear up under the fearful financial embarrassment of the times which has driven not a few of our oldest business firms and

corporations into bankruptcy. This simple fact that not a single college of our state has been compelled to suspend in consequence of the trying ordeal through which we are passing is of itself a sufficient proof of their permanency, and of the favor in which our institutions of learning are held, and of the determination of our people to support them.

But much as there is in our system of education deserving our commendation, we should not flatter ourselves that it is all that can be desired, and that no further efforts are needed on our part to improve it. It is no part of wisdom to smooth over and shut our eyes against defects and evils which, if connived at, and permitted to work out their baneful consequences, must retard the progress of society and check the onward march of civilization. It is much more a mark of friendship to speak the truth in plainness, even though it may not flatter our vanity, in the hope at least that it may lead to the removal of what is wrong, and to the strengthening and perfection of what is good. With this object in view we would suggest the following topics as worthy of serious consideration, without any attempt to discuss them at length :—

1st. Does not the course of study, as at present laid down in the different departments of education, *need considerable revision, modification and change, so as to be more fully adapted to each other as parts of one common system?* Any one who will but examine the subject with impartiality and candor must see that there is not that adaptation of the one to the other that is necessary to the accomplishment of the highest good. The course of study, for instance, as laid down in many of our high schools, embraces so many studies that belong properly to the collegiate department, that it does not only take a long time to complete it, but so disarranges it that it is next to impossible for students to pass from the one to the other without the most serious inconvenience. Were these departments kept separate, and each made as thorough as possible in its own sphere, there is reason to believe that the general cause of education would be greatly promoted, and that the number of

those who would in consequence enter our higher institutions of learning would be much greater than it now is. As it is at present, it would seem that the high school is usurping to a great extent, the sphere of the college without doing the work as it should be done. With a proper arrangement of the studies belonging to these several departments there is no reason why students should not pass from one to the other in the natural order of things, and so complete the entire course comprehended in a liberal education. The subject needs ventilation, and should be discussed in the spirit of candor until each department of education is made complete in its own sphere, and all, as a matter of consequence, are made to work in the greatest harmony and perfection possible.

Again, something should be done to give *more permanency and thoroughness to the vocation of the teacher.* As it now is there seems to be a perfect mania all over the country for teaching. A very large proportion of those who graduate in our high schools, and attend a few terms upon the Normal School or College, seem to think they have a special call to become teachers, so that the department is becoming crowded to such an extent that it is no uncommon thing when a vacancy occurs that there are a score of applicants for the same position, the natural result of which will be that the least competent who will be willing to serve at reduced salaries will drive out the best and most thoroughly qualified. If the teacher in our public schools and colleges will elevate and magnify the office, he must be thoroughly fitted for it and give himself so fully to it that he may acquire the aptitude and proficiency necessary to enable him to do the work assigned him with readiness and satisfaction. This cannot be done so long as there are so many changes going on, as is the case at the present time. Hence, something must be done ere long to guard the vocation of the teacher that only such as are fully competent may be employed, and that those who now make it a mere stepping-stone for something else may be compelled to turn their attention in other directions.

Lastly, looking at the general corruption of the times, and the tendency to irreligion and infidelity is it not highly important that our system of education *be permeated with a more positive religious element?* Our government, whilst it has not allied itself formally with any of the existing denominations of the day, but extends protection to all, has nevertheless always acknowledged and given countenance to Christianity, so that we are not a nation of unbelievers or freethinkers, discarding at will the fundamental doctrines of the Bible. This being the fact, as our past history fully demonstrates, it would seem natural and perfectly consistent that the education of those who are soon to manage and direct the affairs of the church and state ought to be decidedly Christian in its character and tendency. If this be not the case what guaranty have we that the Bible will not only be put out of our public schools, but that such a tide of irreligion and profligacy may sweep over our land as to leave scarcely a wreck of anything that is good or Christian behind? The progress of evil has been such within the last few decades as to awaken serious fears in the minds of many patriots as to the permanency of the Republic. The only sure guaranty against such a fearful catastrophe must lie in the thorough, sound and Christian education of the rising generation. If this be neglected and other and different tendencies be allowed to usurp the place it will require no prophet to foretell the destiny that awaits us as a nation.

ART. III.—WOMAN, WRONG AND RIGHT.

BY REV. GEO. H. JOHNSTON.

THE relation of woman to man and to secular life possibly engages more attention in modern times than in any other period of history. In our own and in other Christianized countries, her sphere in the family and in society is not a special question. Here she takes her position without let or hindrance, and impresses her own spirit and character upon them; and even where she has been reduced to slavery, as is so prominently the case in heathenism, ancient and modern, she has not failed in her seclusion and servitude, to mould the minds and hearts of her offspring. Sometimes she has allayed the rising anger of her husband and master, or roused his passions, and aided in forming purposes and plans, which, when carried out, laid the foundation of governments or compassed their destiny.

Occasionally, all along the course of history, she is seen stepping out of the limits of the home-circle and social life in its narrower sense, and her form, bold and defiant, looms up sword in hand, on the battle-field; or crowned upon a throne, she sits a queen, swaying the sceptre over a submissive people.

Her appearances in such positions are only sporadic and incidental, and not of continuous historical occurrence. These episodes in the trials and triumphs of the race are like meteoric flashes that, though uncertain in origin and indefinite in destiny, yet confront the student as sometimes brilliant, but always transient phenomena, in the onward flow of history.

In the field of letters, anciently, she was seldom heard, and then chiefly, almost exclusively, in sacred history; but in more recent times, she uses her pen in well-nigh every department of study, adding volume to volume, until her productions are like the leaves in the valley.

But woman is not content, in the present, to continue to move quietly in the circles, to which she has mainly devoted her life in the past. Grown impatient of restraint, she oversteps the boundaries of home and social life in the narrower sense, and although cheerfully accorded the right of cultivating her powers in the sphere of the fine arts, in poetry, music, painting, sculpture, and in literature; these, she insists, are too limited and tame for the right development and due exercise of the faculties of her nature. She will own no limits man does not acknowledge. Where he walks she may confidently tread, not only as his mate and companion, but also as his leader and guide. In civic life, in all its departments, in the forum, on the bench, in the legislative hall, in politics, she is, in our day, not only willing, as if impelled by the judgment of history, to act a responsible and equal part with the masculine constituency of the race, but she now claims these prerogatives with the lords of the manor, and insinuates, if she does not openly affirm, that she has been swindled out of her inalienable rights from time immemorial. This disparaging treatment she is in no mood longer to endure. Her conventions, organizations, circulars, addresses, indignant protests and resolutions flood the land. She is moving to vindicate her rights.

For awhile her claims to the walks of life apparently committed to man by his Maker, and so long well-nigh indisputably occupied by him, especially the legislative, executive and judicial departments, in the Family, the Church and the State, as also the interests of politics, medicine and theology, which he almost exclusively and always represented, were received with an air of incredulity, and an intuition, perhaps the inspiration of the Almighty, that she could not be in earnest in her apparent efforts to cross the boundaries thus defined and fixed, and now also sanctioned by the words, deeds and lives of a long catalogue of the noblest matrons and maidens adorning the historic page in Jewish and Christian times.

However, she wakes man up to the reality. The claim is earnestly and persistently made, reasons are given, and the argu-

ment follows in support of the new theories. Old men and matrons shake the head in doubt; the vast majority of them may be counted as denying the claims of these modern aspirants to indiscriminate public intercourse, position and place, and denounce their advocates as unworthy of confidence, and their theories as false. The younger classes of both sexes generally treat the efforts of the women-reformers with comparative indifference, and not infrequently with down right levity and practical jest. But it is not to be concealed, or denied, that the so-called Woman's Rights' movement has made its presence felt in a decided way already, in various quarters in the land. It has taken hold on many leading minds, wired its way to the ballot-box, gained admission into school boards, and assumes to expound the commentaries of Blackstone, and scruples not to minister at the Altar. The claims are put forward, the positions sought, and the posts accepted and occupied, not as so many concessions made by society, but as a solemn inalienable right, precisely in the plane of life, liberty, and the pursuit of happiness demanded by this new order of things. Neither is it assumed that woman ought to be permitted freely to move in every sphere in which man engages, and occupy it merely for the purpose of earning for herself and those dependent on her the means of support, and gathering, if prosperity smile upon her, the boon of a competent fortune. On no such utilitarian level as that does she put her claim. She advocates the existence of talents buried, possibilities and powers smothered, which, if permitted to be developed to even comparative maturity by exercise in all leading avenues of activity in which man has always stood so overshadowingly conspicuous, she would soon be able to demonstrate her capacity to the full satisfaction of her mate and lord, carry conviction to the hearts of the incredulous, stop the mouths of all who have spoken to her injury, resurrect her slumbering genius from the dust and comparative obscurity of the ages, and rear monuments of marble and brass, silver and gold that would transmit to the ages to come the exact quantity and true quality of her native powers. She insists that,

hemmed in and bound by the chains which man has forged to limit her freedom, sanctioned by the conventionalities of society, and riveted also by the traditions and ignorance of the past, there is many a talented maiden and stately matron now sitting with clouded vision, hugging the delusive phantom of hope, who if their shackles were removed, and their liberty accorded them, "the rod of empire might sway, or wake to ecstacy the living lyre."

The consideration of a question of such far-reaching meaning, embracing the gravest interests of social and religious life, affecting as well the private as the public well-being of society and the age, challenges earnest thought, careful analyzation of the relations involved, and the calm dignity of disinterested judgment.

Turning to the oldest Record of history, we are reminded that in the beginning man was created male and female. Man's body is fashioned out of the dust of the earth in its crass condition, and by the inspiration of the Almighty, this workmanship is endowed with life, and all the faculties of an intelligent personality. For man, the culminating handiwork of God, Eden was provided, the proto-type of heaven, in the midst of which his eye rested with delight on the loveliness of nature yet free from the blightning curse of briers and thorns, and animal life frisking around him, looked into his face and acknowledged him as the rightful lord appointed by the Creator, to exercise dominion over all the creation, subdue the earth, and cause it to minister to his will and pleasure. To give him some right conception of his superior dignity and glory as compared with all the creation besides, the creature-world was made to pass before man in orderly procession to do obeisance to him; and he named them, not giving each *individual* a separate name; but male and female as they passed were, in each case, designated by one name, as lion, horse, dove; and God gave him the sceptre of dominion, and charged him to be faithful in the administration of the great trust. Looking out upon the scenes around him, and contemplating the constitution of the animal

world, he was struck with its diversity, and yet its apparent unity. Two and two, male and female, they passed him by; but somehow these two always seemed to be bound together as one. In the vegetable kingdom the same fact seemed also to be more or less prominent. Contemplating his own solitary condition, there heaved up in his bosom a spontaneous feeling, an impulse of his nature, that, however fearfully and wonderfully made, he needed a mate of like sort with himself to complement his nature, in harmony thus with the beauty and perfection of the natural world of which he formed such a distinguished part.

Man had scarcely discovered his onesidedness of nature, when the Creator, according to His purpose, completed His work by fashioning another creature corresponding to man and complementing him in all respects, the representative of His own image and likeness.

But, mark you, the body of woman was not, like man's, fashioned out of the gross dust of the earth; but the Creator took for its basis a rib of man, which indeed originally was itself dust of the earth, now wonderfully refined, however, in the process of creation; and this accounts for the delicacy of her physical organization as compared with man; and since body and mind have a relative correspondence throughout the universe, it is seen how beautifully delicate and high-toned is the mental and moral constitution of woman, thus filling out, with "softer lines and brighter shadings," the full conception of humanity in the first pair of the race.

The hand of the mighty Architect had just given the final touch of His pencil to this last, most beautiful piece of workmanship, when Adam, looking into the face of his mate, saw traits physical, mental and moral, necessary and intended to beautify and ennoble his manhood; and woman, looking into Adam's face, saw reflected those qualities adapted to strengthen and complete her womanhood; together they embodied the full conception of humanity, lacking nothing for perfect enjoyment, and endowed for the holy mission entrusted to their keeping.

"This is now bone of my bone and flesh of my flesh; she shall be called woman." God looked upon the work He had made, saw it was good, smiled upon His creatures, and set His seal irrevocably upon the instinctive declaration of man, that woman reflected the demands of his nature, and he the needs of her's, the two together constituting the unit of humanity; no more, no less; and so He gave His word to the living abiding fact: "And they shall be one flesh."

How could the two be one, in a generic sense, if each is one? If the male is a creation, wanting nothing, having no sense of incompleteness, acknowledging no lack, and desiring no associations to be supplied to strengthen and dignify his manhood, then it was a cruelty rather than otherwise, that another, intended to be a mate, should be provided and thrust upon him. The facts, however, sustain the wisdom of the events as they transpired. Man is an individual, a specific creation. He is created, he lives, he dies as an individual. The same is true, of course, of woman. As individuals, each has a separate, independent existence. No one will dispute that. But no single individual human being represents the full conception of humanity. This is broader and deeper than any merely individual human existence. Humanity is a generic conception and fact, and can therefore hold, not in any individual existence, separately taken, but in the conception of the race. Adam as an individual died, but humanity, as comprehended in the first pair, lives and abides forever.

This truth the Record itself requires as its own proper sense and meaning. "In the day that God created man, in the likeness of God made He him: male and female created He them; and blessed them and called their name Adam." "He called *their* name Adam;" the two individuals were so related in nature and constitution that together they comprehended substantially one fact, one creation, namely, *humanity*, whose concurrent life and character should ennoble and glorify the ages to come.

The argument is confirmed by remembering, that the word *woman* has the same root as the word *man*, only with a feminine termination: and the word "help-meet" here means, not only one who in an outward way assists another, but primarily that which corresponds to, complements, fills out, what is lacking in another, the very fact we are endeavoring to enforce. The union holds not in man nor in woman, but in their joint correspondence of nature, and their federal union. In the same connection, it is not said that He created them man and woman, but male and female; not *a* (one) male and *a* (one) female, but male and female. And afterwards "He called *their* name *Adam* in the day when they were created," because there was a common bond of life between them.

If there be valid ground for what we have now said, then it follows as a legitimate corollary, that marriage is a divine institution, sanctifying with its genial love and moulding power the Family, the Church, and the State, the living power behind the throne of history, whose law is love, whose standard is virtue and good-will, and whose mission is fidelity to God and honor and integrity in the bosom of the race.

Of course we here grant that man, in the course of history, has failed to recognize his right relation to woman; that he has oppressed her, ignored, from time to time, the true qualities and genius of her nature, made life an intolerable burden, filled her soul with groaning, her eyes with tears, and loaded her with coarse burdens grievous to be borne. All this is sadly true, true even to-day. But injustice and wrong in one direction does not justify a false claim and a wrong course of action in another, the infringement of an order established for the purpose of conserving the best interests of society, having its ground in the "eternal fitness of things."

It is contended over against the facts we have presented, that man's relation to woman as seen in history, as well in the history of Jewish and Christian civilization, as in the rougher walks of heathenism in its various stages, is, even in its best phases, substantially self-assumed, and that there is no

good reason why woman should really, or apparently even occupy, in any sense, a dependent or subordinate position. It is said that she is just as independent of man as he is of her, and that she must only assert herself, and insist on a due recognition of her native character and rights to demonstrate her equality with him. She will own no sphere of active life as peculiarly her's, and acknowledges none as specially man's. Man is man and woman is woman, and that is all there's of it. In the race of active life she wants each sex to have an equal chance upon the same arena, without let or bar, and the one will show as much adaptability in every legitimate calling as the other, and win equal success and renown. Why should she be mainly limited to the retirement of home, she asks, and be expected everlastingly to prepare viands to delight the palate of her would be lord and master? And the very thought provokes a strong-minded woman, and stirs her up to engage in the holy cause of liberty and equal rights.

She insists that man's place is as properly his father's roof, or his wife's, as woman's is her father's roof, or her husband's. He may as properly superintend household affairs as she, if only he is brought to the work. Has not man left the primitive tent-life, so simple and beautiful in its appointments, and built houses, made furniture, woven carpets, moulded dishes and invented all kinds of furniture? Having invented and made all these goods and chattels, is it not presumable that he knows best how to manipulate their use? Let him keep the house in order and rock the baby then, while she prepares the briefs for the Quarter Sessions, or grapples with the five points of Calvinism. Do you say he would look awkward, out of his sphere? Who invented the magnificent emporiums of dress and dress-making, so prominent in the metropolis of every country? Who, chiefly, produced the thousand and one articles, useful and beautiful, that adorn homes, towns and cities, and beautify the persons of man and woman? If it is answered that man is largely their author, by what law then, human or divine, founded in justice and right, shall woman continue to be limited almost ex-

clusively to the narrow boundaries of house and home, there forever to go from kitchen to dining-room, from bed-room to parlor, from garret to cellar, only to gratify man, to minister to his daily recurring wants, when she might as well herself have been prominent in all this history? Is she not his equal? And does she not compromise her womanhood to submit to this restraint?

But, listen to her story; for she desires to be heard and heeded:—

What powers of endurance, she asks, has man not native to woman? In what toil and privations, in what labors and sufferings has she failed to bear an equal part with man from beginning to end? Where is the record of her failures?

Is she not also intellectually man's equal? Has he any faculties bestowed wanting in her mental organization? What achievements of mind are his that lay beyond her ability? What breadth of mental vision is his not also granted her by the same munificent hand?

Does she not also stand in the same plane morally? Is not her origin, her life, her destiny, the same with man's? If he is endowed with religious instincts, grapples with ethics and metaphysics, searches into the secret fountains of nature and of God, launches his bark to discover the boundaries of the temporal, and mounts to the throne of faith to compass the borders of the eternal, why may she not bear him company, or lead the way even, in every domain of thought, in every flight of spiritual vision? What limits circumscribe her being that are foreign to his? No! The disparagement of woman, setting her back of man, and subordinate to him, is an assumption in the face of facts! It is a tradition of ignorance, founded in pretended inequality. It is a relic of heathenism, at war with truth and justice, a wrong long and patiently borne, now happily being seen and acknowledged in this age of greater light and progress. The time is come. Now then, let justice be done half the race, and it may be the better half, though the heavens fall! Stand out of the way, ye oppressors of woman!

Let her step abreast with man. Take off the cords that have bound her to the altars and fires of house and home through the weary centuries; open the avenues for active, independent work, and see what an age of progress and glory will be ushered in to bless the nations and herald the millennial dawn!

Sex, you say? Her sex? Woman's sphere? Her mission? A help-meet to man, to hold up his hands, to assist him in achieving the great purposes of life and being, and while doing that, crowning herself? Her natural delicacy of organization? Away with it all! I'ts only a notion!

There! Open the way for her! Let her out into real life! Give her the coat and cap of the police, and as she goes her daily and nightly rounds, arrests the drunken and the profligate, frequents the haunts of vice and sin, learns to drink and to swear in order to efficiency in the service; it will call out and cultivate the finer feelings of her nature, and help her the better to fill the offices of a mother and the duties of home! Make her a delegate to the caucus, and let her learn the airs, and clothe herself in the incorruptible virtues of secular politicians, that she may adorn her womanhood; and then, ticket in hand, let her take her stand in the crowd on election day and court the favors of the masses with the smiles and graces of her sex that she may be elected to some civic office! The experience thus acquired will adorn her intellectual and moral nature, and prepare her for her true mission in the world! Let her occupy her place in the attorney's office, and at the bar, ferret out the doings and misdoings of business life; discover and bring to the light the ulcers and rottenness of the lanes and alleys; expose the crimes of age, and unravel the sins of youth; con over the lists of larceny, robbery, debauchery and murder, until she can identify herself fully with the interests of her clients; let her study the calendar of sin and shame, comprehending the flagrant violation of every commandment in the decalogue; give herself to the demands made upon her; subject herself to crosses, excitement, fears, reproach, slander; let the public bandy her name, character and sex, until her

sensibilities are blunted, her constitutional delicacy seared, and the result will wonderfully fit her for the modest, high-toned, loving daughter; the amiable, considerate wife; and the tender-hearted, affectionate mother, who inspires her offspring with the beautiful and the sublime at every step of life!

Let us understand the question.

The so-called Woman's movement claims that there ought to be no distinction between the sexes before the law, civil or divine; that position and occupation ought in no wise to be determined by traditionary customs, or enforced by legal enactments; that distinctions in education and professions, position and mission in life are founded in imagination, having no basis in fact; and that sex ought not to be a question in education, either as to quality or quantity; nor ought it in any wise fix a relation of comparative dependence of the one sex on the other, as is now, and has been so common in society.

We reply, that the movement started in modern times by fanatics and errorists of both sexes, is founded in false premises, illogical and inconclusive in its reasonings, and damaging to her character in proportion to its success. She shrinks from the consequences herself that legitimately follow in its wake, and disowns, in her calmest moments, the new doctrines. Her sex, her organization, naturally so sensitive to every rude touch, her womanly instincts and intuitive love of retirement and the genial atmosphere of home, her native sense of the beautiful, and her sympathy with the sunshine and smile of infancy and childhood, disqualify her forever to move contentedly and happily in any other sphere than that which she has blessed with her presence and crowned with her virtues in the ages gone by.

The movement misconceives the true character of the race; does not understand the right relation of male and female to each other as originally constituted; disparages the beauty and perfection of humanity so wondrously brought to view in the creation; and excites friction and antagonism in the family and society, in the State and Church, whose consequences from first

to last are of the most serious character. It is the author of an unholy spirit of rivalry between the sexes. It breeds discord in the family and home. It sets husband and wife virtually against each other. Instead of the husband being the head of the wife and the head of the family as by divine ordainment, woman is claimed to be in no sense subordinate, not even to her husband, and thus the family has not one culminating centre, the husband and father; but it has two heads, the husband being the one and the wife the other. In accordance with this doctrine, of course the old marriage ceremonies must be amended or discarded, for they are based upon divine revelation; and this is accordingly done. No strong-minded woman, knowing her rights, and daring to maintain them, will consent to "obey" her husband, and she will honor and love him just as long as she pleases, and no longer.

The divine order in the relation of the sexes does not intend or require a subordination of woman in any arbitrary, oppressive sense. The relation between them rests in the element of love; and the subordination in the marriage relation is not one of arbitrary self-will, tending to oppression and slavery, but a subordination founded in nature and law—the law of love—whose soul is the very element of freedom, and whose life and discipline for both sexes, is contentment and the highest happiness. Where love reigns as the distinguishing characteristic between the sexes, sanctified by a sense of right relation to God, there is no sense of wrong, there can be no conception of wrong done by the one to the other, because this is precisely the relation which nature dictates, the divine fiat sanctions, and thus the demands of humanity are met and satisfied. This was the experience of the first pair; and in a line of succession representing *God's people* down to the Christian era, although this conception of the normal relation of the sexes was by no means fully, nevertheless it was measurably realized. Apostate man, in the person of Cain, already on the threshold of history, introduced polygamy, whose slimy trail of sin and sorrow drew its votaries on the lowest level of social and moral degradation,

and succeeded in fastening its virus upon the lineage of the true seed to their hurt. Apostacy is the mother of all the maladies that afflict society in every age; the foul fountain whence issue mire and dirt to blur and blast the body and damn the soul.

Of course heathenism wrongs woman always and everywhere, and wrongs man as well. Here she seldom rises to the dignity of her character, though there are some exceptions. But where the light of revelation shone, and the light was accepted as man's beacon to virtue and nobility, there are glimpses of her true position and dignity all along through patriarchal and Jewish history. Her social equality with man is most fully implied in the Mosaic record, and a high tone was maintained generally on this subject by the force of public opinion. "The wives and maidens of ancient times mingled freely and openly with the other sex in the duties and amenities of ordinary life." Miriam and Jephthah's daughter, the women in Saul's and David's time, Deborah and Hannah, Huldah, Noadiah and Anna, Elizabeth and the Virgin Mary, are examples in a period stretching over fifteen hundred years, of the social, literary and public distinction enjoyed by woman under the sanction of the divine economy. Social equality she has by inherent right and by divine sanction; in literary and public life she anciently had no connected history. From the date that the light of the cross begins to illuminate the twilight of the world with its effulgent beams, the old and first order of things in the social sphere is reasserted and gradually re-established. Polygamy and social degradation are met with the clear declaration of the Great Teacher come from God, "*In the beginning it was not so.*" That was the key-note for the redemption of family and social life to its original plane. As the leaven of Christianity is mixed in the meal of humanity, permeates its arteries and veins, infusing its spirit and quickening it with its glorious life, just so fast does the race rise in new vigor and strength. Here man is himself, woman has all her rights, society is virtuous and happy, and the race blooms and blossoms as the rose, fragrant with the dews of heaven.

Who are these woman's rights' representatives? Are they the ladies and matrons in the representative *Christian* homes on the Continent, in England, and in the United States? Do they embody the piety and virtue of female character in our principal American homes? They are a class of strong-minded women, discarding old-fashioned piety, and giving little countenance to any other; who, in a mood of insubordination to the instincts of their sex, seek to inaugurate manners and customs directly at variance with the best experience of history and the decrees of human nature. Their views of social life and of the marriage relation, of the sweet atmosphere of home with its blessed influences, are often of the poorest and lowest sort. They prate loudly of woman's wrongs, of the systematic injustice she endures in silence and obscurity, when, if she were lifted into the possession of all these dreamers claim for her, her inevitable degradation would only then properly commence. She would not only suffer in every distinctive faculty of her nature by contact with secular life in all its forms, but home, the true paradise of woman, would be invaded by influences that would gradually undermine the associations, and destroy the memories that cluster around it like a garden of sweet flowers, to beautify the age of infancy and childhood, and in which the foundation of solid man-and-woman-hood is laid.

Why, one may see their principles practically demonstrated. Among the more refined and literary representatives of this class, the trouble crops out in family feuds, coldness and alienation of feeling and affection, divorces and lawsuits, as seen illustrated every day in the New England and Western States, soils in which the new doctrines have taken root, and are bearing their fruit. The same principles may be seen in another form in the lower walks of life, though the morals here are often of a more substantial character.

Where the position is taken that not mutual concession, cooperation and union on the basis of a correlation of the sexes, but perfect independence of thought and action is to be cultiva-

ted and maintained among girls and boys, young men and ladies, men and matrons, and a constant watch kept lest the one should invade the rights of the other, there the tenderest throbs that heave the human bosom, the loveliest memories of home, and the dearest ties of society, would be gradually vitiated, if not sublimated into airy nothing!

The spirit here questioned and resisted crops out especially in the sphere of education. The effort of the Woman question is practically to eliminate all that is feminine in her, and to substitute masculine traits and qualities in their stead. Take away what is feminine in woman, and you strip her of her true glory. Woman is not inferior to man in her domain, nor is man superior to woman. Man in his sphere is a king; woman in her sphere is a queen; together as God made them they are like the dove and his mate, lovely themselves, and inspire a like spirit in others.

Co-education of the sexes is a special hobby with the new theorists. By co-education is meant, "that boys and girls shall be taught the same thing at the same time, in the same place, by the same faculty, with the same methods, and under the same regimen."* They practically say, "that boys' schools and girls' schools are one, and that that one is the boys' school." The curriculum of study for boys is well fixed on the basis of experience, and girls are expected to adopt their course as also the right one for them. Their sex, their organization, their mission, are all ignored by these visionary enthusiasts, as if these were idle dreams!

Where the views of these theorists prevail "education looks upon the girl as if she were a boy, treats her as if she were a boy, and trains her as if she were to have a boy's destiny." This false position is pressed by the enemies of sound social economy because it belongs to the system which they represent. If they can secure the acceptance of their theories by the colleges and seminaries of the country, succeed in inoculating

* Sex in Education: Clarke, p. 122.

them with their crude ethics, then the object of their dreams will be met, their ambition satisfied.

In the New England States and at the West, strenuous efforts are made, and they have in part succeeded, to put boys and girls, young men and ladies together in the same institutions, and give them the same intellectual, and as far as possible, the same physical training; and not the female, nor a medium, but the male standard is made the basis of the course of study best suited to develop the intellect of both sexes ; the ground is assumed, and the object is to show, that there is no difference between boys and girls, there ought to be no difference in their education, and there ought to be no distinction made between them in active life.

It is also claimed, that besides inculcating right principles on the relation of the sexes by this method, the mutual benefits to each sex by daily intercourse, are of vast account for a right knowledge of human nature, issuing in the happiest results. Intercourse of the sexes is a common instinct, but the shadow of home, and the judicious guardianship of parents or friends, and not the recitation rooms, the windows and corridors of schools, are best for the cultivation of those friendships between the sexes that look forward to the battle of life.

"The only difference between the sexes is sex; but this difference is radical and fundamental, and expresses itself in radical and fundamental differences of organization, that extend from the lowest to the highest forms of life. True progress is impossible without accepting and respecting difference of sex. That it is physiologically possible to diminish sex by an education arranged for that end, no physiologist can doubt; nor can it be doubted that identical methods of educating the sexes, such as prevail in many of our schools, tend that way. One result of a school-system animated by such methods is to make a very poor kind of men out of women, and a very poor kind of women out of men. Fortunate for the Republic, if no illustrations of the truth of this remark could be found within its borders.

The best quality, noblest power and supreme beauty of the two sexes, grow out of their dissimilarity, not out of their identity. Differentiation is nature's method of ascent. We should cultivate the difference of the sexes, not try to hide or abolish it. When a gardener seeks to produce the best possible apple or peach, he selects one whose beauty or flavor is desirable, and cultivates the selected difference. Nature has selected difference of sex by which to give humanity its choicest beauty and quality. The perfection of one sex is unattainable by the other, and at present is rarely comprehended by the other. Each loves and reverences in the other what it has not and cannot grasp itself, and despises any imitation. Let education respect and cultivate nature's selected difference."*

The main objection to be fairly urged against this false attitude of the relation of the sexes, especially in education, is that the whole movement is substantially soulless. It is utilitarian from first to last. It represents material, worldly, temporal interests, and these only. It does not seem to have occurred to these new lights that woman has a soul that needs culture, as well as a mind and body that need education. They are at fault not only in social science, but their physiology, psychology and theology are just as lame and inadequate to the demands of the case. Education with them means the drawing out of the physical and intellectual powers to their full capacity. Only this and nothing more. They talk much of proper physical discipline. Some of the modern fashions in dress are handled with a degree of severity. The dress, they say, and fixings, tight and loose, by which the proper activity of the body is hindered, must be modified or discarded. Perhaps some of the paraphernalia now fixed on, crowded in, hung around, tucked up, or saucily waving in the breeze, might be dispensed with, for aught we know. This point, however, they press, not on any high moral ground, but because too much flummery is a hindrance to her in her race with man.

* The Building of a Brain: Clarke, pp. 52, 53.

Education involves vastly more than the discipline of the mind and body, a drawing out of all man's powers. This conception of education obtains, to a large extent, if not prevailingly; but it is false. The true symmetry of man-and-womanhood is not secured in this way. There is another element in the human constitution that lies deeper than education under this view reaches, and that is the spiritual element, naturally shrouded in the garment of sin and death. True education must take this factor into the account. No developing of the mental faculties merely, either roots out or puts the evil propensity of man's nature under control, so that the spirit is free to pilot the human bark across the seas of science to the goal of glory. Education in its work of drawing out and strengthening the mind only opens new avenues for the spread of moral disease, if it have not the culture of the heart as its basis. "Moral evil does not issue from ignorance and false systems of education, but the reverse; ignorance and false systems of education issue from moral evil." History abundantly confirms the proposition. Education is a power; a power in the family, in the Church, in the State; a power to leaven, to sanctify, to ennoble every relation of life, on the condition here now and always absolute, that education brings man's will into right relation to the will of God, so that the moral nature, the power of evil being broken and held in abeyance, shall sit in the throne of knowledge, and so guide man not only with reference to the interests of time, but also of eternity. True education involves not only what man can do for man in the way of teaching, and what man can do for himself in the way of thought and learning, but it involves also what God has done, can do, and does for man. If it be true to the sacred interests which it represents, it must give its students a *basis* of strength morally, precisely in proportion to their intellectual attainments. The moral must always have the balance of power for normal man-and-womanhood, else education is more likely to be a curse than a blessing. Every school in this or any other land, resting in the theory that a systematic discipline of mind and

body, without a substantial basis of Christian philosophy, can raise man and woman to true distinction and qualify them for the highest responsibilities of life, is rotten at the heart, and fruitful of the saddest consequences for society and the age. The moral power in man is the strongest element in his nature. To leave that in the bondage of sin and the devil, without compass or anchor, while the mind is disciplined, is only to leave him, though educated, at the mercy of powers within him, and foes without, to prey upon and destroy him.

It is a chief glory of our times that schools for both sexes are multiplying, and efforts are made to make them broad, thorough, proficient. Learning is becoming as common as the leaves of autumn. But it will be valuable only as the whole man is brought under the power of right education and culture. Christ and Christianity, faith and worship, the culture of the soul along with the education and discipline of the mind and body are fundamental. The old motto, "a sound mind in a sound body," must here be supplemented by the addition, and these developed in union with Jesus Christ, the true light and life of the world, a condition absolutely essential to sound education and a virtuous successful life.

Education is a great power; a power for evil as well as for good, depending entirely on the heart of man. If this be without a *standard* of interpretation, if Christ be not for it the first and last resort for illumination and guidance in the fields of knowledge and science, then, though man possess all learning, it will be for him without true sense and meaning. He may be full to overflowing; without a *reliable criterion* for the interpretation of learning it will be for him only a *chaos of facts*, leaving its possessor, like a Humboldt, in confusion and night.

"The earth is the Lord's, and the fulness thereof." The following thought is true. What will the study of the mineral kingdom profit if the student see not in it the Pearl of Great Price, the Rock of Ages? What is all the joyous beauty of the vegetable kingdom, with its towering cedars, mighty oaks, lovely landscapes decorated with grasses and adorned with flowers, if the Rose of Sharon and the

Lily of the Valley are left out? What does the giant strength and the instinctive wisdom of the animal kingdom signify, from the greatest to the least, if man fails to discern the Lion of the tribe of Judah? The student raises his eye towards the heavens, and surveys the incomparable panorama spread out to his vision. There are the Pleiades, the Bands of Orion, Arcturus with his sons, and Mazaroth in his season; but what does it all mean, if he see not also the Star of Bethlehem? We study history, trace the course of mankind, follow the nations in their rise and decay, map out the lines of civilization and barbarism, take up physiology, psychology and mental philosophy; but we find no perfect model in any age, among any people; our researches are unsatisfactory until we come to the man Christ Jesus. In Him we have a perfect model, a model physically, a model mentally, a model morally, a model in life, in death, in the resurrection, in the ascension, whose life is man's life, whose teaching is man's learning, into whose exaltation man may be lifted and glorified.

If woman is animated by the tenor and spirit of these principles, she will find herself, in every age, standing precisely, in her relation to man, to her own sex, to society, to the State, to the Church, to education, just where the noblest matrons and maidens have always stood. Circumstances, events in history, the necessities of the times, the demands for bread, may, and do now, as in the past, bring her voluntarily and involuntarily into walks of life more or less repugnant and incongenial to her nature. Necessity drives her into shops and factories, and she may legitimately, in exceptional cases, come into active public life and accomplish important work. In the work of education of both sexes in their youth, and of her own sex on to the end of the course, she moves in a legitimate sphere. Here she is eminentlysuccessful, because it is a part of her nature to train the young and beckon them on to noble endeavor. In the fine arts so congenial to her nature, because their element is the true, the beautiful, and the good, she has always manifested a special delight. In poetry, the lyrics of Deborah, Hannah, and the

Virgin Mary, are specimens of her genius, and stand unrivalled to this day. Monica, mother of St. Augustine, is a fair example among Christian matrons of that skill in training, and importunate pleading with God so sure to win success in the end. Here is a sample among the thousands present and past, where woman, in the hallowed precincts of home, moulds the hearts and lives of those who are the benefactors of the race. Monica is great in the greatness of her son. Dorcas, moving about the huts of the poor widow and fatherless, is in her appointed sphere while she ministers to the wants of these with her own hands. She accomplishes a nobler work for herself and the race, than she, who sword in hand on the battle-field strikes at the foe, or than she who stands at the bar, or occupies the platform. She is far nobler in the hospital, moving among the wounded and dying, an angel of mercy, with tender touch binding up the lacerated limb and bathing the brow of the dying warrior, than upon the field urging on the carnage. Florence Nightingale among the wounded, sick and dying, in the hospitals of the Crimea, achieved a more substantial fame than Joan of Arc clad as a soldier, infatuated with a wild spirit of heroism, joining the hosts of war and stirring them up for the strife. Offices of love and sympathy she can fill as only a woman can do it.

Home is the divinely appointed theatre of her activities. Domestic life is her native element; not as a servant or a slave, but beautiful as the rising sun, stately as a queen, pure in heart, amiable in life, inspiring man by her devotion to her mission, qualifying him for his work, and helping him on to the goal of the highest manhood. Outside of domestic life in its broadest and best sense, woman has no history, her life no meaning. Here, like the sun, her light is her own. Outside of the sphere called home, and the activities that have affinity with it, she shines with a borrowed light. In it her voice is heard, and her influence felt. Desiring to reach the public ear and to move the public heart, she does it most effectually in the life she leads, and in the principles she instils into those around

her. Does she want to vote? She votes through the "boys" and her father. After she attains to her majority, she votes through her husband, and is perfectly satisfied with such an organ as that. In his keeping the common wealth is just as safe as her own home, and there she dwells none daring to molest or make her afraid.

Art. IV.—RELIGION AND THE STATE.

BY REV. JOHN M. TITZEL, IRWIN, PA.

What relation should exist between religious and civil institutions? This is a question which has more or less engaged the attention of men ever since states first came into actual existence, and it, no doubt, will continue to engage their attention as long as the present world exists. The reason of this is obvious. Man being constitutionally religious as well as social, and religion necessarily having to do with the conduct of his whole life, it cannot but ever be a question as to how his social organizations shall relate themselves to the requirements of his religion. As yet, however, no perfectly satisfactory solution of this question has been reached. Different opinions were entertained in regard to this matter in the past; and different opinions still continue to exist with reference to it as is evident whenever men begin to compare notes on the subject. This, unquestionably, is to be attributed in part to the peculiar nature of human progress, in virtue of which what was suited to an earlier age is often wholly unsuited to a later one; but in still greater measure to the confusion which sin has introduced into man's life and in consequence of which men are continually liable to errors in judgment as well as to inconsistencies in action.

If society were normally constituted and perfectly free from sin, Church and State would be but two absolutely inseparable phases of one and the same thing, and, therefore, identical. For in such case, all the members of society would stand in right relation to God and be in continual intercourse with Him, so that all their actions would under one aspect be religious actions; the will of the rulers would be the will of God, and the cheerful and ready acknowledgment of this will on the part of the ruled, would be free homage rendered to God. Accordingly, the Scriptures teach us that in the new heavens and new earth in which dwelleth righteousness and which shall succeed the present heavens and earth, both Church and State will be merged in the kingdom of God, and God will be all in all. But it does not follow from this that Church and State ought to be, or indeed could truly be made to be, identical, in the present sinful and disordered condition of Society. Exercise and food which, for instance, may be necessary and perfectly suited for supplying the wants of the healthy body, may not be capable of being taken, or may prove very injurious when taken by those whose bodies are disordered by disease. In the same way, what is necessary and proper in a perfect state may not at all be adapted to a state which is more or less imperfect, as all earthly states are and ever have been. In the discussion of the subject under consideration it is always important that this fact should not be overlooked or ignored.

In the actual history of the world Church and State have never been identical, and because of the discordant element ever present in human society, indeed, could not be so. The nearest approach to the complete union of the two, no doubt, existed in patriarchal times, when both the kingly and priestly offices were lodged in the same person, as in the case of Melchisedek, king of Salem, and in that of Abraham, the friend of God and the father of all them that believe. Among the people of Israel religion and the civil power were intimately associated, yet even with them royalty and priesthood were in fact separate, and occasionally came into collision. The

condition of things in Israel as regards the relation of the State to religion was, moreover, very much the condition of things in the ancient states and kingdoms generally. In all of them, so far as we know, the civil power was intimately associated with religion. Every organized government had its peculiar mode of worship, and those who were at its head had mostly more or less to do, as rulers, with religious affairs as well as with secular. Owing to conquest and other causes, however, as the fullness of time for the advent of Messiah approached, Religion and the State were more and more separated. At the time of our Lord's birth, in Judea the two were virtually antagonistic.

Christianity at its first appearance was in no wise connected with the temporal power, and for several centuries maintained an independent position. During the greater part of this time, though from the beginning it taught its followers to render proper respect and obedience to the civil power, and made it a religious duty to do so, it was nevertheless opposed and greatly persecuted by the State. With the conversion of the Emperor Constantine, however, it obtained civil recognition and support, and it was not long before a union between it and the civil power was effected, in which the Church was acknowledged and recognized to be the higher power. This condition of things with more or less conflict of authority continued until the sixteenth century when, through the influence of the Reformation, the civil power in some of the States of Europe freed itself from the temporal dominion of the Church. But there was not in these States a real separation of the Church from the State, but only a raising of the State in temporal authority above the Church. Since the Reformation, however, the idea of a free Church in a free State has been gaining ground, and in our country especially there has been an effort made to carry it into practical effect. Viewed thus in the light of history the relation which the State has sustained to religion has been varied since the introduction of Christianity into the world as well as before its introduction.

The opposition maintained by the State towards Christianity

at the first, was of course, wrong. The secular should never be in conflict with the spiritual. Yet this opposition did not work, as one might have supposed, disastrously to the true interests of the Church. On the contrary there has been no period in which the Church has increased more rapidly in numbers, or in which her spiritual condition has been better, than during this period of conflict. Fiery and terrible were the trials and persecutions through which the Church was then called to pass, but instead of weakening her they only strengthened her and prepared her properly for her great work. But the relation under consideration did not work so advantageously to the interests of the State. To the latter it was really in every way injurious. It deprived it of many of its best citizens, arrayed it directly against the truth, and made it a monster of injustice and cruelty. It also had much to do in bringing about the decline and downfall of the then existing order of things and in finally bringing the State into subjection to the Church, and in thus destroying its true and proper independence and freedom.

The union of Church and State, no matter which has possessed the headship, has never proved itself promotive of the true interests of religion. On the contrary this union in both the forms which at different times and in different places it has assumed, has invariably tended to secularize and corrupt the Church. "The separation between the Church and Religion," it has truly been said, "was never greater than at that very time when the first appeared as ruler of the world." So even now it is found also, that those churches which are connected with and supported by the State, are not specially noted for the earnest piety and strict holiness in life of their members. Neither has the union always worked favorably to the best interests of the State, though it cannot be said to have proved so disastrous to these as to those of the Church. Still it has often been a fruitful source of evil in the management of civil affairs. The testimony of history, therefore, cannot be said to be in favor of such union, but rather the reverse. Nor will this when pro-

perly considered awaken surprise. In the very nature of the case the union of Church and State in the present condition of the world's life is unnatural, as was in the days before the flood the marriage of the sons of God with the daughters of men. That the result of the union should not prove desirable is, accordingly, only what might be reasonably expected.

The separation of Church and State that exists in our own country, in which neither one is arrayed against nor controlled by the other, but each is permitted freely to pursue its own course, so far has worked favorably to the interests of both. Nowhere, we have reason to believe, are the members of the Church generally more consistent in their lives, or more earnest and devout in their endeavors to promote the cause of Christ, than among us, and nowhere also, perhaps, is the legislation of the State more influenced and controlled by the Spirit of Christianity. Historically the separation of Church and State, accordingly, may be said to approve itself, and consequently it will, no doubt, more and more recommend itself for general adoption. By this we do not mean to say that a complete solution of the problem under consideration has as yet been reached, but only, that an advance in the right direction has been made.

That both Church and State should be free, there can be no proper ground to question, as both have to do with man as a social, moral and responsible being, and, therefore, can only properly subserve the purpose of their institution as they are free. Religious service unless willingly performed is indeed only a mockery. Tertullian has well observed in his treatise *Ad Scapulam*, "It is a fundamental human right, a privilege of nature, that every man should worship according to his own convictions; one man's religion neither harms or helps another man. It is assuredly no part of religion to compel religion—to which free-will and not force should lead us." So too it is a fundamental right of the State to act in such a way as it may deem necessary to protect and advance the interests of its subjects, otherwise it could not successfully maintain its existence.

A free Church in a free State is accordingly what there should undoubtedly always be. Still the question remains as to how they should act towards each other so that the freedom of both may be properly respected and maintained, and that each may be able to perform most successfully the work which rightly pertains to it.

The attitude which the Church should maintain towards the State, it is not very difficult to determine, as this is set forth and illustrated in the life and teachings of Christ and His chosen Apostles, as these are brought before us in the New Testament Scriptures. As the body of Christ, the fullness of Him that filleth all in all, the true Church has not only Christ as her life but also as her exemplar. Accordingly, the course which He pursued in carrying on and accomplishing His work, is that which in spirit she should pursue. To know, therefore, what relation the Church should sustain to the State, we need but ascertain what was the relation sustained to it by our blessed Lord and His immediate disciples and followers.

If now we inquire as to what was the attitude maintained by Christ towards the State, we find that according to the Gospel history He claimed and proved His work to be entirely distinct from that of the civil authorities. He declared in the most emphatic manner that His kingdom was not of this world, neither the power by which it was to be established and upheld on earth. He went about doing good, earnestly and constantly proclaimed the glad tidings of salvation through repentance and faith, severely denounced iniquity of all kinds, and called upon men every where to forsake evil and become true children of God, but He never made use of any outward compulsion to enforce obedience to His teachings. He strictly fulfilled every civil as well as every moral and religious obligation. So faithfully indeed did He do this, that even His enemies could find in Him no fault in this respect. Moreover, He instructed and admonished the people who gathered about Him to observe and do what the Scribes and Pharisees bid them observe, because they sat in Moses' seat, and expressly enjoined it upon

His disciples to render unto Cæsar the things that were Cæsar's, as well as unto God the things that were God's. But He never intermeddled with civil affairs. He headed no merely civil reform movement, neither busied himself to have certain laws enacted, nor endeavored by civil law to restrain men from doing evil. Not by the power of law, or by physical force of any kind, or by the power of worldly attraction, but by the power of truth and love did He labor to regenerate and reform man. He made no demands upon the world for support of any kind, though He gladly received what freely was offered Him and might be of service in the performance of His work. The same course also, the Scriptures teach us, was pursued by the Apostles. They, too, gave themselves wholly to preaching the Gospel, and to works of charity, and strictly confined their own ecclesiastical doings, as well as those of the infant Church at the head of which they stood, to matters pertaining to the spiritual interests of men. Like their divine Master they obeyed the civil authorities by conforming their actions to civil enactments, whenever they could do so without violating their obligations to God; and when compelled by conscience to pursue a course contrary to the requirement of those in authority, they patiently submitted to the punishment inflicted, but never sought to encourage rebellion against the existing order of things. They also instructed their followers to be subject to the powers that be, and taught them that it was a religious duty properly to respect and obey these powers. Like their Master, too, they made no demands for special favor on the State, or on worldlings, but nevertheless, after His example, gladly received and used whatever was given them that might be of service in advancing the kingdom of God.

From the example and teachings of Christ and His Apostles we gather, accordingly, that the work of the Church is entirely different from that of the State. Being like her divine Head of heavenly origin, she has to do directly, not with material and temporal interests, but with such as are spiritual and eternal. Her sphere is not that of law, which is the sphere of the

State, but of grace and salvation. It does not pertain to her to be a divider of property, or an avenger of wrong, or a defender with merely worldly weapons of the right, but to call men to a new life, and bring them into fellowship with God in Christ, and train them for future glory and perfection, through the preaching of the Word and the administering of the Sacraments, and also by bearing continual testimony to Christ by revealing in her life the power of the truth and love that are in Him. It is consequently not in the province of the Church to intermeddle with civil affairs. She has a right whenever opportunity presents itself to speak to those in civil authority of righteousness, temperance, and judgment to come, but not to dictate to them what course they shall pursue in the administration of secular affairs. Whenever the Church enters the arena of politics, or mere secular reform, she mistakes her calling and commits treason to the cause of truth. This of course she should never do. Neither should she demand of the State anything excepting the protection due to all subjects, and the liberty to carry on her work in her own sphere and way. Should the State be disposed to give her pecuniary or other assistance to help forward her work, she may properly accept it, but she should never insist on it as a right that she should be thus favored. Furthermore, we gather also from the example and teachings of Christ and His Apostles that the Church should respect and obey the rightful authority of the powers that be in the State. These powers we are expressly taught are ordained of God, and we are thus given to understand that they are necessary to the proper development and perfection of humanity. The Church therefore can never rightly array itself against the State, or seek to overthrow its authority. Even when the State becomes a persecuting power, as was the case in the early ages of Christianity, it is the duty of the Church so far as possible to render obedience, and, patiently enduring afflictions, to seek by the power of truth and love to overcome opposition, and not by encouraging rebellion. Morever, it is also the duty of the Church to labor perseveringly and faith-

fully in the use of the appointed means of grace to bring the nations of the earth, as well as individuals and families, under the dominion of Christ. The Apostolic commission is not merely to disciple some individuals among all nations, but to disciple all nations. It is obligatory, therefore, on the Church to labor to make the State Christian. This she must, however, seek to do, not by legal enactments, or, by coercion of any kind —for in this way the State can never be made truly Christian— but by inducing it freely to receive and move in the truth as the truth is in Jesus. The attitude which the Church, as we have now seen, should maintain towards the State, we think, might readily be proved to be that which true religion must necessarily sustain because of its own nature and the peculiar constitution of man's being.

But what course should the State pursue as regards the Church, or rather as regards religion? This question is of present interest and one, moreover, a correct solution of which is at all times of importance to the interests of humanity. For evil cannot fail to result from a false relation, or good from a right relation of these two important factors in human development and perfection.

In the opinion of not a few the attitude of the State should be one of strict neutrality, *i. e.*, it should do nothing either for or against religion. Such neutrality, however, is really impossible. The sphere of the State and that of religion though entirely distinct nevertheless come into constant contact. Both have to do with man in his totality as a physical, moral and spiritual being. The doings of the one, therefore, must necessarily affect the interests of the other. Accordingly the words of Christ, "he that is not with me is against me," hold true of the State as well as of the individual. Should any one imagine that in the United States we have already practically demonstrated the possibility of neutrality, he simply misunderstands the condition of things. For though there is no established Church in our country, yet as a people we have not thus far been without a religion. In reality we may be said as a nation to be not only Christian, but even Protestant. Our Sunday laws, our

marriage laws, and even the late amendments of the Constitution, are all the fruit of Christianity. And the same is true of the great body of our laws. But for the religion of Jesus most of these would undoubtedly be very different from what they are, and in some cases even they would be different had the Reformation of the sixteenth century not taken place.

Not only, however, is the attitude of neutrality on the part of the State towards religion impossible, but even if it were possible it would not be desirable, as the State needs the light and sanction of religion in order that it may be able to answer fully the purpose of its existence. For though a human institution, it has nevertheless a divine basis; and though its sphere is the temporal relations and interests of man, yet it has to do with these as related to the spiritual and eternal. "The powers that be," St. Paul tells us, "are ordained of God." According to the same authority, the ruler "is the minister of God, a revenger to execute wrath upon him that doeth evil." St. Peter also assures us, that governors are sent by God "for the punishment of evil doers and the praise of them that do well." But if this be so, it requires little reflection to see, that knowledge of God and of what is truly good or evil is necessary both on the part of those in authority and of those subject to authority in order that the true object of government may be realized. But for the proper attainment of such knowledge religion is necessary, as it alone can furnish men with it. Hence it is evident that religion is indispensable to the State if it would realize fully the end for which it is designed. To the truth of this history also bears abundant evidence. It shows that just as nations recognize the claims of true religion and enjoy its benefits, does the State succeed in securing the rights and promoting the interests of its subjects. Progress in religion and progress in government, indeed, it teaches, always go hand in hand.

We infer, accordingly that the attitude which the State should sustain to religion, and especially to Christianity as the only absolutely true religion, is that of a *disciple* and *friend*. Those in authority should seek to be truly religious, to become true

children of God through Christ, that they may have the light which comes from above, to guide them in the administration of human affairs. They should strive to govern in the fear of God and in the spirit of true wisdom. Moreover, they should also do all in their power to promote true religion among those over whom they exercise authority in order that they may be properly prepared to enjoy and maintain their true rights. By this we do not mean that a State Church should be established, or that the State as such should engage in teaching religion, or even give pecuniary aid to the Church in any way. These things may, indeed, prove a hindrance instead of a help to the cause of true piety and godliness, as history abundantly shows, and they are not necessary for the purpose indicated. A State can be Christian and can promote religion among its people without a State Church, and without engaging in directly teaching religion or using the revenue of the country to support it. All that is necessary to this end is that the government should be administered in harmony with Christian principles, and in such a way as will afford the Church the best opportunity of doing the work which properly pertains to her. Just what the form of government should be, or what the laws that it should enact and enforce, must be determined by the circumstances of the times and the condition of the people. No fixed rule can be laid down that will apply in all cases, save, that the promotion of truth and justice should be constantly aimed at and that the people as a whole, or as individuals, should never be compelled to do anything contrary to the requirement of true religion. This of course involves in it that the liberty of conscience should be sacredly respected.

As the relation between the State and religion which we have indicated as the proper one does not require that there should be an established State-Church, so also it does not require that God and Christ should be formally recognized in the written constitution of a people, or that the Bible should be declared to be the supreme law of the land, as claimed by some. The omission of the name of God and of Christ in a

written constitution no more makes such a constitution unchristian, than the omission of the name of God in the book of Esther makes it uncanonical. While to those who are true followers of the Lord, the formal recognition of God and His Christ in such way could never be objectionable in itself, yet, if such recognition should give unnecessary offence, the spirit of true Christian love would require that we should not insist on it. Then as for making the Bible the supreme law of the land, there are most serious objections to this. In the first place, the Bible has not been given to the world as a statute-book for the nations, but as a fountain of spiritual life and light, and, therefore, to use it as a statute-book would be to use it amiss. In the second place, the laws contained in it, as a whole, would not be applicable in many cases. What was suitable for the Jews of old would not answer the wants of the nations of the present. Even what may justly be demanded by the Church of those who belong to her communion, cannot always be properly required by the civil authorities of the people generally. Before any law can with propriety be enacted and enforced, those who are to be subject to it must be prepared, in a general way, at least, to sustain it. The enactment of laws which find no response in the minds and hearts of the people, no matter how good the laws may be in themselves considered, is ever a mistake, as all efforts to enforce them will be certain to end in failure, and, in consequence of this, do more harm than good. Because of this, we find that under the Old Testament dispensation things were permitted which were not in accordance with the true design of man's being. Thus divorce for other cause than adultery, and plurality of wives, were not positively forbidden, but even allowed, although Christ teaches us that these things should not be. We need but consider the question in this light to be convinced that to insist that all laws that might under one view claim the sanction of Scripture should be enforced indiscriminately, no matter what the character or condition of the people, would be to contradict the spirit of the Bible itself.

It is not the letter but the spirit of the Scriptures that gives life ; the letter apart from the spirit can profit nothing, and may lead to death.

Neither does the proper relation of the State to Religion necessarily require that the Bible should be used in the public schools established and supported by the government, or that the specific doctrines of religion should be taught in these schools. Of course it does not require that the use of God's word, or instruction in religion, should be absolutely excluded. Whether they should be admitted or not, can only be determined by circumstances. Under any circumstances, however, it is questionable whether the indiscriminate use of the Bible in public schools is proper. There are not a few things in it which were not designed for children, and the bringing of these things before them cannot therefore be expected to do them any good. Besides this there is much in the Bible, also, which, without note or comment, can scarcely fail to be misunderstood and misused by the young and ignorant. As for specifically religious teaching, this is always desirable when it can be imparted without giving offence and awakening opposition. Such instruction, if given by properly qualified instructors, under the circumstances indicated, can never fail to be beneficial to the interests of the State. But when the Christian Church is divided as in our country, the impracticability of introducing it is of course evident, as it could do only harm by occasioning unnecessary strife and bitterness. While, however, it is proper that under certain circumstances both the Bible and specific religious instruction should be excluded from the public schools, yet it is never proper that these schools should be conducted in a spirit of indifference or opposition to religion. On the contrary, they should positively be conducted in harmony with the general principles of religion. This we hold to be of the utmost importance to the interests of the State, and, therefore, we believe, that no avowed opponent of religion should be allowed to teach in them, or any books which may have been prepared from an antichristian stand-point, be per-

mitted to be used for instruction in them. Over against this view it is indeed claimed that the instruction imparted should be absolutely neutral. But neutrality, as regards religion, as we have already had occasion to observe, is impossible. Men must, in the very nature of the case, be either for religion or against it. And the bias of a man necessarily manifests itself finally more or less in his thoughts and actions. A Christian will unconsciously look at things and present them to others in the light of his religion, and an atheist, or a skeptic, in the reflection of his atheism or skepticism. Then religion is so interwoven with the thinking and doings of men, that it is utterly impossible to engage, either as a pupil or a teacher, in any excepting the most elementary studies, without being confronted with it. It is wholly inconceivable, for instance, how any one could properly teach the history of the last two thousand years without saying anything either for or against the religion of Jesus, or touching upon its claims to be the absolutely true religion of the human race! But if neutrality be impossible, then the State, to be true to itself, and avoid final ruin, must, if it impart instruction at all, impart such as is favorable to religion.

What holds true of the questions just considered, holds equally true of the question, Should the State support religion by directly or indirectly giving pecuniary aid to the Church? This, too, must be determined by circumstances. When the cause of true religion can be advanced by such support, it may properly be given, but when injury to this cause would result from it, then it should be withheld. As a rule, if we may judge from the testimony of history, large contributions of this kind have not proved advantageous to the cause of vital godliness, but have decidedly tended to corrupt and secularize the Church. On the contrary, the exemption from taxation of actual places of worship, and of purely charitable institutions founded and supported by the Church, so far, we think, has clearly proved to be proper and right. There are some, indeed, who are opposed even to this, but their objec-

tions do not seem to us to carry with them any great force. No evil, we believe, can be shown to have resulted from this favor, but good we are certain has been done by it, in that it has encouraged the erection of houses of worship, and the founding of charitable institutions. Because the property of private individuals and corporations generally is taxed, is no reason why Church edifices and charitable institutions should be taxed, as they materially differ from other property, in that they are expressly intended for the benefit of the public, and not for the advancement, in any proper sense, of private interests. Should, however, the exemption from taxation of such property from any cause become prejudicial to the interests of religion, then the State should not grant it any longer. We trust, however, that it will be a long time before any such cause will exist in our country, inasmuch as we believe its existence would show that fundamentally wrong views had become prevalent among the people—views which would prove detrimental to all true progress.

To the view we are advocating we are aware it is urged as a serious objection, that for the State to favor religious instruction in the public schools supported by taxation, and to give pecuniary aid to religion, is to coerce those who do not believe in the religion favored to support it, and thus to violate the sacred rights of conscience. A little serious consideration of the subject must, however, make evident the fallacy of this objection. The State, under the view we maintain, does not favor religion simply because it is religion, but because it is its own interest to do so. The taxes which it exacts, and which it devotes to the support of religion in the way specified, it exacts not for the sake of religion, but for its own sake. In compelling men to pay these taxes, therefore, it does not coerce them to support religion, but to support the government. Now if this be to violate the rights of conscience, then it must be a violation of the rights of conscience to compel a man to obey any law of which he may not approve! For our part, we cannot see how the State's favoring religion can do injustice to

any one, or violate the rights of conscience, so long as men are left entirely free to worship, or not, as they may choose. On the contrary, the State's pursuing this course we firmly believe to be indispensable to the prosperity and happiness of a people.

ART. V.—FREEDOM IN THE TRUTH.

BY THE EDITOR.

No one who observes closely the movements in the Protestant Churches of the present day can fail to see that what is called the age of orthodox confessionalism is drawing to a close, in order to make way for a new period in which a more Catholic form of Protestant Christianity shall prevail. Perhaps these movements are even deeper and more comprehensive than we have thus designated them; because there are stirrings in Christendom beyond Protestantism, in the Roman and the Greek Church, and movements in the orderings of Providence as related to their history, that may indicate the approach of a new era for Christianity as a whole. We cannot forecast and interpret the way in which God leads His Church, but one law that has always prevailed is that old forms pass away and the Church renews its life in new forms. The substance remains while the form changes. Thus it was with the Church before the flood, with that of Noah, and of Abraham, and Moses.

But our present purpose is to consider our subject merely with reference to a movement going forward with accumulating force in Protestantism.

In Germany a new era in theology was indeed inaugurated already by Schleiermacher, which aimed to reach a new standpoint by making the person of Christ the central principle of

Christianity, and ever since German theology has moved in a new line of development. We do not say that the unionistic theology of Germany has proved by any means a complete success. It has been accompanied by some speculations, and perhaps a rationalistic tendency, which have affected it unfavorably in the estimation of the Protestant Churches of other countries. But no movement in theology can ignore the great developments in Germany, as may plainly be seen by the great account that is made of German philosophic and theological learning in England and America at the present time.

The general tendency to which we refer has taken root, however, outside of Germany in a somewhat independent way. Particularly notable are the remarkable developments in the Presbyterian Church of Scotland. One aspect of the movement there is referred to in an article in the *Contemporary Review* for August on The Critical Movement in the Free Church of Scotland by the Rev. Professor Lindsay. This refers to the question whether critical freedom and dogmatic orthodoxy are opposed to each other; whether it is possible to remain faithful to modern criticism, and yet remain faithful to the dogmatic Creed of the Church; whether dogma and history are two irreconcilable things, the one of which must conquer. The prosecution against Professor Robertson Smith in reference to his theory of biblical criticism broke down ingloriously in the General Assembly, and the Professor was fully vindicated. Other cases there have taken another direction involving the authority of the dogmatic theology of the Presbyterian Church, and the result was an action modifying the strict interpretation of the Westminster Confession of Faith.

It is known also that years ago it was proclaimed even from Princeton, that it is not necessary, in order to be received into the communion of the Presbyterian Church, to hold all the particular phases of doctrine in the Westminster Confession, but only its essential features. The reunion of the Old and New Schools some years ago was brought about, not by the victory of either form of belief, but a growing consciousness

that church unity does not require uniformity in all phases of dogmatic faith. The very fact that the question of modifying and changing certain phases of theological doctrine in the Presbyterian Confession is agitated reveals the tendency which is evidently growing in that body.

But the tendency towards reaching a stand-point beyond the closely binding authority of confessionalism is felt in all the Churches. It is not necessary to refer to particular indications. It is coming to be realized that the unity of the Protestant Church cannot be looked for in entire uniformity of doctrine. Such unity in Christian life exists and is generally acknowledged. Why then should confessional differences among the historical Protestant Churches exclude free fellowship with each other and united work for the advancement of the Kingdom of Christ?

The question is a difficult one. While its answer is not to be found in seeking to bring all Protestant bodies on the platform of one existing Church-confession, neither is it to be sought in the direction of latitudinarianism. It is not by the mere negative process of lopping off all special and particular articles until by this process we come back to a few general dogmas, on which all can agree, that the desired help is to be found. To go back in that negative way would only be to begin the long contest over again. History does not go backward nor repeat itself. If the Protestant Church would come to greater unity on what is called the essentials, it must be under the inspiration of some new principle which will bring about a change in the standpoint from which particular phases of doctrine are viewed, otherwise the union would be merely negative and negatory. If there was a valid reason for the Churches separating on points of doctrine, there must be a valid reason for their being able to unite notwithstanding those differences. In other words those differences must in some way lose their former significance; and this would require some new apprehension of the one unchangeable Christian faith. That the Church is approaching such a renewal of its life we think the signs of the times clearly indicate.

An interesting essay towards helping in resolving the problem before the Protestant Church appeared in the last number of the *Bibliotheca Sacra*, by Dr. J. H. McIlvaine, of Newark, N. J., on the subject Christ and Paul. His object is to show that the teaching of Christ is more Catholic and primary than that of Paul. Christ spake from the bosom of the Godhead directly and for the whole world and all ages; while Paul, though inspired, dealt mainly with a particular problem, the relation of Judaism to Christianity. The teaching of our Lord has characteristic differences as compared with that of Paul; the former is not presented in the systematic, logical, form which distinguishes the latter. It was Paulinism specially that exerted its influence in the Reformation, just because the problem that confronted the Church then was in many respects similar to the question between Christianity and Judaism. One portion of the work of the Reformers was to counteract and overcome the Judaizing errors of the Roman Church. Hence Paul's doctrine of justification by faith came into the ascendant, and his epistles to the Romans and the Galatians were the principal Scripture employed by the Reformers. So also against the heathenizing and Pelagian tendencies in the Roman Church the doctrine of the divine sovereignty and predestination came to occupy a chief place in theology. All the Reformers, Luther and Zuingli, as well as Calvin, it is known, held the doctrine of predestination. Now, the writer of the article we are noticing, maintains that while special doctrines, such as justification by faith and predestination, may have properly come into greatest prominence in such an age as the Reformation, when special errors were to be overcome, and these then called for particular confessions, making these doctrines, in some cases at least, central; yet the Protestant Church must now settle back on the teachings of Christ, which present a broader basis. This is not much different from the theory, advanced first we believe by Schelling, that the Church must pass through three stages, the Petrine, the Pauline, and the Johannean. The first the legalistic in the Roman Church, the second

the apprehension of salvation freely by grace through faith, and the third the reign of love or charity, in which faith and works come to a real inward union. It is no doubt better to bring forward the teaching of our Lord Himself as embracing the most spiritual form of Christianity, for while John is no doubt nearest to the heart of Christ in his inspired teaching, yet no Apostle, even though inspired, can stand on a full equality with Him who is the personal Truth, and who spake as never man spake.

More profound and far-reaching, because going more fully to the root of the great problem with which the Church is struggling, in our estimation, are the masterly articles by Dr. J. W. Nevin in the MERCERSBURG REVIEW, commencing with October, 1876. The first article is on the Spiritual World, Oct., '76; the second on The Testimony of Jesus, Jan., '77; the third on The Spirit of Prophecy, April, '77; the fourth on Biblical Anthropology, July, '77; and the fifth on Sacred Hermeneutics, Jan., '78; the whole forming a connected series for those who are able to understand the underlying principles. These articles imply throughout that there must be a new apprehension of Christianity as a divine life flowing from the Lord through His Word, and that this calls for a deeper and more spiritual apprehension of the Word of God, as standing above theological formulas and church confessions, not merely for intellectual knowledge, but especially for the new regenerate life.

All the articles referred to, while they include other questions, especially Dr. Nevin's, bear directly upon the subject at the head of this article, viz., how the Church is to attain to *freedom in the truth*, how it is to stand together in the substance of the Christian life so as to overcome the theological and confessional differences that have held it in a state of division and antagonism. The problem is certainly important, and is destined, we think, to enlist, as it is even now enlisting, the profoundest thought of the Protestant Church on both sides of the ocean. It would be presumption in us to attempt to present a solution of the question. That can come only by a historical struggle

that may yet shake the Churches to their foundation. But we may venture some remarks on what we regard as preliminary to the final settlement of the great question.

We have already intimated that freedom from undue bondage to confessionalism is not to be sought for in mere latitudinarianism, it is not to be a merely negative principle. That is, indeed, one of the dangers to which the normal tendency in the Church is exposed. It will not do to take our various confessions and begin to pare them down so as to eliminate their differences with a view to uniting on what is left. Unquestionably these Reformation and modern confessions are entirely too elaborate and particularistic to stand permanently as the united confession of the whole Protestant Church. This has long been felt. Even particular denominations no longer insist on their members subscribing to all the particular phases of doctrine the confession may contain as necessary to salvation. So also they are less tenacious in insisting on every phase of denominational doctrine as absolutely essential to the doctrinal purity of the Church.

But the Church cannot advance by merely going backward to what may be regarded as primary and primitive articles of faith. This process has been tried. Puseyism or Tractarianism in the Anglican Church tried it. Calixtus in the Lutheran Church long before advocated the same theory. To go back to primary, essential articles of faith with no new principle would be to subject ourselves to the necessity of going over again the same course of development: Hence Tractarians are impelled by a sort of logical necessity to go to Rome. To undertake to go back to one Reformation symbol, the Augsburg Confession, for instance, as the Lutherans of the General Council advocate, is equally impossible. Proceeding from the same standpoint, and with no new principles, the same antagonisms would be developed over again. Repristination is not the remedy required.

With the prevalent views on the binding importance of confessions no remedy can be found in uniting on what are called the essentials of the Christian faith. The first difficulty would

be in deciding what are essentials, and when found if that were possible, the next difficulty would arise in interpreting their meaning. We do not mean here to assert that in all the Reformation Confessions there are not certain essential articles of faith that rise in importance above others. We believe there are such, and we believe that the time will come when they will stand out conspicuously as the common faith of the Church. But what we mean is that we are not to get at these and unite on them by a mere process of elimination—by merely cutting out certain articles which now separate the Churches. That would be for many Churches, no doubt, a violation of conscience, or it would imply an indifference towards what they regard as the truth which would argue a want of all earnest faith. There is unquestionably a great danger here to be avoided and shunned. False doctrine vitiates true faith. The Scriptures condemn it and the Church has endured some of her greatest struggles in seeking to eliminate it. Indifference here is fatal. The truth will take form through the intelligence, and men will have doctrines which they conscientiously hold, and which are sacred to them. Truth is particular as well as general, and to attempt to hold it in a broad generalization while indifferent to its particular forms for the individual conscience is a mere delusion. In this way a man might believe in God and yet deny all the distinctive articles of Christianity. A Church built on such a foundation would be like a house built upon the sand. The remedy is not to come in such mere negation.

But while all this must be maintained, it is nevertheless true that there may be doctrinal differences without disturbing the unity of faith. Truth is not something merely nor primarily for the intellect. It grounds itself in life and receives inspiration from love. This is implied by our Saviour's words, "If ye continue in my word ye shall be my disciples indeed; and ye shall know the truth, and the truth shall make you free." The source of truth is the Lord Himself, and His Word carries in it the substance of His life for man. "My words they are spirit and they are life." The Word of God is

not like human words. It is a revelation from the bosom of the Godhead, and pertains to the realities of the spiritual world. Hence it differs from all scientific knowledge, and cannot come to us primarily in scientific form. Our Lord's teaching, says Dr. McIlvaine, was highly figurative and unsystematic. "In fact no other method was possible to Him, as the revealer of the spiritual world in the highest forms in which it could be made known to us. For if He had undertaken to define and systematize the truth, to eliminate its antinomies, to harmonize its apparently conflicting aspects by tracing out the logical connections between them, it would have been necessary for Him either to reveal the whole truth, which was impossible, or to clothe these glimpses or fragments of it in lower and less adequate forms; in which case He must have renounced the pre-eminent character and object in and for which, as 'a teacher sent from God' He had come into the world."

Therefore it is that a right apprehension of the truth depends on a right spiritual condition. Only they can know the truth who stand in the truth. They who continue in the Word of Christ shall know the truth. The disciples could not understand our Lord's teaching until after the coming of the Holy Spirit. Union with the spiritual world was necessary in order to understand the things of that world. "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" Yet, it may be said, it is the word that is to enlighten the soul, and it seems a paradox to say that the word cannot be apprehended until the soul is enlightened, but such paradoxes are contained in our Lord's teaching. There is a certain amount of light in the word for every one who hears, but it is only when the truth has been received into the will that the true light illumines the mind. There is an inner spiritual ear that must be opened in order to hear the truth of the spiritual world.

We make these remarks to show that the truth of God's word is not primarily doctrine for the intellect, and therefore doctrinal formulas and statements, however necessary and im-

portant in their place, can never usurp the living truth of God's word.

But, now, while the truth is thus a living spiritual power, flowing from our Lord Himself, and as such, one and the same for all men, it is also endlessly various. It cannot be apprehended by two persons in precisely the same way. We speak of the doctrinal differences among different denominations. But the difference and divergence do not stop here. We may trace them out in the thinking of individual men. Paul did not apprehend the truth intellectually just as Peter did, and John differs from both. And if this was the case with these representative apostles, it will be the same with other representative minds in other ages. "The truths of the spiritual world are transcendent and ineffable; in other words, they cannot be adequately conceived of by the human faculties, much less expressed in human language. The reason of this is, that they belong to the realm of the infinite, whilst our faculties are finite, and all our words have necessarily a defining or limiting power. . . . . Our most perfect comprehension of them can be nothing better than an infant's conception of the solar system. . . . . In consequence of this manifold, transcendent and ineffable nature of the truth, it cannot be fully expressed even in the words of inspiration itself. These words are not to be interpreted as complete revelations, but they are to be regarded rather as index fingers pointing upwards, and directing us where to look in order that we may see for ourselves as much as we have capacity for seeing of the things which they can only indicate. For the Scriptures, in all their fulness, give us nothing more than glimpses into the infinite. That which is revealed, and is capable of being known by us, bears no proportion to that which is unrevealed, and incapable of being known. At the same time we know that truth is one, and, consequently, that every particular truth which has been revealed bears relation to, and is necessarily conditioned and modified by every other truth of the great whole which remains unknown." (Dr. McIlvaine, in *Bibliotheca Sacra*).

We may not assent to everything in this quotation, but it contains some important truths. It is true that no one but Christ, who is the personal truth, can reveal it most perfectly and fully, so far as it is possible to be revealed to finite beings. Hence the revelation in Him is in the way of life. Certainly His inspiration in the hypostatic union of His person was more than the inspiration of an apostle, and His words must stand above the words of an inspired apostle. So also it is true that the Word of God, revealing spiritual things, cannot be fully fathomed by the finite mind—by the ordinary rules of logical interpretation. And this, then, confirms what Dr. Nevin has argued in his article on Sacred Hermeneutics, that Biblical interpretation cannot reach the infinite spiritual depths of the Word of God by the merely ordinary laws and sense of limited, finite, thought and language.

Hence all theological and dogmatic apprehension of the Word of God must be inadequate and imperfect. It is therefore simply puerile to suppose for a moment that any given system of theology can give us the complete and entire truth of God's Word. These systems, as we know, serve their time and are then superseded by others. If any such logical exhibition of truth could be permanent, our Lord would no doubt have given us the revelation in that form. But He has not done so. Hence it is clear that the revelation in the Word of God must ever stand forth above all systematic explanations and representations of it for the human intelligence. Hence, too, the Word of God must ever stand above all human creeds and denominational confessions. These are human, while the Word of God is divine. The difference was insisted on by the Reformers, and is a standing article of belief in the whole Protestant Church.

It is very evident, however, that the full significance of this principle of Protestantism, which assigns supreme authority to the Word of God, was not present even to the minds of the Reformers themselves, or at any rate to the minds of those who built on their foundations. It was not long before human

doctrines and systems of doctrine began to usurp the place of the Word, and the reign of Protestant scholasticism set in. The long and dreary war of contending sects, each one holding up its shibboleth as the only test and guarantee of the whole truth, has clearly proved that it is impossible to set forth the fulness of the Word of God in any one confession. This must be so, simply because the Word of God contains the fulness of revelation, and in the best form for human apprehension, while all confessions are reproductions and reflections of the truth. These latter are proper and necessary in their time and place, in order to exclude theoretical error, just as it is necessary for the Church, in the exercise of discipline, to exclude practical wrong-doing and open sin. But within certain limits these confessions themselves must make room for, and allow diversity of theological opinion. If this were not the case they would become mere dead petrifactions. Christianity is ever active in its unfolding in the life of the race. Truth is living, not dead. This active movement of truth extends to the life-problem of every individual Christian. The truth becomes a living and leavening power in his life, and its apprehension is constantly modified by his life-experience. So there are representative characters in the Church as in the world, men whose lives and life-struggles embody principles that become of central guiding influence for others.

This freedom is especially called for in the case of confessions that embody not only the dogmas to be received, but a lengthy system of theological opinions and even explanations of opinions. To bind the conscience to all these opinions would be only another bondage brought in to take the place of papal infallibility. A person may believe the general doctrine of the divine sovereignty and election, as taught by our Lord and St. Paul, but he may not be just prepared to give his assent to the explanation of that doctrine as given, for instance, in the Westminster Confession, or the Articles of the Synod of Dort. He may believe the doctrine of the fall, but differ from these confessions in their explanation of its effect

on the race. In this way the variety in the method of holding and explaining Christian doctrine reaches not only to the different confessions, but under the confessions it extends further, even to individual minds.

This does not imply that all individual opinions are of equal force and authority, but that progress comes even through individual minds. A certain measure of the liberty that is allowed to particular Churches in the difference of their confessions, must be allowed also to individuals in a denomination. Room must be made for progress, and this comes usually, not by united, conventional legislation at first, but by new light thrown upon the subject by certain individuals. While, therefore, each denomination is justified in peremptorily condemning false doctrine, it should manifest a liberal spirit towards all honest and earnest efforts after greater light and knowledge in understanding the Word of God. Not every deviation from the theological and confessional views of a denomination are in the direction of error; it may be towards a better apprehension of the truth.

It saves trouble, we know, to shut out all such liberty. To assert that the confession of any particular denomination is the final and absolute rule of doctrine for that body, and to require every minister and member to subscribe to and hold it in all respects without variation, is an easy way to avoid difficulties, but such a course cannot be justified and maintained without sacrificing the Protestant principle, and introducing the Roman principle, only the infallible pope now is a confession, and not the bishop of Rome.

Of course, it is easy for the Romanist to take advantage of the difficulty here to be met, to urge that it shows the weakness of Protestantism and the superiority of Romanism, which professes to guarantee certainty and fixedness in its doctrinal teaching, but the argument cannot deceive those who have studied the subject aright. Truth has a progressive unfolding. Its intellectual apprehension and statement cannot be the same for every stage of the Church-life and for every individual. While

the revelation in Christ, and in His Word, is one and unchangeable, its apprehension must allow of variety and progress in the nature of the case. If that were not so,—if the revelation could be stated in a doctrinal form for intellectual apprehension for all men and for all time,—then it is inconceivable why our Lord did not reveal the truth once for all in that way, and thus prevent and preclude the struggles that have arisen in this field of controversy. The Romanist replies, that this was not necessary simply because Christ established an infallible Church that is ever at hand to formulate the truth of the Bible for the children. But if such formulation could be complete and final once for all in human language, in dogma or confession or theology, certainly it would have been safer, easier, better, and have prevented division and strife, if it had emanated from our Lord Himself.

Suppose the position is granted that Church confessions and theologies are imperfect, and that the truth of the Word of God is evolved in and through them in a progressive way, looking continually to higher knowledges of the truth, what have we gained? We answer first, this, that there is and always must be a certain amount of liberty allowed in the apprehension of Christian doctrine, and the Churches must not quarrel with each other and condemn each other because they do not all apprehend the truth in precisely the same way theoretically or intellectually. That is only a commonplace, it may be said, and the question at once arises, how far may this variation be allowed without vitiating the truth and converting it into heresy? We are not afraid to meet that question. It cannot be answered by a theological or confessional statement or dictum once for all. If it could, we would be brought back to the position that revealed truth can be completely and absolutely expressed once for all in the form of doctrinal statement, and that we have denied. It would puzzle the Church to state just how it has decided between the inspired writings of the sacred canon and uninspired writings, and yet we know that under the guidance of the Spirit, by external and internal evidence, it has

decided and does decide the question. So also as the questions arise the Church, as the ground and pillar of the truth, does approve true doctrine and condemn the false. There is a Christian consensus in the Church by which error is detected and eliminated or condemned. Just at this time, with all the divisions in Protestantism, and the tendency to advance on former confessions, which brings with it also opportunity for evil tendencies to assert themselves, the conscience of the Church is nevertheless quick to detect and condemn any doctrine which involves dangerous error.

This consensus in doctrine is not something arranged in an abstract, theoretical way, but it comes with the historical development of the Church. It has its analogy in the development of ethical maxims and laws in the moral constitution of society. This is, indeed, based on natural revelation, but it may be used as an analogy. The principles of right are not, and cannot be, formulated in an abstract theoretical way, but they come to a form as the moral idea is developed in the race. Thus the *common law* grew up, and indeed, the whole system of jurisprudence, by the union of the ideal and actual. History does not originate the principles of morality. They spring from the idea of the good, but they come to a concrete form in actual history. The general system of law and systems of morality must therefore be studied in the light of history. This does not mean that the principles of justice and equity are not ideally fixed and settled. They are unchangeable, we know, but their application to the onward development of human life advances with history.

It may, indeed, be said that in this case we have to do with mere natural revelation, the light of truth in human reason, whereas in Christianity the data are given in a supernatural revelation, and therefore they are fixed and settled for all time. But a supernatural revelation must be at least analogous to the natural revelation of the same divine Being. If man must advance in the apprehension of the truth in the one, it is reasonable to suppose that a similar law would hold in the case of the

other. And so we find that while the substance of the revelation is fully made in Christ and His Word, yet its apprehension in the form of doctrinal and confessional statement must be progressive, and thus vary according to the progress of the Christian life and the new and different relations this life occupies in the onward flow of history.

But this progress is always in the line of general principles, and always of such a character, that what is once gained in the way of progress is never lost. Even where some points seem to be lost, it will be found that they are really taken up, though they may then occupy less prominence, in the new and advanced positions. The guidance of the Spirit ensures steady progress in the direction of the truth. The movement is directed by a certain and fixed law. It is not left to the uncertainty of unassisted reason, but under the moulding power of a higher guidance.

Even in the sphere of natural revelation, no one would contend that there is no certainty in regard to truth, because men continually differ in their apprehension of it. Truth as an objective power moulds and directs in the development of human knowledge. So also the ethical life of man is held, in its development, bound to the principles of the moral law, so that though customs and laws change there is an unchanging principle that lives and asserts its presence and power in them at all times. The fact that supernatural revelation at once places its facts and principles above reason, does not imply that they do not take up reason and will in their apprehension. Otherwise they would forever stand not only above man, but in such a separate form that they could come into no real conjunction with his life. But it is not necessary to pursue this point farther. No infallible doctrine can come between God and the believer in such way as to make this dictum the absolute and ultimate authority for man's faith, and thus debar him from direct communion with God. Hence the Protestant position must stand firm on this point. Nothing but the Word of God itself apprehended through the Spirit can be the absolute truth for man.

It must follow then, not only that the truth as present in this Word is the immediate, direct and ultimate power for the believer in his own personal salvation, but that it is the source from which even new light must come to guide the Church in doctrinal and confessional development and progress.

Church confessions then have only a relative, not absolute, authority. The confessions of one period may have more authority at one time than at another. The confessions of the Reformation, for instance, occupy a different position from those that may arise under the direction of less general authority in ordinary times. Certain principles of the Word of God came out in the consciousness of the Church more generally at that epoch, than in the mere rise of a sect or creed of some would-be reformer at other times. Every one must feel this. But even they may not be allowed gradually to assume a sacredness by the time they have ruled the faith of the Church so as to come to stand as infallible and ultimate declarations or formulas of the truth. *Freedom* must be allowed even in their interpretation, and when the time is ripe for new advances the way must be open for bringing them under new criticism. The preparation for such new judgment on the productions of the past must appear in the general mind of the Church. It will assert itself from different sections, showing that the life is bursting through old forms and formulas and seeking to clothe itself in those that are new. Representative men will arise who become organs for the utterance of the general want and also for the supply of this want. They in turn will be subjected to the careful examination and judgment of the Church, until by this free process the old passes away and the new comes in.

At such epochs the Word of God reveals new realms of truth for the Church. Its spiritual depths are unfathomable. Much lies hidden there just because the Church has not been ripe for its apprehension. Just as an individual Christian cannot take in the fullness of the word except as he becomes prepared for it by the actual experience of his life, so the Church at large must grow ripe for the reception of what has hitherto been veiled

from sight. There are no doubt some who may be startled by the assertion that new truth is yet to be evolved from the Word of God. Has the Church been in possession of the Bible for eighteen centuries and of a large portion of it for many centuries more, it may be asked, and has its meaning not yet been fully understood? And does not such a view make room for all sorts of new theories to disturb the peace of the Church? The same fear was expressed when Biblical scholars began to investigate the various readings in the manuscripts of the New Testament. When thousands of these different readings were produced, the timid began to ask whether there was any certainty as to what is really the inspired Word of God. But it was soon manifest that these various readings disturbed no fundamental doctrine of the Christian faith.

So now some consciences may be disturbed at the idea of bringing out an improved translation of the Bible. But as a translation of the Bible is a human work, and as no portion of the Church has ever claimed that any one translation is inspired (even the Roman Church does not make this claim for the Vulgate), it is very plain that changes and progress in translating do not affect the inspiration of the original Word of God.

Now as there is progress in this external study of the Bible, so we claim there is and must be progress in the more internal apprehension of its truths by the faith of the Church. For this very reason the Bible is a living standard by which to test and direct the progress in doctrine. Just here is the safeguard for theological progress. When the truth of a given dogma reaches a ripeness of apprehension and the Church seeks to carry it forward to new forms of statement, or when doctrines seem to be involved in hopeless antagonism, the Church is not left to the guidance of mere reason in making an advance, but the Word of God reveals new and greater light through the ever-present Spirit.

Take for instance the central dogma of the person of Christ. This dogma came to its fullest statement in the Council of Chalcedon after passing through a succession of contests with error.

Ebionism, Gnosticism, Arianism, Eutychianism, Apollinarianism, Nestorianism, and Monophysitism, were all left behind. Then came still another contest in regard to the question of two wills in Christ, and a decision was reached. But must we conclude that the Church can never get beyond even all these decisions, and reach a still more satisfactory apprehension of this dogma? Did not the Reformation develop still another antithesis in the dispute between the Reformed and the Lutherans in regard to the ubiquity of the humanity of Christ, and the *communicatio idiomatum*, an antithesis which sundered the two Churches on the doctrine of the Lord's Supper? And must we not expect to find a solution of this difference in a deeper apprehension of the Word of God in its teachings on this subject? If the measure of our apprehending the meaning of the Word of God were limited and fixed once for all, then indeed there would be no hope of progress in resolving the antagonisms of doctrine history.

Indeed we may say that just here is to be found the key that must successively unlock all doctrinal difficulties in the Church. "What think ye of Christ?" is the question of all questions for theology. This is central for all doctrine. In the degree in which the Church comes to apprehend the mystery of the person of Christ, in that degree will it be able to apprehend all Christian doctrines. In that mystery of mysteries is contained all true knowledge both of God and man, and their relation, the one to the other.

The Romanist may indeed ask in a spirit of triumph, can it be that the Church does not yet comprehend the person of Christ? And does Protestantism make such a confession? We are not startled nor disturbed by these questions. The Church has always embraced the substance of this great mystery by faith, and it has always apprehended and known enough in regard to it for the purpose of salvation, but it has never fathomed or exhausted the mystery, and therefore there is room for as much progress in the knowledge of the truth on this subject in the future as there has been in the past. Nay, the

mystery is infinite, and finite intelligence will forever advance in the knowledge of it. But this progress must always be in the light of God's Word, which is none other than the testimony of the everliving Logos Himself in union with our humanity.

Who then will call a halt in regard to the advancement of Christian doctrine and Church confessions? Who will venture to say, we have reached an absolute standard according to which all must be judged? The very thought is absurd. And yet there are those who not only seem to imagine that they have found such a standard, but they would make their own private interpretation of it an infallible rule for all others. The question of improving and amending the Reformation confessions is only a matter of time. If the world continues to stand such amendment must as certainly come as the Church is making progress and Christian history moving onward.

We have discussed a general question, and we do not propose to enter upon details. These details are engaging earnest discussion in the Church everywhere at the present time. They must be settled in the light of historical progress under the guidance of the Word of God. To resist such progress is to stand before the stream of history itself and attempt to stop it in its course.

The great practical lesson we aim at is, that there must be *freedom in the truth.* This does not mean freedom for error. It does not mean that license must be given for the spread of heretical notions and opinions. It does not mean that the Church is to grow indifferent in regard to doctrines in the spirit of latitudinarianism. For error there must be no charity. But there must be the largest charity in the truth. This is what the age demands. And such charity is not in any way inconsistent with determined opposition to heretical views. The wisdom of the serpent must be combined with the harmlessness of the dove.

As applied to internal dissension and strife, where parties are equally conscientious in their love of truth and their hatred

of error, it means freedom. The settlement or reconciliation, to be lasting, cannot come by surrendering conscientious opinions for the mere purpose of peace or compromise. It cannot come by merely going back to the past to find there a human directory for all time. Compromise is always in order when the two parties are prepared to yield minor points in the spirit of a common devotion to a higher and more ultimate truth. In the absence of this it settles nothing, and in the absence of this the only true course is the one of progress in the spirit of mutual forbearance and charity. With true faith in the Word of God the Church need fear no antagonisms. That light will always lead the way and illumine the way for the followers of Christ. The motto then will be, In essentials unity, in doubtful things liberty, in all things charity.

Art. VI.—HISTORICAL MEMOIR OF THE LATE REV. NICHOLAS P. HACKE, OF GREENSBURG, PA.

BY REV. GEO. B. RUSSELL, D.D., WASHINGTON, D. C.

Death has added to the list of departed Church fathers of our Reformed communion in West Pennsylvania lately, the name of Rev. Nicholas P. Hacke, D.D. Third pastor of the Greensburg charge in the order of time, his term of service covers more than half a century of most interesting history. Father Weber's pastorate, running from the origin of the charge till 1816, a period of thirty-three years, long, indeed, in itself, is little more than half the time of the memorable service of him whose recent death terminates, for that section, at least, a historical period. Much of what belongs to the charge itself may be found in the "History of the Reformed Church within the Bounds of the Westmoreland Classis, 1876." But there are personal recollections of Father Hacke, now of

blessed memory, which belong also to history. The Church at large, as well as his many personal friends, holding a common interest in such a life and its work, may justly call for some tribute to his memory.

Long holding rank as a faithful minister, a good man, and an honored citizen, the Rev. Dr. Hacke may justly be regarded by the Reformed Church in Western Pennsylvania as of historical character. It is a mournful privilege to discharge, by request, the fraternal duty of making a brief biographical record to the memory of this highly-esteemed father of Israel. Our Christian funeral rites, in which so many lately joined, closed up a most interesting chapter of personal influence and ministerial activity, having a wide range, yet bounded by but a single pastorate in a whole lifetime, running through the unusually long period of unbroken official work among the same people for fifty-eight years.

The historical facts which we here put upon record, are taken mainly from documents furnished by our venerable friend himself, or gathered from personal intercourse with him during years of intimate confidence. The effort to condense, as much as necessary, may fail to set forth some of the more interesting points belonging to a fuller biographical sketch of one of the most laborious Western pioneer servants of our Lord Jesus. Having long led the sacramental host as a prince, he has now been called by the Master to the possession as heir of the crown of life.

Rev. Nicholas P. Hacke, D.D., was born in Baltimore, Md., Sept. 20, 1800, and was baptized in infancy by the Rev. Dr. Dryer, then Reformed minister in that city. The father, Nicholas Hacke, a native of Bremen, the chief commercial city on the Weser, came to America in 1792–3. The mother, Sophia Smith before marriage, was a native of Zweibrücken on the Rhine. The family name seems to be of French origin, and doubtless comes from the Protestants who left France on account of the religious persecutions following the revocation of the edict of Nantes.

The father, in the war of 1812–15, was a member of the Baltimore Green Yeagers, a military organization of some note at that time. He fought in his company against the British with distinction in the battles of Bladensburg, Baltimore and North Point. At the latter place his business partner, Capt. Andre, fell near his side, his head pierced by a ball while in the act of gallantly commanding his company to charge. Piety, patriotism, and honest business fidelity belong to the family by inheritance. The father and his eldest son both died of yellow fever at Havana, whither they had gone on business. For years, therefore, the mother and sisters were left mainly to the care of the subject of this notice. They were all brought by him to Western Pennsylvania, where the mother died and the sisters were married, the eldest to John Graff, the next to George Reiter, another to John Hugus, and the last to William Hugus. Thus the family and their descendants stand in close relationship with some of the best citizens in that part of the State.

Early having consecrated their child to God, his parents intended to train him from boyhood and youth for the holy ministry. The father's intention was to have his son well educated, first in the German language, and then afterwards also at some English seminary; so that he could officiate equally well in both languages. For this end the boy, when only nine years old, was accordingly sent over to his grandmother, in the city of Bremen, for a thorough course of study in the German. But the European wars then raging between the first Napoleon and the allied powers, lengthened the time of his stay in Europe much beyond the first intention.

During this time of study in Bremen, at the age of thirteen, after years of faithful catechetical instruction, the youth was confirmed by the Rev. Dr. Myer, Reformed pastor of that city. This solemn rite made a deep impression, he tells us, on his young heart, and, together with the pious life and godly example of the grandmother and aunts, fortified him against many subsequent youthful temptations. Having experienced

personally the great benefits from this rite, as crowning the Reformed system of Christian nurture in catechization, which is calculated to lay good foundation in the youthful character for future trials, no wonder Dr. Hacke has been, all through his long and useful ministry, such a firm and consistent adherent to, and advocate of the advantages of this good old Reformed custom of our fathers.

At the age of sixteen years he returned to America. His father, after peace was declared, had gone to visit his mother, brother and sisters in Germany; and finding the aged parent now rapidly nearing her grave, he remained with her till she died; after which, with his son, he set sail in June, 1816, in a ship commanded by Capt. Shields, for Baltimore. The voyage lasted eight weeks, from June till August. During his long stay in Bremen, the American youth had lost all practical use of the English tongue, which had been so freely his when he was yet a child. English had therefore to be relearned, first under a private tutor, and then in more general study, for which his course in Europe had fitted him. In the Bremen High School, it may be remarked in passing, he sat on the same bench, as fellow-student, with the venerable Rev. Dr. David Willers, who has been in Western New York what the Rev. Dr. Hacke has been in Western Pennsylvania, a successful pioneer laborer for the Reformed Church.

Taste and inclination had led this Baltimore youth up to this time, to the study and pursuit mainly of the natural sciences. But he now freely yielded his natural bent to the wishes of his father, and changed the general course of his studies to theology and special preparation for the gospel ministry. The Reformed Church in this country, at that time, had no theological seminary in which to train candidates for the sacred office. The schools of the prophets were only under private teachers, and students of divinity had to pursue their course as best they could in private, under the direction of some "approved minister," in order to qualify themselves for the work of preaching Christ and Him crucified. This was

the order necessary, then, to take by the young candidate Hacke.

Of the first Reformed congregation of Baltimore, the father of the new theological student was then an elder. Here the first Rev. Dr. Becker was at that time Pastor. He was an eminent divine, who had studied at the University of Halle; and was sent out in a company of four by the Classis of Amsterdam, as a missionary to North America. Not only a learned divine was he, but also an eloquent preacher, who drew large audiences. He was a fit teacher in precept and example, to train young men for the Reformed ministry. Under his care accordingly, a number of young theologues were placed; among them was our youth just returned fresh from Germany. Here he continued his studies until interrupted by the lamented death of his beloved preceptor, in 1818. Afterwards, his course was resumed and completed under a son of the former teacher, the younger Dr. Becker, who was then pastor at the Stone church, Northampton County, Pa. While pursuing his studies, the yet youthful candidate came by inward spiritual conviction to feel more and more the force and solemnity of the call to the work of the ministry; and thenceforward never desired to be anything else than a minister of the everlasting Gospel. Even before his course was finished he longed to engage heart and soul in the holy vocation.

Near the opening of the spring in 1819, the Rev. Henry Habliston, then of Greensburg, Pa., having written for several young candidates to visit this region with a view of settling in the ministry, two of Dr. Becker's students answered the call, Henry Koch and Nicholas P. Hacke. The latter having asked his father's permission to visit the West, was at first refused by his considerate parents, on the ground that it was intended when the German part of his course was finished, he should then attend in like manner some English Seminary, in order that, as originally designed, he might be able to preach and minister in both German and English. But when the son represented to his father the great destitution among the Germans of the Re-

formed Church in the West, and his yearning desire to become at once useful as a missionary among them, the first judgment of the father changed. Consent was then freely given, and the necessary funds for the trip were provided by paternal love.

With candidate Koch and farmer Byers, who resided near Saucon, and wished to visit his relatives in Mount Pleasant Township, Westmoreland County, Pa., the future pastor of Greensburg set out on horseback from the farther side of East Pennsylvania, for their long and tedious journey over the mountains. At Reading where they arrived on the second day, the heavens opened and showered down a continuous drenching rain, which soaked the travelers to the skin, and, what was for them worse, made the already bad roads almost impassible. There was then as yet, except six miles east of Reading, no turnpike from Northampton county to Loudon, in Franklin county, Pa. This long muddy ride therefore through rain and gloom disheartened the young soldiers of the cross, but when they reached the north mountains, the sun shone forth in his glory, and the clouds as well as gloomy spirits were dispelled. By the time Greensburg was reached, the hardships of the week's journey had made them stronger than at the start, and with certain inward joyful anticipations, they entered the town,

Greensburg has improved some since then, and even to them it gained on better acquaintance. "Irishtown," the eastern and first entered part, looked unpromising enough. But from the hotel at the top of the hill, could be seen also "Dutchtown" and the more respectable main street up and down. To the surprise, however, of the young candidates, they heard only English spoken in the place; and if this did not disgust them, it at least made them long for the more familiar dialects of such places as Easton, Bethlehem, Allentown, Reading, Lancaster and York, where the Germans of Pennsylvania could be heard on every street. Mother Drum, a venerable matron of Greensburg, however, allayed their fears by assuring them that the surrounding country element was quite German enough to make their labors in that tongue acceptable, and, no doubt, useful.

Previous arrangements had secured appointments for week-day services in the several congregations in the country, of the Greensburg charge for preaching. This, however, was not to be the first effort of our candidate. He had already preached once in York county, Pa., once in Baltimore, and also in his theological preceptor's absence for some weeks during a specially sickly season, a number of funerals had to be attended to, where the youthful student, then yet in his 'teens had been called on to officiate. These first pulpit efforts were, as he supposed, "poor enough;" but in the estimate of the people, they were more valued. The effects of these remained for years, and without even any visit, or much less trial sermons, afterwards secured him a flattering call from the Moore township charge. It may also here be mentioned, that overtures with a view to calls were made to him at different times subsequently from Pittsburgh, New Holland, Goshenhoppen, Long Schwam, Upper Milford, and his native city Baltimore, so that it was not of necessity that he never left Greensburg.

St. Paul's, or Ridge near Pleasant Unity was the place where he first preached in this charge. Here the assembly was small and made up mainly of aged people. At Brush Creek, and at Harrold's and at the Manor the audiences were better. But in Greensburg the service was held in the old court-house on a Sunday, and the attendance was quite large. These services were satisfactory to the people, and eventuated in extending a call to the candidate. It seems he accepted the overture, with the understanding that he should return to the east, complete his course of study, and receive license and ordination.

Henry Koch, his traveling companion and fellow-student, having visited Venango county, now Clarion, and received a call from the churches there, the two then set out on their return journey to the east, by way of the Northern turnpike, through Mauch Chunk and the water gap of the Lehigh, to their student home in the Northampton county, the Stone Church parsonage. Here they safely arrived, and at once, after their somewhat eventful visit, resumed their studies, until

the meeting of the Synod held that year in Lancaster, Pa., where they were examined, licensed and ordained to the office of the holy ministry.

It was in those days the custom to send the licentiates and newly ordained ministers, especially if they were young, to serve for a time as missionaries in some distant part of our church territory. According to this law, it fell to the lot of Rev. Nicholas P. Hacke to be ordered by the Synod, to North Carolina. He accepted the appointment, and immediately purposed to set out for the field of his future labors. Having first visited his parents at Baltimore, he then repaired to Hagerstown, where he was to receive his full commission and outfit from the Rev. James R. Reilly who was at that time the treasurer of the Mission Board. While tarrying some days at Hagerstown waiting for his documents the young missionary was appointed by Rev. Jonathan Rahauser, pastor, to preach in the stone church on the hill at the eastern part of the town. Finally, the Rev. Mr. Reilly announced to him that there were not funds in the treasury sufficient to justify the trip to North Carolina, and therefore he advised that the missionary go instead, to the charge he had formerly visited in Westmoreland county, Pa. This he at once resolved to do.

Having already been supplied by his father with the needed funds and also with clothing, books and a horse, he therefore started for his future home in Greensburg; where in due time, without accident or further trouble he early in October 1819 safely arrived. The congregation of the charge received him gladly. Without delay he began his ministerial labors among them. No stipulated sum for salary was promised in the call. For his support the minister as was the custom, "took what fell." "A preacher then had to rely upon Providence; but it was far easier to do so in those days than now"—the pastor of near three-score years trial remarks.

For sixty dollars a year, (what he had *to pay* was a fixed sum), he was to receive "boarding, lodging, and horse-feed into the bargain," from Mr. Jacob Hugus, a farmer living in the country

some miles from Greensburg. In this home also the Lord provided him early an help-meet in the person of Susan Hugus, with whom he lived in the holy estate of Christian wedlock, amid all the mutual joys, trials, toils and cares common to a parsonage life, for more than forty years, until she was called to her final rest. An intelligent family of nine children, six sons and three daughters grew up around the family hearth. The greater part of the parental care of raising them, in the necessary absence of the father attending to the duties of his large parish, requiring usually from two to five days of the week from home, devolved therefore upon the faithful, patient, uncomplaining mother.

Entering upon his new charge when he was only a few days past his nineteenth birthday, at a time when the severity of the financial crisis that had followed the war, was keenly felt especially in these western settlements, where but little good money was in circulation, many difficulties naturally would confront the new and very young pastor. Land and produce had only nominal values. This made the voluntary salary precarious and exceedingly small; less at times even than Goldsmith's vicar with "forty pounds a year." To make matters worse, the building of three new churches in the charge had been begun, in more flourishing times. These were now left standing unfinished and deeply in debt. Prospects generally looked dark and threatening enough. Perplexities multiplied to dampen ardor and zeal. Entreme youthful inexperience and want of familiarity with many things in the country, made it hard for a young man of refinement and culture, born and raised for the most part in large cities, to meet these rude frontier troubles. But the ardent pastor found true and noble friends among the young, helpers among the middle-aged and especially counsellors among the older members. These latter, whom he also particularly honored and esteemed, gave him wholesome advice and prudent counsel—by which he greatly profited. Relations of mutual confidence were soon established. These have grown strong and lasted for many years; in most cases to the end.

Referring to those youthful trials in early times, the venerable pastor recently said: "When I go back to those days, I often wonder that my members, particularly the aged, could be satisfied with my poor endeavors to minister to their spiritual wants." Their patient indulgence and forbearance with him then, when he was young and without official experience, was always gratefully kept in mind. And he says: "This was one of the main reasons that induced me to stay with them so long. I considered it my duty to devote to them, the later and better years of my more matured experience." He has often been required by this consideration to refuse inviting calls elsewhere, even to some of the most prominent places in the Reformed Church. Young ministers might note this, as a rule of some value to themselves.

Because such warm friendships and strong attachments were honest, devoid of hypocrisy and shame, the pastor soon felt at home with his people in their rude primitive cabins and plain log houses, where many of his days and nights have been passed. His presence and personal influence have had their good effects in the families. Reaching them through these long years, he did much in helping them to refine their homes, to educate their children, to improve their domestic stock, to increase their farm products, and to elevate the whole range of every-day life, as well as to make them better Christians. A long pastorate of a man with positive character has an influence in this respect, which is very far-reaching.

Elders and deacons in those days of the Church were generally candid and outspoken men, upon whose friendly judgment and hearty co-operation the pastor in carrying into effect such measures as were agreed upon for the benefit of the congregations, could confidently rely. Opposition, it is true, had sometimes to be met; as, for instance, when introducing better singing, pipe organs, stoves and in taking up collections for different benevolent objects. If such a difficulty arose, it was however always overcome by moderation and firmness in the exercise of pastoral prudence. The consistory generally, as a

matter of charity, stood firm with the minister in all such trials. The youngest deacon according to general custom was ever ready to help the pastor off his horse at his coming to the church, and to have him ready to remount again after services were over. The deacons had hard work to make up the several amounts allotted to their districts, especially when the annual subscriptions ranged from "three-fips" to "a quarter," "three-'levies" or other odd sums less than a dollar.

Old Reformed cultus and customs were held in high honor by the pastor and people, with a tenacity and firmness which is seldom witnessed. And we see the fruit of this now, as well as through all the years of this lengthened pastorate. Catechization and confirmation kept their place in the churches. "New Measures" were never allowed to disturb these congregations. Dr. Nevin's Anxious Bench was effectively used to help to stem the tide in its flood. When the spirit of fanatical religious excitement swept over the whole land like a tornado, it required some steadiness to keep well settled in the old customs of the Reformed fathers. It costs comparatively little now to maintain our churchly character and advocate the educational system of vital religion fostering it by a true Christian nurture. But then it was unpopular to oppose fanatical piety, which generally charged, that whatever did not yield to its claims of superior spirituality, was not genuine Christianity. Dr. Hacke's conservative fidelity, in Westmoreland, has saved for the Reformed Church what now largely makes up the best material of a Synod. If the same kind of work, that was done here and in Somerset county, had been done in the other counties of western Pennsylvania, there would have been a far better record for the late centennial year in favor of the Reformed Church.

Forty years ago already, a German Sunday school was started in the St. Paul's congregation; and soon this was followed by similar efforts throughout the charge—with not the slightest opposition. So in regard to the early introduction of the religious books and periodicals of the Church. To the extent

that these were introduced, the pastor bears this record as to their use: "I found that I had no difficulty with the men and families who read these papers, whenever I solicited aid for any benevolent purpose." For the first beneficiary student from the western Classis, for instance, the people of this charge contributed in answer to the appeal of the pastor $100, a small sum to be sure, but it was then a wonder. And of the thousands gathered twenty-five years ago for the endowment of the Seminary at Tiffin, O., $1200 were subscribed by members of the Brush Creek and Manor congregations. For the Mt. Pleasant college, liberal contributions were made from this charge. The first English mission in Pittsburgh was also substantially helped in the building of their fine Grace church, more than twenty years ago. Besides these, many others near and far received aid. As much as $500 a year has been paid of late, for general benevolence by this charge into the Treasury of Westmoreland Classis.

New churches were built during Dr. Hacke's pastorate in four congregations of his charge; and also when he elsewhere for some years served, as at the Ridge, at Hills and at Seanor's, Kintigs, etc. Pipe Organs were from time to time provided for the different congregations; the grave-yards were inclosed and many needed repairs made in church property at considerable expense, especially of pastoral pains, care and labor. The parsonage at Greensburg, built a long time ago, when such a work was a new thing in these parts, cost much patient continuance in tedious effort, before its long lasting indebtedness was finally wiped out.

Herculean indeed was the work needed to be done by the minister in bringing the congregations from the crude condition in which the late pastor found them, to what they now are after his fifty-eight years of pastoral service. His charge at first consisted of five congregations, Greensburg, the Ridge, Harrolds, Brush Creek and the Manor. There were others added, so that for many years it embraced seven, eight, or more congregations, at a given time, scattered over a circuit of some

forty or fifty miles. In each of these, besides the stated preaching, there were catechetical instructions to be given, frequent weddings, and many funerals claiming the services of the minister. His long journeys over bad roads had to be made on horseback, through heat and rain, through frost and snow. These would often require him to spend two, three, four, five or even six days of the week from home. In times of special sickness, as of typhoid fever and diphtheria, he had frequent funerals, and in one instance as many as six members of the same family were buried within a few weeks. Moreover, when the Lutheran minister was either absent or sick, all the pastoral duties from that side were added to this already overburdened laborer.

Catechization of the young, of which some now speak so lightly, was then especially a toilsome part of his ministry. In those early years before education was as general as now, many of the children were poor readers. These had first to be instructed by the pastor to read the Catechism, in order to teach them its contents by heart. The whole Catechism was then learned and studied throughout. Some had to be taught in English, while others in the same class remained German, thus making the labor double. The course of instruction was not shortened to a few general lectures, but extended through the whole system of Christian life and doctrine as set forth in the Reformed symbol of faith. This laid a good and sure foundation for the strong church life which has been found in the members of this charge, even when they have removed to distant places. No light thing turned them from the Church to which they gave an oath of fealty.

In Dr. Hacke's long pastorate, he has always looked more to the faithful and constant use of the regular means of grace, the word and sacraments, rather than to any extraordinary efforts or modern machinery to produce sudden experiences. Emotional piety, which occasionally displays itself fervidly for a season and then soon dies away, was not so much encouraged among his people, as that, which bore the better fruits of the Spirit.

The whole godly life, and not any particular acts of spasmodic religion, was regarded as the kind of fruit by which Christians are to be known. The old and tried methods of the Reformed Church, the preaching of the word and the administration of the sacraments, Dr. Hacke sought to hold fast to and make use of in all his work; and what stood the test for ages, he knew, would not in the end be found wanting. Fidelity to Reformed doctrines and customs did not lead him, however, to denounce other Christians.

Regarding the administration of Christian discipline as a gracious trust, Dr. Hacke has uniformly inclined to leniency towards the erring. He himself says: "We could not deal harshly with our weak and erring members, nor bring them always, even before the consistory for censure. Rather, in many instances, would we speak the word of reproof and exhortation to them in private. And in this way, we often succeeded well. If we were remiss in any part of this duty, which we humbly acknowledge, it was on the side of pity for poor human nature."

With his Lutheran colleagues, he uniformly maintained relations of fraternal amity. Thus have the two Churches grown up side by side with less friction than in some other places. In one case, where he was building a new church, and the Lutherans being few and weak, had no pastor, yet he improving on party examples set by the other side built the house of worship as a "Union church," and so dedicated for the Reformed and Lutherans, whereas he might easily have made the property exclusively Reformed and absorbed the few Lutherans. He says: "We had once entertained, with many brethren, the fond hope of living long enough to see a union effected between the Evangelical Lutheran and Reformed Churches in this country; they being the oldest and original Protestant Churches, being sister denominations, having a common origin, using the same language, and being bound at many points in one interest. But this hope has to be realized at a more distant day."

Ministers of the Reformed Church especially in the last generation, knew much of his hospitality and kindness of heart.

Formerly more than now since the railroad is finished, many going east or west, made his house their common stopping place; and some tarried long—as much as three months at a time! His remarkably fresh powers of conversation, his rich store of ministerial anecdotes, his original experience in the long years of this eventful pastorate, and his well-informed mind, thoroughly read up on all current topics of theology, politics and general literature, made him a most companionable host. An hour with him was just that much real entertainment. In argumentative debate with ministers, lawyers, doctors, legislators and men of science he was always at home. As a friendly critic, he has been of suggestive service and advantage to many young men. For some such valuable suggestions, we here owe him this tribute of personal acknowledgment.

Our institutions at Lancaster, appreciating his faithful services and scholarly ability, honored him some years ago, with the degree of D. D. Few men had a better right to wear the title, and as a crown it well became his hoary and reverend head.

Greensburg, so far as the history of the first pastoral charge is concerned, has not been subject to much ministerial change. Only three pastors up to the present year belong to its first century, which is now fast rounding to a full period. More particularly speaking, two pastors actually served here for ninety-one years. And of this period Dr. Hacke's pastorate alone covers fifty-eight. This itself is one of the most remarkable facts to be mentioned, and is perhaps without exception the longest uninterrupted service given by any minister in the Reformed Church of this country. In the nature of things, so long a pastorate would afford much material for a full historical sketch. But regard for Father Hacke's personal feelings of delicacy, and other considerations, forbid us entering more at large on the pleasing duty of rehearsing, in detail, much that belongs to his life of service among a faithful and loving people. The Westmoreland Classis has given to the public some results of his labors in the centennial

contribution to the history of the Reformed Church, covering what was more strictly done in his own pastoral charge.

In his own charge Dr. Hacke always kept things in good condition. His people were firm in the customs and usages of the fathers. And, all things considered, he succeeded well in bringing his congregations up to the advanced status of the denominational life as that moved steadily forward from time to time.

While freely admitting what he has done in his own charge, some have found fault with him for not having done still other things besides for the Church at large. But what one man can be expected to do everything, even in a very long lifetime? If Dr. Hacke has at times opposed certain projects at home or abroad, it was always from a decided and settled conviction as to his sense of duty. His conservatism set itself against all new-fangled innovations. But when historical changes were ripe enough to be introduced, and when they became necessary, he generally accepted the situation, even if his judgment was at first opposed to the measure, yet he always consented to what the overruling voice of the Church decided should be done. Open-hearted approaches towards him to reach an end, he usually met with true Christian magnanimity; but any sort of trickery, or underhand working, or secret planning and party scheming, which he took as attempts to overreach him and change the natural course of things, he met with a face set like flint, and held in check as with nerves of steel. Those who tried to force the giving up of German, or the introducing of the English, or the dismembering of his charge before the time, have generally met war, if not also defeat; while to open fraternal Christian confidence, when once assured of the right, he has usually given the most hearty co-operation.

Dr. Hacke has done much gratuitous work also outside of his own charge; having taken long missionary tours without commission or pay, on horseback, extending into Fayette, Clarion, Armstrong, Venango, Erie and Crawford counties.

Horseback journeys were required at the cost of great toil and self-sacrifice in attending the meetings of the Synod years ago, as at Lancaster, or at Reading, or at Harrisburg, &c., in the east; and at Wooster, Canton, Pittsburgh, Delaware, &c., in the west; besides the classical meetings repeatedly at Somerset, Berlin, Stoystown, Irwin, Wellersburg, Pittsburgh, Ligonier, and in Clarion and Armstrong counties. Then, there were new church-dedications which he attended outside his own charge, as in Leechburg, Crooked Creek, Zelienople, Barren Run, Pittsburgh, and we know not where else. He was president of the Ohio Synod at its sessions in Greensburg in 1854, and at Delaware, O., and was appointed to preside at the formation of the Pittsburgh Synod, 1870. He held this place of honor, also, in his own Classis, time and again. A great amount of work unorganized, and so unacknowledged, fell to his hand from year to year, particularly in his earlier ministry. In the vast territory outlying his pastoral charge, he had much to do. These services, in the nature of the case much harder and more exhausting then than pastors now find them, were nearly always gratuitous.

Let the thoughtless faultfinder put himself in the place once of one of the early frontier laborers, situated as they then were, and trained as they had been under the peculiar circumstances of the age in the first half of the present century; and the wonder would be rather, that they took and held the field and broke the ground as well as they did for the advanced work of the present and the possibilities of the future.

Just think of the services demanded at home strictly, when one man had the pastoral work on hands for long and toilsome years, of shepherding this whole end of the state. Such congregations as Greensburg, Harrolds, Manor, Brush Creek, Ridge, Youngstown, Ligonier, Donegal, Kintig's, Swope's, Seanor's, Yockey's, Beamer's, Hill's and Salem, though never indeed all these just at one time in hand; yet there were enough always to be served together, to break down the physical strength of half a dozen modern young men. And yet, after all this

tax upon his constitution, the long toiling bishop of the Greensburg charge brought forth fruit in advanced age vigorously serving his first and only parish, at the close, still numbering four large congregations, with upwards of six hundred members, a part of the original charge.

Dr. Hacke was blessed with a large share of pastoral prudence. He had a remarkable talent for managing well, what in other hands might become troublesome matters. He had in his life-time very determined collisions with men and things; resulting perhaps in far less defeat and disaster to himself and his cause than is common to the great majority of ministers. The changes and historical advances needed and made too, in the several congregations were very great. If we compare them as they were fifty years ago with what they are now, we must own that to effect this must have cost trouble, friction and great heart-burnings. Changes in church buildings and repairs, in singing, in choirs, introducing stoves and organs, asking for larger benevolent contributions, and above all, in the partial transition from German to English and transfer of congregations to other pastorates had their serious difficulties for the conservative pastor and the firmly settled and determined people. Mistakes, begetting personal alienation and bitter feelings, of course, were here and there made, but these were with humble faith and patient forbearance in the spirit of Christian meekness, to a large extent corrected.

As a preacher, few men have had more power with their people than Dr. Hacke. His work has stood the test of time, and propagated its results from year to year. The people had unlimited confidence in their minister; and their trust in his wisdom and official integrity he never abused. He ministered to their edifying. His sermons generally well prepared, but not delivered from MS. pricked their hearts, awakened their conscience, edified their souls, and moved their wills to the obedience of the faith. He excelled in classic German, but preached well also in English. The truth as it is in Jesus had power by the Holy Ghost to reach men and save souls in the

preached gospel, which was here also the wisdom and power of God unto salvation. The catechumens were awakened to living faith and quickened to religious life and duty. The general membership were firmly established in their apprehension of the kingdom of grace, and the young were confirmed in the saving promises of Christ. At funerals, his services were characterized with special power. Exhortations, admonitions and consolations coming from a glowing heart of Christian sympathy, always warm, generally melt and comfort sorrowing souls. Many and many such occasions, when the pastor touched their hearts years ago, are yet remembered by the people of his parish. He baptized a small host of children; confirmed an army of young recruits; received into full communion with the Church, a goodly company; married manifold couples, who became heads of large families; the late venerable pastor has also buried besides many young, nearly all of those who were members when he first came to break unto them the bread of life.

Small indeed is the number of those now who were in full membership, when Dr. Hacke took charge of the parish. One by one, in solemn procession the fathers and the mothers, with many of the young, have been gathered to the tomb. Those departed hence in the Lord, rest from their labors and their works do follow them. It was grand for Christian faith, to see the veteran leader, at the head of the column calmly marching to full and final victory, while great numbers were falling here and there, until, of those who first set out with him almost the last man had preceded him to the heavenly reward. A venerable Christian pastor grown old and hoary in actual service, whose age had run fast on fourscore years, the farthest verge of common human life, grandly advancing under the banner of the cross wrought on in faith and cheerful hope while his sun of life was rapidly going down, expecting soon the eventide, the time for the Lord to call the laborers.

Altogether we may say that the late Rev. Dr. Hacke was indeed one of a thousand. Few are like him, in person, in

character, or in labors. Beginning his ministry at the remarkably early age of nineteen years, before our present constitution had forbidden the ordination of parsons under the age of twenty-one, his native vigor and habit of continuous toil enabled him to stand at his post of duty almost to the very last, still actively serving a large parish of four congregations at an age when most men had found their natural force almost entirely abated.

In later years he was truly a venerable man. Tall, straight, dignified, intellectual, genial and patriarchal, all who saw him once, would ever remember his characteristic appearance. He was always and every where in manner and habit a true Christian gentleman of the old school. He was modest, unobtrusive, sensitive and always kind. Though the frosts of years long since showed their marks in his hair, the weight of time's hand to the last had but little bowed or bent his wonderfully erect form, whose striking and commanding appearance at all times challenged respect for the man and his sacred office. To the last he never wore spectacles. Though never frail, he was never what may be called a man of robust strength. Until his last illness set in, after he was well on in his seventy-seventh year, he was never long sick nor disabled from duty. He never had a minister's vacation—except two weeks in the fall of 1876 to the great centennial exhibit, which was after he was seventy-six years old.

He never changed his field of labor. He was never installed. He never had a fixed salary, until the last year of his ministry. His salary at the close, though quite moderate, was the largest he ever received. He was not a grasping man, and never pressed the collectors of his salary up closely ; and we know that the large balances unpaid of what was promised from year to year, would have made quite a fund for his family, if they had it now. He never had a donation or surprise party at the parsonage. Yet, with economical care in his housekeeping, he has never suffered want. Viewing the whole past of his official life, as compared with others of his times, father Hacke was of

the settled opinion that his lot was "cast in rather pleasant places."

During his last illness, in which his whole physical system seemed to break down at once, and which was of about a year and a half continuance, he suffered neuralgic pains hard to be borne. His patience and child-like submission to the Father's will, brought him finally to a peaceful close on Monday, August the 26th, 1878, having almost, with the exception of few days, completed his seventy-eighth year.

Victorious bands on the thither side, from among those of his own people, who had gone before, forming a larger congregation than the vast concourse assembled to honor his funeral, doubtless stood waiting to welcome him whom the Good Shepherd had appointed to care so long for their souls. The long service had its triumphant end and reward when the toil-worn laborer being weary, was called to the saints' everlasting rest. However successful he had been in the blessed Master's service, he disclaimed all merit for what has been done during the heat and toil of the day. Asking only forgiveness for mistakes, errors, neglect, shortcomings and sins, he ascribed all the glory to the wondrous grace of Christ, who uses the humblest means, if well pleasing to Him. We firmly believe that our Lord has said to this veteran bishop: "Well done, good and faithful servant; enter thou into the joy of thy Lord!"

ART. VII.—THE CHARACTER OF UNBELIEVERS IN THE WORLD TO COME.

BY PROFESSOR E. V. GERHART, D. D.

Eternal Hope: Five Sermons Preached in Westminster Abbey, November and December 1877, By the Rev. Frederick W. Farrar, D. D., F. R. S., Canon of Westminster, Chaplain in Ordinary to the Queen. New York. E. P. Dutton and Company, 1878, pp. 225.

The Theological Trilemma. The Threefold Question of Endless Misery, Universal Salvation, or Conditional Immortality, (*i. e.* The Survival of the Fittest,) considered in the light of Reason, Nature and Revelation, by Rev. J. H. Pettingell, M. A., New York: Sherwood and Company, Publishers, 1878.

DIVERSE in sentiment and scope these two books, the one on Eternal Hope by Canon Farrar and the other on Conditional Immortality by the Rev. Mr. Pettingell, are nevertheless in some leading views closely allied. In considering the question respecting the character and state of unbelievers in the world to come they may with propriety be taken together, inasmuch as they represent two divergent tendencies of our time against the accepted doctrine of Scripture and of the universal conscience, that condemnation and suffering accompany and follow the transgression of the moral law. Future punishment is in principle and in its conditions identical with present punishment; the element of duration being a matter incidental rather than essential.

Canon Farrar denies explicitly the doctrine of the annihilation of the wicked, or as Mr. White, Mr. Pettingell and some other writers call it, the doctrine of conditional immortality. He rejects also the theory of universal salvation, or the notion that those who die in unbelief will ultimately be delivered from all the effects of sin and attain to the blessedness of Heaven. Nor can he acquiesce in the doctrine of purgatory as taught by

the Church of Rome. He accepts the common orthodox view that the sinner living and dying in impenitence and unbelief must suffer the condemnation of God in this life and in the world beyond the grave. But he rejects as inadmissible what he represents to be the current Protestant doctrine respecting the endless punishment of the wicked.

We quote his own words: "That there is a terrible retribution upon impenitent sin both here and hereafter; that without holiness no man can ever see the Lord; that sin cannot be forgiven till it is forsaken and repented of; that the doom which falls on sin is both merciful and just—we are all agreed: and these views will be found enforced in the following pages. If this be all that is generally intended by the doctrine of Hell—as it is most assuredly all that the Catholic Church, guided by Scripture, requires her children to believe—then this doctrine of Hell I receive and believe. But there are four elements in the current opinion which I consider to be as unsupported by Scripture as they are repugnant to reason;—which are matters of opinion only and not of faith;—which the Church of God has never dogmatically sanctioned;—which have furnished to the atheist his most indisputable argument, and caused to the Christian—if he be a thoughtful Christian—his most intolerable pang. It is these accretions of the true doctrine, and these only, which I have shown reasons to repudiate and condemn. These four elements—which make the popular view far darker than that held in the Roman Church, and far darker even than that of St. Augustine—are 1, the physical torments, the material agonies, the 'sapiens ignis' of Eternal Punishment; 2, the supposition of its necessarily endless duration for all who incur it; 3, the opinion that it is thus incurred by the vast mass of mankind; and 4, that it is a doom passed irreversibly at the moment of death on all who die in a state of sin." p. xxiii.

On these four points mainly Canon Farrar professes to join issue with the "popular doctrine" of Hell; and labors chiefly to show that the future punishment of the wicked will not in the case of a large majority be endless. In other words, he

maintains that there is ground for the hope that vast numbers of those who die in sin and in the rejection of Jesus Christ will ultimately be saved. The reasons for this eternal hope he finds in the infinite mercy of God and in the atoning sacrifice of Jesus Christ, but chiefly in the fact that Holy Scripture, as he alleges, is silent regarding the doctrine of the necessarily endless suffering of all who die in sin.

The doctrine of endless punishment, as Canon Farrar argues, is referable to the misinterpretation and mistranslation of three words occurring in the New Testament. The first is *aionios*, translated commonly in our English version by the words *eternal* and *everlasting*. Another word is *gehenna*, translated *hell*. The third is *katarinein*, translated to *condemn* and to *damn*, in connection with the nouns having the same root, *krima*, *krisis* and *katkakrisis*, translated one and all variously by the words, *judgment*, *condemnation*, *damnation*. The misapprehension of these Greek words, especially of *aionios*, has given rise to and supports among Christians the popular doctrine of the endlessness of future suffering.

The argument of Canon Farrar hinges on the historical fact that these words have no such meaning in classic Greek, and when interpreted etymologically and historically can have no such meaning in the original text of the New Testament. *Aionios* expresses merely an age or duration, and can mean at most for *ages* or *age-long*. *Gehenna* means the valley of Hinnom, lying south of Jerusalem where a perpetual fire was kept up to consume the offal of the city and the carcasses of animals. This valley came thus to be to the Jew the image of mental and moral pain; and in course of time Hinnom, the name of this valley, became the name applied to the place of suffering in the future world. The figurative meaning of Gehenna can be no more than that there is duration of suffering. The element of endlessness is not in the word.

The Greek *katakrinein*, and the cognate terms, *krima*, *krisis* and *katakrisis*, do not express the thought conveyed by the words *damn* and *damnation*. The verb in classic Greek means

only to blame, to censure, to condemn. It can mean no more in the Greek Testament. The nouns mean *censure, judgment, condemnation.* More than this they cannot convey. It is a wrong done to the New Testament to translate these Greek words into English by the use of terms expressing the idea which the popular mind associates with the word damnation. These incorrect renderings have been the fruitful source of doctrinal error. They have originated and supported false views of God and of the future world.

We have indicated, in few words, the line of argument pursued by the author. His reasoning against the doctrine of the *endlessness* of future suffering turns mainly on the hypothesis that these three Greek words have been misunderstood and mistranslated by the Protestant Church. It seems to be the chief aim of the author, in as far as these sermons bear directly on the question of endless punishment, to deliver the popular mind from the perverting influence of these alleged verbal errors.

With all due deference to the learned and eminent author, and freely acknowledging that some of his strictures on the manner in which the doctrine of Hell has been handled in sermons and discussed in books are both just and well-timed, we are nevertheless constrained to say that the argument does not sustain his main proposition. His course of reasoning is narrow. It leaves out of view altogether the largest and most important part of the teaching of the New Testament on the mystery of sin and its consequences. The reasoning is likewise superficial, as it deals mainly with the etymology and history of words, and ignores the profound ideas respecting sin and salvation, God's holiness and man's freedom, which come to view in every book and every page of Holy Scripture.

A similar general criticism is applicable to the work of the Rev. Mr. Pettingell. Like Canon Farrar, he assumes that the doctrine of the endless punishment of endless wickedness is a horrible doctrine, and is an aspersion upon the goodness and love of God. Like Farrar, Mr. Pettingell also discards the theory of universal salvation. There is hope for none either

here or hereafter but for those who have eternal life in Jesus Christ. In this respect Mr. Pettingell occupies strong ground; and so far forth is more thoroughly Christian than Canon Farrar. Mr. Pettingell seems to discern with some measure of distinctness, at some points at least, the truth peculiar to Christianity, namely, that the life of a Christian is a new life, and that this new life is derived by the power of the Holy Ghost from the risen Christ. If this principle, which is undoubtedly a fundamental one in Christianity, were firmly held and held consistently with itself in all its positive and negative relations, it might be, we think, that he would have less confidence in his literal interpretation of all those passages which speak of the death and destruction of the wicked. No interpretation of the letter is valid unless guided and governed by the transcendent spiritual ideas which fill the inspired words of Holy Writ.

Whilst Farrar finds relief in the doctrine of eternal hope, Pettingell seeks to escape the "abominable reproach" which the "atrocious" invention of future endless punishment casts upon God's "holy character" by the theory that the wicked will be *destroyed*, that is, that they will cease utterly to exist. The impelling motive to the adoption of the theory seems to be identical with the motive of Farrar in searching for the grounds of eternal hope, namely, that the doctrine of the endless suffering of the wicked is incompatible with God's mercy, and with all "noble sentiments" of His moral character. But whilst, like Farrar, he labors to sustain his theory by unfolding the etymology of words and thus emphasizing their human sense chiefly, instead of grasping the broad spiritual truths which animate Scripture words, Pettingell pursues directly the opposite course. Farrar seeks to lessen the import of words. Ignoring their deeper significance he reduces them to the level of human language. Pettingell seeks not to weaken but to intensify the meaning of words; not however from the standpoint of Christian ideas, but in the light rather of human judgment and by means of a one-sided grammatical interpretation. He seeks to put a deep and strong meaning into those classes

of words which represent the doom of the wicked. This greater depth and strength however do not grow forth from the mysteries of the Christian faith, but are read into them by the human understanding. If we grant his hypothesis respecting God's relation to the punishment of sin, and agree with him in laying stress on some of the etymological elements of certain classes of Scripture terms, his argument in support of so-called conditional immortality is forcible. Judged in the light of his premises the reasoning of Mr. Pettingell's book against the doctrine of the endless suffering of those who die in unbelief and sin is stronger and more consistent than that of the sermons of Canon Farrar. But here we join issue. We cannot concede the premises on which the argument for conditional immortality rests.

Let us consider first the fundamental assumption of both these writers, that the doctrine of the endless suffering of unbelievers in the world to come is irreconcilable with the revealed character of God. From this supposed contradiction we must discover some way of escape. Otherwise, it is believed, Christianity itself will be compromised. The notion of endless suffering under divine wrath is abhorrent to human sympathies. And the question must be met whether the Christian revelation can be true if the God of this revelation is capable of such "cruelty" and can inflict such "atrocious" torments upon his helpless creatures. Thus runs the reasoning.* Hence the irrepressible motive to get rid in some way of the "hell" of the New Testament.

That the doctrine concerning the doom of unbelievers in the future world is appalling, no Christian thinks of denying. It

* Mr. Pettingell discourses thus: "The doctrine, that He will preserve the lives of all alike, whether angels or devils, saints or sinners, permitting the one class to bask in the sunshine of His favor, while He lavishes upon them every conceivable good, and compel the other class to writhe in all the agonies of an unconsuming fire, while He pours out upon them every conceivable woe forever and ever, we believe to be an unwarranted perversion of the teachings of the Bible, and an abominable reproach to His holy character." p. 202.

must be admitted too that, perhaps in every age of the Church, the doctrine may have been handled indiscreetly. The displeasure of a holy God against transgression and wickedness can indeed not be overstated.

Words and images, whether authorized by Scripture or dictated and portrayed by the imagination, are meager representations of the reality. All fall short of the truth. But God's displeasure is often represented as an arbitrary act of His power; and the endlessness of punishment is ascribed to God's fore-ordination. The freedom of the creature is not duly recognized. God's wrath is divorced from His love; and the punishment of transgression divorced from His necessary Holiness. Thus punishment seems to be a matter of choice and of arbitrary decree with God. He might at any time cease to punish sin if He would; but He does not choose to restrain His anger. There is no reason for His unceasing anger and the perpetual sufferings of the disobedient but the counsel of His good pleasure. If God were disposed to put an end to the pains of the wicked, it is presumed, He could do so at any time, as an earthly father may at any moment cease to chastise his disobedient child.

Moreover, if God had the will to save all men from sin He could do it; for He can do all things. Had He the will to abolish the damnation of hell, it could be done, and all alike might be blessed in heaven, the bad and the good, the disobedient and the obedient, those that hate God as well as those that love Him. But it lies in the purpose of unsearchable wisdom and power to maintain the existence of hell to unending ages, and to wreak punitive vengeance upon lost souls with ever increasing virulence.

The popular doctrine of future punishment, it seems to be taken for granted by Canon Farrar and Mr. Pettingell, presumes some such view of God's displeasure and condemnation of impenitent sinners. This caricature of God's will and God's dealings with transgression is nowhere by either author portrayed; but every reference to punitive justice concedes by

implication such an unscriptural, unchristian and distorted conception of the God and Father of our Lord Jesus Christ.

The caricature of God's justice and power is supplemented by a corresponding unscriptural hypothesis respecting the state and character of unbelievers in the world to come. The wicked, it is assumed, must suffer never-ending torment on account of sins which have come to an end. The transgression is temporal, but the punishment is eternal. That infinite suffering should be the sequence of finite wrong, is unjust. Many, we are aware, accept this view of future suffering who nevertheless strenuously maintain the doctrine of everlasting punishment. And they seek to justify God's dealings with impenitent sinners by emphasizing the infinite enormity and malignity of sin committed in this life against the most high Majesty of God, and against His unspeakable grace revealed in Jesus Christ.

It is assumed moreover that unbelievers in the world to come suffering the wrath of God, are disposed to repent of their wickedness, willing and eager to embrace the grace of God in Christ, and become the obedient subjects of God's moral government. Nay more. Those who rejected Christ on earth and persisted in the transgression of the divine will, when they have entered the abodes of the lost, are sometimes represented as pleading with God for mercy. They abhor their wickedness. They lament their neglect and denial of Christ on earth. They long with intense and indescribable earnestness after that free grace which on earth they neglected, and desire to possess the holiness and beatitude of Heaven. But their doom is irreversible. Their prayers do not reach the ear of the all merciful Father. The sentence of condemnation is past, fixed, final. However lost spirits may loathe sin, and bewail their folly; however desirous they may be to be regenerated and transformed into the likeness of God, and be made partakers of the great salvation purchased by Jesus Christ, for them nevertheless there is throughout unending ages no hope.

Such an imagination respecting the moral life of the lost is the fit complement of the conception that caricatures the holi-

ness and justice of God. Both are equally unscriptural and unchristian. We need not hesitate for a moment to affirm that the Word of God furnishes no warrant for such a doctrine.

Here too we grant that neither Pettingell nor Farrar teach explicitly this notion about the moral and religious condition of the lost. But this distortion of Scripture doctrine is the implicit pre-supposition of all their declamation against the horribleness of future punishment. And we confess that if Holy Scripture shut us up to the acceptance of such a caricature of Almighty God, and of such a revolting picture of the finally impenitent, the popular belief concerning hell would indeed be horrible, and there would be an adequate motive for the tremendous efforts of our time to escape the necessity of holding such a doctrine as a part of Christian belief.

Holy Scripture teaches a very different doctrine of God and of man. God as revealed in His Son Jesus Christ is *love*. Love is the profoundest idea of His absolute being, the law of eternal life, the principle of the created universe, and the motive of redemption.

Of man formed in the divine image the truth is the same. The difference is such only as must prevail between the creator and the creature. Man also is in a relative sense, love. Love is the essence of his moral and spiritual constitution as fashioned by the word of God. Love is the idea of his whole existence, present and future. Love is the principle of the new life in Christ, the law of all ethical and Christian activity, and the motive of the great salvation offered by the Gospel.

Love is a communion. It is the eternal communion of God the Father, Son and Holy Ghost in the realm of His own ineffable glory. Love is the communion of God with angels and men who live freely in the fellowship of love with God. As the communion of God with Himself is holy, so is His communion with angels and men holy. The faults and the wrong, the evil and the perverse are by the very idea excluded. God of necessity can love only the good and the right, the true and the normal. And with the true and the normal, with the good and the right

only can God have fellowship. The notion of the positive communion of God with a creature morally evil contradicts every scriptural representation of God's love.

For man the communion of love with God is inviolable. The communion is conceivable only for such angels and men as are themselves holy and right, true and good. The members of this spiritual communion love the good and hate the evil, do the right and eschew the wrong. Sin and transgression violate divine love, and violate the law of the fellowship of man with God.

The love of God to communion with the morally good is of necessity hatred to the morally evil; and the hatred of evil is the certain and abiding exclusion of evil from fellowship with God's love. The exclusion of the wicked is not arbitrary. Exclusion arises from the eternal nature of the communion of holy love. Divine power cannot change the result. Omnipotence is the infinite energy of God's eternal will of love. A man persisting in moral evil God cannot make blessed. He is miserable, and he must be miserable. God's power cannot contravene the eternal law of holy love. Love cannot but exclude from its communion with infinite displeasure him who freely violates and persists in violating this holy communion. The presumption that the unbelieving wicked may or may not be admitted to the blessedness of heaven according as God may or may not be merciful and forgiving, does not merely contravene divine justice and divine holiness but contradicts no less certainly the character of that unfathomable love which the redemption of the world by Christ Jesus reveals.

The love of man to God reflects the love of God to man. The true communion of God with man presumes the true communion of man with God. The same necessity of holiness reigns in both. Man's love to God and his communion of love with God involve the consent and activity of man's will. As God's love to man is holy, so is man's love to God holy. He who loves God and lives in the communion of love with God conforms his will freely to the divine will. He loves the good and the good only; he hates the evil, and all forms of evil.

What God loves, man loves; what God hates, man hates. This law of fellowship with God reigns as undoubtedly in the moral constitution of man as it reigns in the life of God.

When a man conforms his will to the demands of God's will, he enjoys the peace and blessedness of the communion of love; when he renounces God's authority and transgresses God's will, he by that act renounces the communion of love and transgresses the law of this communion. The transgressor excludes himself by the free act of his own will when he is excluded by the authority of holy love. God's act and man's act are parts of the same doom. As the transgressor wills the violation of the communion of holy love so he wills his own exclusion from that communion. Exclusion from fellowship with God and the transgression of God's will are inseparable parts or aspects of the same perverse act of human freedom.

In renouncing the communion of holy love the transgressor renounces the peace and the blessedness of love. In choosing to transgress God's will and to live a life of transgression he chooses the misery and torment of moral evil. The violation of love and the misery of hatred are one fact. Transgression of the law of holy love and the torment of divine condemnation are necessarily inseparable, like the positive communion of holy love and divine blessedness.

In the misery of transgression and in the judgment of condemnation God and man, the divine will and the human will, concur. So real is the reciprocal connection between God and man, so profound and unalterable is the moral sympathy of human life with the divine life, that God's authority and the transgressor's conscience, the divine judgment and human self-condemnation, always involve and condition each other. As a man wills the hatred of God which he cherishes, and wills the transgression of the moral law which he commits, so he wills the condemnation pronounced against him. Willing the condemnation, he just as certainly embraces spiritual torment. The wrath of God against sin, the sinner inflicts upon himself. That the sinner executes upon himself the appalling judgment of God against sin is as undoubted a proposition as that God pro-

nounces upon him the judgment of condemnation. The one is a fact characterizing the moral consciousness of mankind, Christian and non-Christian, as certainly as the other is taught in Holy Scripture and proclaimed by the dealings of divine Providence.

It may be said therefore that the judgment of God against the transgressor never contravenes the transgressor's will. Nor is the torment of divine condemnation, however appalling or continuous it may be, other than what the sinner himself embraces, appropriates and perpetuates. The everlasting condemnation of the unbelieving sinner presumes the everlasting transgression by the sinner of the original communion of holy love between God and man. And the everlasting torment of hell presumes the everlasting divine condemnation which the sinner executes unceasingly against himself.

That God inflicts the pains and torments of penal suffering upon the transgressor contrary to the transgressor's own free choice; or that God pronounces a judgment of condemnation against him which he does not pronounce against himself; or that God continues to pronounce sentence of condemnation, and continues to inflict the inexpressible pains of penal suffering when the transgressor has ceased to transgress the communion of holy love; or that God excludes those from the beatitude of holy fellowship with Himself who love Him and do His holy will, and that He binds those to the horrors of moral evil who hate moral evil; such monstrous assumptions are nowhere implied much less taught in Holy Scripture.

The doctrine of endless punishment means endless transgression. No transgression, no condemnation. No condemnation, no suffering. Wilful transgression and divine condemnation; wilful transgression and penal suffering, are correlative. They are correlative in the moral economy of the present world. They must be correlative in the moral economy of the world to come. For the world to come and the world that now is are but different cycles of the same moral order. To assume condemnation without wilful transgression, or continuous penal

suffering, without self-perpetuated hatred of God and without continuous wilful transgression, contradicts the character of God as revealed in the person of Jesus Christ and in the moral consciousness of mankind.

The law of ever-continuing penal suffering answers to the law of the ever-continuing blessedness of heaven. The members of the glorified spiritual communion of holy love live consciously and freely from age to age according to the law of this communion. They do the will of God. They ever embrace and appropriate the absolute good, God in Jesus Christ the Mediator. God's approval is self-approval. God's communication of His fulness from everlasting to everlasting presumes the unceasing and uninterrupted reception and self-appropriation by the blessed of this divine fulness. The fellowship of God with the redeemed is forever and ever the positive fellowship of the redeemed with God. Therein consists the unspeakable bliss of eternal life. Were there any ground for the imagination that the active fellowship of the blessed with God might be suspended or interrupted, or that the redeemed might cease to live freely in the communion of holy love, then the beatitude of heaven might be not eternal.

What occasion have we then to discover some way of escape from the doctrine of everlasting punishment? Wherein lies the "cruelty" of God? Does the doctrine of retribution contradict the conscience? Is not that doctrine affirmed, approved and maintained by the judgment of every civilized, and even every barbarous nation on the face of the globe? And what is the doctrine of *everlasting* punishment but the universal principle of judicial retribution? Does not every civil government punish the transgressor as often as he repeats and as long as he persists in committing transgression? Is the fact of penal suffering abhorrent to all "noble sentiments" of God's infinite love and mercy as revealed in Christ? Could we conceive of absolute love as being non-ethical and non-judicial, should we not thereby destroy the very foundation of the salvation and bliss of the redeemed in heaven?

Probed to the core, the argument and rhetoric of Canon Farrar are aimed, whether designedly or undesignedly, not at the endlessness of future punishment, but at punishment itself, or at the principle of judicial retribution, a principle which he professes to hold firmly, and at certain points asserts and vindicates. No one, we think can read his book considerately without feeling that the positions taken, and especially his appeals to popular sentiment and prejudice, have force not against the physical pains of everlasting material fire which he presses so prominently into the foreground of the forbidding picture, but have force throughout equally, to say the least, against those indescribable pains and agonies of penal torment which the transgressor grasps and inflicts upon himself with Satanic malice. The physical pain of material fire is the fittest image of penal torment; yet the image fails to represent the breadth and depth of the awful reality. It is a little thing to burn in consuming flames compared with the tortures endured by a human spirit that hates God, and hates itself, and hates all truth, and right and goodness. Words and images, one and all, fall short.

Failing to emphasize the inalienable prerogatives of human freedom, and ignoring the unchangeable necessities of the moral economy of the human race, Canon Farrar does not touch the pivot on which the doctrine of the endlessness of future punishment hinges. The argument, if it proves anything, proves too much for his purpose. The love and mercy of God, interpreted and applied as is done by these discourses, if we grant that the reasoning is valid at all, are equally a reason against the judgment of condemnation passed upon all ranks and classes of men from age to age in the present life. The terrific picture of the inevitable and condign sufferings of wicked men drawn by Canon Farrar in his fifth sermon finds its counterpart in the experience of trangessors in every period of the world's history. If God be responsible for these physical agonies and penal tortures and social horrors extending through ages and ages of time; or if there be in Holy Scripture adequate ground

for the belief that God might in accordance with the idea of the creation and consistently with the moral constitution of man put an end to these ever continuing sufferings of his fallen creatures, upheld in being by the word of His power, then what becomes of God's love? In the face of the penal miseries visited upon men and women, upon lisping children and decrepit old age, from year to year and from hour to hour, through the stern and unrelenting operation of divine law; what becomes of the tenderness of divine mercy?

If the love and mercy of God be no argument against the punishment of transgressors lasting ever and ever through all cycles of time, how can these essential attributes of our Heavenly Father be the ground of hope to the impenitent unbeliever, transgressing the divine will in the world to come? Does not the communion of holy love shut out the transgressor? Does not the violation of this communion originate and perpetuate the law of penal suffering? Is it not the judicial authority and power of holy love that renders the sufferings of him who hates the good and loves the evil inevitable? The divine love which the unbelieving sinner renounces here, and persists in renouncing in spite of all the sufferings consequent thereupon, the unbeliever renounces also in the world of spirits; and the penal consequences of such renunciation can have no more power hereafter than now to annul the law of sin.

The argument drawn from the central fact of redeeming love, the death of Christ for the sins of the world, we cannot but regard as being likewise irrelevant to the question at issue. The redeeming work of Christ is, in one view, undoubtedly the ground of hope to all men. But need we say that the atoning sacrifice of Jesus Christ can have saving virtue in the personal experience of those sinners only who repent and believe? What hope of escape does the death of Christ afford to those who neglect the great salvation? Can he entertain hope, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace? Does not the

redemption proclaimed by the Gospel become the occasion of darker guilt and greater condemnation to the suffering sinner who hates Christ? How can the great salvation of Christ afford a hope of relief from the penal consequences of persistent transgression in the future any more than in the present world?

But the chief argument of these discourses is the alleged mistranslation and misapprehension of three or four words occurring in the New Testament.* *Gehenna* does not mean hell, that is, not a place of unending torment. *Aionios* does not express endlessness; and cannot be translated by the word *eternal* or *everlasting*. The idea of damnation is not in the word *katakrinein*, nor in any of its cognate terms. Farrar declaims with no little vehemence against our translators for introducing these horrible words, hell, everlasting punishment, damnation, and the like; and he insists that the present revision of our English version is bound in conscience to expunge all these words and phrases from the English Scriptures.

Without intending any discourtesy, we may say that this argument in support of Canon Farrar's theory of eternal hope, is very superficial. Is it scholarly to maintain that the obnoxious doctrine is taught only or mainly by these objectionable words: or to intimate that if these words were expunged the doctrine would disappear from the pages of the New Testament? We concede of course that the Greek words have no such New Testament sense in the *usus loquendi* of the Greeks or the Jews. But neither has any other cardinal word of the New Testament a Christian sense in classic Greek. What would become of the name "Jesus" or "Christ;" what of the cardinal terms "faith," "hope," and "love," or of "God," or "spirit" or "heaven;" if we had to be governed and limited in our

* As a specimen of a great deal the author says in the same strain, we quote the following: "Let those who think that the voice of Scripture is decisive for 'endless torments,' * * * meditate on this fact. Their view, if they will search ingly examine the grounds of it, depends mainly on two or three scattered texts in the Synoptic Gospels; texts chiefly aimed, not at the ordinary sinners of the world, but at Pharisees and their disciples," etc. p. xli.

interpretation by the classic usage of *pistis*, *elpis*, or *Theos*, or by the Jewish sense of the name *Joshua* or Jesus and *Christos?* If Holy Scripture be written under the inspiration of a divine revelation; and if the written word is a book, peculiar not to the pagan Greek nor to the selfrighteous Pharisee, but to the new spiritual economy of which Jesus Christ is the author and ever-abiding principle, must not every word be animated and filled with a sense relatively foreign to the natural mind?

How, we may ask, does it come that the word *aionios* has, when qualifying punishment (*kolasis*), the sense of everlasting, since the term *aionios* has no such sense in the *usus loquendi* of the Greeks? There must be a reason for it. Where can it be found but in the general truths taught in the New Testament? Everywhere the idea is expressed and enforced that Jesus Christ is the only name given under heaven whereby men may be saved; and that the infinite virtue of His redemption can avail for the deliverance from the power of sin and from its penal consequences of such only as receive Jesus Christ by faith and follow Him in the obedience of love. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." What does this rich and beautiful word mean, but that they who do not believe are perishing and continue in their perishing state? If the ineffable love of God saves from their perishing state those only who accept the divine Gift of love, is it not implied that no others will have everlasting life?

The evangelical truth taught in this passage, Jno. 3: 16, pervades all our Saviour's teachings respecting Himself. He represents Himself as the way, the truth, and the life. No man cometh unto the Father but by Him. They that receive Him have eternal life. They that receive Him not, die in their sins. Does not every book and chapter of the New Testament assume and teach that all men are wilful transgressors of the law of God, and that as such they are in a state of hopeless condemnation? Is there a single word that sheds even a gleam of hope into the bosom of the wilful transgressor, who persists in de-

spising the salvation revealed by the love of God in Jesus Christ?

All the words of our Lord and all the words of His apostles which inculcate the fundamental truth that salvation from sin and its consequences is revealed and at hand for men in Jesus Christ, teach also by necessary implication that there is no hope for those who reject Christ and continue in sin. It is this general teaching of God's word that has given new and such momentous significance to *aionios*, *katakrinein*, and every other New Testament term which describes the moral and spiritual condition of the impenitent and unbelieving. The words hell, damnation, everlasting, and all others which are so obnoxious to Canon Farrar might be expunged as he desires, and other expressions which he suggests might be substituted instead, such as gehenna, condemnation, age-long, and the like, but the force of New Testament teaching, even through the medium of the English language, would not be changed; and these new terms would gradually take a meaning deeper and more solemn than they have in ordinary judicial parlance, or than the originals have in classic Greek or Jewish usage—a meaning answering to the general ideas respecting life and death taught in Holy Scripture.

The doctrine of "eternal hope" for the impenitent and unbelieving must be maintained, if maintained at all, on very different grounds. First of all, it will be needful to show from Scripture that the grace of God in Jesus Christ will be at hand and available in the realm of condemnation beyond the grave. If Scripture teaches that the great redemption achieved by our Lord will continue to be proclaimed to such as have denied and despised the gracious Mediator in the present life, and that in the future world there will be means of grace available which will be adapted to the character and wants of unbelievers, then so far forth there is reason to hope that those who die in impenitence and unbelief may nevertheless ultimately be saved.

In the next place however and chiefly would it be necessary to show that those who enter the world of spirits in impenitence

and unbelief will accept Christ in that realm of darkness. Salvation can be experienced by such only as accept salvation. Neither the wrath nor the love of God however clear, full and powerful the manifestation may be, can deliver the sinner from his sins contrary to or without the free activity of his own will. Just in this consists the reality of salvation, namely, that a man loves God and does God's will, instead of hating God and transgressing His will. The only deliverance from moral evil taught either in God's word or by sound reason consists in willing and doing the morally good. Whether the unbeliever will or will not accept the salvation of Jesus Christ in hades; and whether the sinner will or will not renounce the law of sin by an absolute self-surrender to the law of God, depends ultimately, not merely on God's power and tender compassion, not merely on the supposed offer and proclamation of the Gospel to men after death, but depends on the sinner's own will. On the freedom of man hinges the personal salvation of the transgressor now; and if we assume the offer of salvation and the regenerating work of the Holy Spirit after death, it remains nevertheless, that on man's freedom would hinge the hope of deliverance from condemnation.

On this momentous issue the Word of God is silent. Is there a passage in the New Testament, nay, is there even a single word, which justifies the opinion, that those who reject the grace of Jesus Christ through the whole course of their natural life and persist in the violation of the communion of holy love with God, may after death accept in faith that Christ whom on earth they despised, renounce the morally evil which they have ever persistently done, and embrace the fellowship of love with God which they have ever wilfully renounced? If Scripture does not teach that men who before death have always denied and hated Christ, will after death freely accept Him and love Him; or that those who during their entire personal history in the natural body have preferred the morally evil and resisted the claims of the morally good, will when out of the natural body prefer the morally good and resist the morally

evil; or, in other words, that men who had perpetually cultivated the spirit of selfishness and formed the inveterate habits of the carnal mind, will in the future world surmount the law of selfishness and take delight in the motions and habits of a spiritual mind;—if Scripture does not teach the probability of such a radical moral change in the life and character of unbelieving sinners, what positive reason have we to hope for their conversion to Christ in hades?

Holy Scripture teaches us to expect just the contrary. Sin is the product of sin. Unbelief begets unbelief. A depraved will bears the bitter fruit of a depraved will. Such is the law of moral evil as represented uniformly by the Old and by the New Testament. The principle is sustained by universal experience and observation. Sin is self-perpetuating and self-propagating. The judgment of the best men of every age and among all nations asserts this law. Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the Spirit reap life everlasting.

The law connecting future transgression with present transgression operates throughout the entire moral economy, in the future world no less than in the present; since the two, the future and the present, are inseparable parts of one constitution. As in this life the denial of Christ grows into stronger aversion to Him; so after death will the same perverse habit of the human spirit assert itself. Death has no renewing, nor emancipating, nor saving power. What is the death of an unbeliever but the operation and effect of sin? After death he will be the same morally perverse transgressor that he was before death. He will be pervaded by the same hatred to God and the same aversion to Christ which he cherished and strengthened by a life of inveterate selfishness on earth. Having sown to a depraved will he will reap a depraved will. Such is the law of moral evil. Having sown unbelief on earth he will reap unbelief in hell; having sown hatred to the absolute good, he will reap hatred to the absolute good; having sown

wilful transgression of God's law, he will reap wilful transgression. Sin and wickedness in the world to come, will no more dispose a man confirmed in moral evil to repent and accept Jesus Christ, than sin and wickedness dispose the transgressor to renounce transgression and take up the cross of Christ in the world that now is.

This is the New Testament doctrine of *gehenna*. Penal suffering is a part of it. That such suffering will continue through the ages of the ages is likewise included in the doctrine. But neither judicial suffering nor the perpetuity of suffering is the radical idea of gehenna, or of the second death. The radical idea is *sin*, the reign of Satan, the supremacy of the kingdom of darkness; where hatred to God and the transgression of His holy law, where hostility to the Son of Man and antagonism to redemption, where the love of evil as evil, where thorough-going selfishness and every kind and every grade of malice and iniquity are supreme. Neither pain nor torment nor the duration of Satan's reign, is the root-idea of hell; but these are rather elements necessarily involved in the idea.

That we may entertain a hope of the salvation of the unbelieving wicked dying in unbelief, it is necessary to furnish solid reasons for the opinion that those who have always chosen and done the evil will after death choose and do the good; that those who have lived and died in the rejection of the Gospel will then from the heart embrace the Gospel, or that those who have persistently violated the communion of holy love with God will then obey the laws of this communion. In other words, it is needful to show that death suspends the law of sin and unbelief, and that all we know from observation and experience, from history and from the word of God concerning the tendencies and the operation of the law of sin, has no application to the moral economy of the future world. But even then, the self-determination of the depraved human will would remain. After all, we could cherish no hope of recovery from sin to holiness, but such as the autonomy of the perverted human will may suggest. So long as Canon Farrar does not meet these ob-

jective demands he furnishes no reasons to sustain the doctrine of eternal hope. When the nature of moral evil and the law of sin stands out so prominently in the ethical economy of the present life and are taught so clearly in Scripture; and when all we know of the law of sin confirms the principle that transgression is the product of transgression; does it evince more Christian charity and more tender sympathy to proclaim to the unbeliever the prospect of future repentance, or to the stubborn transgressor the hope of future pardon, than to hold and teach the "popular doctrine?"

The length to which this article has grown allows us to consider but briefly the endeavor of Mr. Pettingell to escape from the received doctrine of Holy Scripture. He takes refuge in the theory of so-called conditional immortality; but which we think is more properly named annihilation. We wish to do him no injustice. Mr. Pettingell denies that he and the school to which he belongs teach the annihilation of the unbelieving wicked; and he severely criticises the Rev. Dr. Bartlett, who, in his late work entitled: *Life and Death Eternal*, everywhere deals with the advocates of conditional immortality as holding the theory of annihilation. But Mr. Pettingell fails to sustain his own strictures on Dr. Bartlett's book. The disavowal of annihilationism does not in the end amount to much more than that the advocates of conditional immortality do not designate their theory by the word annihilation, and are unwilling that orthodox theology shall apply this term to their theory; whilst the meaning which the word annihilation properly conveys is asserted unequivocally and strenuously enforced by the use of nearly synonymous terms. When Mr. Pettingell is impelled to the unrestrained utterance of his sentiments, he uses language which can mean and is intended to mean nothing less than that the wicked will cease to exist absolutely, and be reduced to nothing. Read his own words.

"It is not a question of annihilation, strictly speaking, concerning which no one can assert anything positive, as we will soon show, though some of our adversaries insist on calling it

so in spite of all our disclaimer, that they may travesty our position and mystify the point at issue; but it is a question of the utter destruction of the wicked, soul and body—the complete extinction of their conscious existence as complete as that of the brutes that perish." Trilemma, p. 64. Again; "the Word of God employs the strongest expressions of which language is capable, under every variety of phraseology, to declare the utter and final death and destruction of the wicked, both soul and body, and the absolute extinction of their conscious existence." p. 65.

The word annihilation travesties his theory, the author complains; yet the sole aim of his book is to inculcate the doctrine that the conscious existence of the wicked will be utterly and finally destroyed. The destruction of the wicked will be as complete as that of the brutes that perish.

According to Mr. Pettingell, destruction means extinction, absolute extinction. The Word of God, he maintains, declares in the strongest language the *absolute extinction* of the conscious existence of the unbelieving wicked. Wicked men will cease to exist as completely as the brutes that perish. What does such a doctrine of destruction involve but the conception which the word annihilation expresses?

The entire argument of the author proceeds on the basis of several leading assumptions.

1. Mr. Pettingell assumes throughout that the eternal life taught in Holy Scripture means unending existence. Believers have eternal life in Christ only; that is, Christ is the principle and ground of an existence of man that will never come to an end. Death being the antithesis of life, it follows that to die is to cease to be. As Scripture plainly teaches that believers live eternally in Christ, whilst unbelievers, not being members of Christ by faith, must die, he assumes and argues that the simple existence of the soul in the world to come depends on fellowship with Christ, whilst the want of such fellowship issues under the operation of the law of sin in the absolute extinction of the soul. As eternal life means unending existence, the

author insists that all those Hebrew and Greek words expressing *death*, *destruction*, and the like, are designed to teach that the conscious existence of unbelievers will terminate absolutely.

But the author does not show that eternal life in Christ means simply the unending existence of the believer. Indeed in as far as he argues in support of this assumption he shows the contrary. The ninth chapter, the best in his Trilemma, aims to establish the New Testament truth that eternal life is the gift of God by Jesus Christ, and that this new life is peculiar and distinctive. He does not indeed set forth the distinguishing characteristics of life in Christ. But he seems to discern the fact of revelation, that the eternal life brought to light in Christ has spiritual contents which are wanting in all non-Christian human life. Whilst he does not emphasize the evangelical truth that this new life consists in direct communion with God in Christ by the power of the Holy Ghost, and thus fails to grasp the fundamental characteristic of eternal life, he nevertheless seems to be arguing that life in Christ is something other and more than an unending existence of soul and body. But this perception of the fact that eternal life has spiritual contents other than the empty negation that the believer's existence will never terminate is not firmly held and asserted in the argument. It fades out of view, and the leading presumption comes to be that life and immortality are merely unending existence. This fallacy is the strongest prop of the entire argument. It supports the author's interpretation of all the words and phrases that predicate death, and destruction of the wicked.

2. Another assumption is that man as man is not immortal. The soul as related to God and to the spiritual economy of creation will not continue to exist from age to age in the world to come. In the relation of man as such to God there is no principle of spiritual vitality. Hence there is no perpetual spiritual existence. Perpetual existence has no basis in the mystery of man's spiritual constitution as such, but is imparted absolutely to the believer by the redemption of Jesus Christ. He denies utterly of fallen man the possibility of perpetual existence by

virtue of the profound original relation which man, fashioned after the divine image, still sustains to the Author of his being. This negation runs through the whole book.

Yet apparently unconscious that he is resting upon an hypothesis as if it were an established truth, Mr. Pettingell declares over and over again that the doctrine of the "natural immortality" of the soul, as he terms it, is a mere assumption of the Christian church, derived from the philosophy of Plato. The universal belief of all ages in a future and perpetual existence, is ascribed to pride. The instincts and aspirations, the intuitions and beliefs, of all ranks and classes of mankind have no ground whatever in truth and reality. An idea living in the universal consciousness of mankind, and prevalent as a first principle in the anthropology of the entire Christian church, Mr. Pettingell pronounces a groundless assumption, and demands that the truth of the idea be first proved before it be entertained!

Does it not occur to the advocates of absolute extinction that the peremptory denial of the "natural immortality" of man, undermines the foundation which their favorite doctrine of eternal life in Jesus Christ presupposes? If there be no positive capacity for future perpetual existence in the spiritual constitution of man as man, what fitness has man for unending existence in Christ? Eternal life cannot be an external and mechanical gift. That which is originally and constitutionally non-immortal, that is, subject to a law of dissolution and absolute extinction, an extinction as complete as that of the brutes that perish, cannot be made the subject and bearer of everlasting existence. Can a dead branch be grafted on a live olive tree, and grow?

3. We shall notice but one other assumption. The advocates of conditional immortality assume that all the Hebrew and Greek words which predicate *death* of the unbelieving wicked mean utter destruction and absolute extinction of conscious existence. A large part of the argument of the Trilemma proceeds on the basis of this species of literalism.

It is evident however to the thoughtful reader, even if we concede the assumption, that the argument breaks down. The penalty pronounced in Eden: thou shalt surely die, it is contended, was literally executed. What else can this mean than that the individual transgressor and the race itself would cease to exist? Yet this dead race has been living on through the ages of the ages and reveals the same vigorous and reproductive vitality, both of body and soul, as the cycles of time roll on.

The Trilemma admits also that the dead have a conscious existence after death. The unbelieving wicked live on and suffer the penalties of transgression in the world of spirits, it may be through the ages of the ages, at least until the day of final judgment. Then the wicked will suffer absolute extinction. We do not forget that the Rev. Mr. Pettingell maintains, that the death of the wicked is a *process* of destruction which will terminate in absolute extinction, not at once, but ultimately. The process has run through cycles of ages in this world, and may run through many more cycles of ages in the world to come. But if it is conceded that the dead still live, and live on in the realm of death through ages of ages, what becomes of the principle of interpretation, that the word *death* in Scripture means the utter and complete extinction of consious existence, as complete as that of the brutes that perish? The same Greek word, *thanatos*, is used in Scripture to denote natural death, and the state of the departed in hades, or the penalty of the final judgment, the second death. (Rev. ii: 11; xx: 6). Thus according to the author's own concessions, *thanatos*, and cognate terms, do not everywhere in Scripture mean the absolute extinction of conscious existence.*

* From a notice of Mr. White's Treatise on Life in Christ by the Rev. Prof. Plumptre, D. D., published in the Contemporary Review we quote the following strictures as illustrating the deficiencies of the literal interpretation adopted by the advocates of the "absolute extinction" of the wicked. Mr. White holds "that he is reviving a lost article of a creed earlier than the Apostles' or the Nicene, of that which was held and taught by Christ and His Apostles, and he rests this belief on a lexical analysis, not, as others have done, of the adjective "eternal" or "everlasting" as attached to the retribution that falls on the ulti-

There is one fact of Holy Scripture that constitutes a fatal objection to this method of interpretation. Mr. Pettingell makes no reference to it, and seems not to be aware of its force. That fact is the central fact in the economy of redemption. The Son of Man, Jesus Christ, *died* and was buried. Was not Jesus made "under the law?" Was He not "made sin for us?" Was He not made "a curse for us?" Does not the prophet say that "He was cut off out of the land of the living?" Does not our Lord Himself predict, time and again, that he shall be scourged and "put to death?" And are not the words used by prophets, by our Lord and His apostles to predict and assert the death of our Saviour, the very strongest words of that class in the Hebrew and Greek languages? Are

mately impenitent, but of the verbs and substantives which are used in the New Testament to express the retribution itself. "To destroy," "to perish, "destruction," "perdition," "the lost," these bring to his mind the connotation, not of continued existence, in actual suffering, of body or of spirit; or of the privation of a blessedness which might otherwise have been attained, but of annihilation,—or, if he objects to that word, as invidious and unphilosophical, of the cessation of conscious being. But is this true, we may ask, either of the verbs *ἀπόλλωμι*, or of the noun *ἀπωλεία*? When the shepherd brought back the sheep which was lost (*τὸ ἀπολωλός*) when the father of the prodigal said that he had been lost (*ἀπολωλὼς ἦν*) and was found, when the woman that searched the house found the piece of money which she had lost (*ἣν ἀπώλεσα*), when the Son of Man declared that He came to seek and to save that which was lost (*τὸ ἀπολωλός*), is it possible to connect the word with the idea of the cessation of existence which Mr. White attaches to it as its usual or dominant signification? Is not the root-idea here, and indeed, for the most part, elsewhere, that of existence which does not reach its goal, which falls short of the end which God or man had designed for it? And this thought, as our translators have felt, attaches also to the noun for "destruction." Judas complained of the "waste" (*ἀπωλεία*) of the ointment which had been poured on his Master's feet. Peter, in his indignant repudiation of the sorcerer's proffered bribe, prayed that "his money might go with him to destruction," might fail to bring him any of the advantages which he counted on obtaining through it. The fact is that all systems built wholly or chiefly on the philological analysis of single words are, through the inevitable elasticity of human language, more or less precarious. As this is true of "destruction," and "perdition," so is it true also, in a greater measure of the word "eternal" (*αἰώνιος*) in which some have seen the pivot of the whole controversy."

not these very words the terms employed in Scripture to teach the death and penalty of the wicked?

Does the death of Jesus under the curse of the law mean the utter and complete extinction of His conscious existence, as complete as that of the brutes that perish? Does the resurrection of Jesus mean that from the state of utter non-existence He returns again to the sphere of positive existence and of consciousness?

From the force of the fact that our Lord died and remained under the power of death three days, in its bearing upon the interpretation of *thanatos*, *apokteino* and cognate terms, the advocates of absolute extinction do not escape by reminding us that Jesus Christ was divine-human, and that in dying He overcame death. This cardinal truth we bear in mind. The death of Christ differs essentially from the death of all other men. Yet it is no less true also that the sufferings and death of Christ were real. A true man, bone of our bones and flesh of our flesh, made sin for us, He died under condemnation as truly as any other man dies. In one respect, His death was in kind identical with the death of the sinner. Standing as we do under the law, He died as we die truly and really. Through death He destroyed him that had the power of death, that is, the Devil. Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. The central fact of redemption that in the words of Scripture, our Lord *died*, was put to *death*, was cut off out of the land of the living, was slain, and was dead three days, is thus a direct witness against that species of one-sided literalism which the advocates of the absolute extinction of the wicked have adopted.

The Rev. Mr. Pettingell and Canon Farrar, whilst they advocate contradictory theories respecting the state of unbelievers in the world to come, nevertheless are both struggling to get rid of the accepted doctrine of future punishment on the common presumption that the accepted doctrine is a part of the positive Christian Faith. Both imagine that the Christian Faith is answerable for the prevalence of such an "atrocious" doc-

trine; and that if this doctrine must be held and taught, it will weaken the credibility of the Christian revelation.

This presumption we cannot but regard as an injurious error. That the unbelieving and wicked shall perish, though a truth, is not a part of the *positive* Christian Faith. Whether penal suffering is terminable or endless is a question that does not touch the life and substance of Christianity; nor can the accepted doctrine diminish or modify the strength of the self-evidencing power of revelation to any and all who have an eye to see the manifestation of the Truth in Jesus Christ.

Transgression and the penal torment of transgression, whether endured in this world or in the world to come, are alike contrary both to the moral economy of human life and to the eternal will of God. Of pain and suffering the divine will is not and cannot be causative. Condemnation is of the very nature of sin. The former is not annexed to the latter by an external act of God's power. But sin and penal suffering are one. As transgression by the very conception contradicts the eternal will of love, so do every element and the entire history of transgression contradict that will. Moral evil causes hell. The torment of hell is just as really contrary to the eternal will of divine love as the cause which originates and perpetuates hell.

All pain and misery of whatever kind or degree, and especially the penal sufferings of the unbelieving sinner, are a part of the fallen, perverted and disorganized economy of the world. This, need we say, exists antecedently to Christianity, prevails independently of it, and continues from age to age in defiance of all truth and right and in spite of the saving power of the glorious gospel of Jesus Christ. Hence the vast majority of mankind, whether enlightened by Christianity or not, believe in judicial retribution, present and future. It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners. He did not come to condemn the world; the world is condemned already; but God sent His Son that the world through Him might be saved.

Than this the Christian revelation has no other design and can produce no other effect. It is a very injurious error to hold that the damnation of the unbelieving sinner is a part of positive Christian doctrine, or to handle the effects and consequences of transgression on the presumption that Christ and His religion are in any sense responsible either for penal suffering or the prevalence of sin itself.

True, Holy Scripture recognizes and inculcates judicial retribution, present and future. Our Lord plainly teaches that they who reject Him shall perish. But our Lord recognizes the penal suffering of sin as he recognizes Satan and the kingdom of darkness. Satan and his kingdom; the fall of man and the transgression of God's law; the evils and miseries of the present life; and the agonies and torments of hell are all alike contrary to the will of Christ and the work of redemption; contrary to the purpose of divine revelation and the nature of the Gospel. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.

Art. VIII.—THE TRIAL AND CONFIRMATION OF JOHN THE BAPTIST'S FAITH.*

BY THE EDITOR.

It is considered necessary by some commentators to give such an explanation of the words of John the Baptist in sending his disciples to Christ to inquire, "Art thou He that should come, or do we look for another?" as will relieve them from what is regarded as a reflection on his character, viz., that he should be in serious doubt as to whether Jesus was the true Messiah or not. He had borne such unequivocal testimony in regard to this fact—a testimony revealed to him by inspiration and out-

* Matt. xi. 2–6.

ward sign—that it is thought impossible that he should question or doubt his own testimony. Hence different explanations are given, but it is felt at once that these explanations, however ingenious and plausible, do violence to the plain meaning of his act and words.

It is well to consider in the first place what it was concerning which John was troubled and tried with doubts. This was not at all the general fact of the Messiah's coming. That was with him beyond the shadow of a doubt. He believed firmly that in due time God would fulfill His promises contained in the Old Testament and send His Son to redeem and judge the world. Neither did he doubt, we think, that Jesus was a messenger of God who had come in the line of the fulfillment of these prophecies. But he questioned whether there might not be another link in the chain of such fulfillment—whether there might not perhaps be several great personages through whom the Messiah's Kingdom would be ushered in, and therefore another still to come after this Jesus of Nazareth. This consideration relieves the case of much of the difficulty with which it appears to be surrounded, for it leaves the faith of John in the general fact of the Messiah's coming, intact, and to some extent also his faith in Jesus; it only questions the extent of the claims of Christ.

If we consider for a moment the circumstances under which John was placed at the time, his doubts will not appear to us at all unaccountable or even strange. Evidently the Lord did not consider them such, nor as implying any serious danger, for as soon as He had dispatched His answer He immediately goes on, according to the narrative, to vindicate him from anything like a charge of weakness or spiritual effeminacy. John had formed his ideal of the Messiah's character and mission from those Old Testament prophecies, in which the first and second comings are set forth as one event. The Saviour's meek and lowly life and His method of working did not seem to John in all respects to fully correspond to this ideal, especially in regard to denouncing evil doers and visiting judgments upon them. He himself was lying in the lonely dungeon from which he was soon to be taken

forth to be beheaded, because he had rebuked sin in high places, while the objects of his rebuke were revelling in their sin and casting contempt upon him. Did it comport with the character of the Messiah, the Judge of the whole earth to allow this, when He came to set up His kingdom of righteousness and execute judgment for all that were oppressed? Perhaps the greater wonder would be that he should *not* doubt.

To doubt is not necessarily wrong (our Lord in this case does not rebuke it, even gently and lovingly, as he did in the case of Thomas), nor is it always a sign of weakness. It may be one of the steps in reinvestigating, and confirming our faith. *Des Cartes* commenced his investigations after a firm basis for philosophic truth by doubting all that it is possible to doubt, until he came to what could not be doubted, viz., that he was thinking, and from that proposition, *cogito, ergo sum*, he built up his philosophical system. So in the sphere of religion a person may doubt to good purpose.

John did not doubt in regard to himself. He was a true and honest man. He knew that he had faithfully followed the best light he had, not even counting his life dear to him through his supreme love of truth and righteousness. His doubts regarded the object of his faith. This teaches us that if our doubts arise from our want of faithfulness or misdoing, we have the remedy so far in our own hand that we must first set ourselves right in this respect before we can honestly ask for help in regard to the nature and object of our faith. But a Christian may honestly doubt even when he is living a true and earnest life, and his doubts then in regard to what he is to believe may be really a step of progress in his religious experience, and in that view God will most assuredly give him help if he asks for it. Sometimes doubt is a step leading us out of error; sometimes it leads to a confirmation of the faith in which we already stand.

We may notice in the same brief way the manner in which our Lord removed John's doubts and confirmed his faith. It was not by a mere external declaration. Some may wonder why He did not send back to John a categorical answer—why

he did not simply affirm that He was the Messiah. It seemed as if John merely needed such a reply; perhaps he thought so himself. But the Lord knew better where the difficulty lay. Such a reply would have merely thrown him back upon the same form of faith which was now wavering. It would have required him to take the simple declaration without explaining those very difficulties which had caused him to doubt. He wanted to know in what way the Saviour's ministry could be reconciled with the character of the Messiah as delineated in the Old Testament, which was to him the infallible Word of God. Christ never bore witness of Himself in that external way. "If I bear witness of myself, my witness is not true," (John v. 31).

Neither did our Lord design to throw John upon a course of independent argument by His reply, as is often supposed. As if He meant this: tell John the miraculous works that I am performing, and let him argue from these that I am the Christ, just as, for instance, Nicodemus has argued,—"no man can do these miracles that thou doest except God be with him." Apart from some inward insight into the person of Christ, even his miracles, as mere wonder-works, could not lead to living faith in Him. Hence Christ sought to conceal His miracles from, rather than parade them before, the gaze of the multitude. His command frequently was, "tell no man."

In what then did consist the force of our Lord's answer to remove the doubts of John? We answer, in this, viz., that the things which He pointed out to the disciples of John were just those marks or signs which the Old Testament prophecies had foretold would attend the Messiah's coming. These things had, indeed, an independent significance as going to establish the divinity of Christ; but for John their chief import reached him through these Old Testament prophecies. The Saviour's reply corresponds so entirely with the words of prophecy in Isaiah (Chap. xxxv. 5, 6 and chap. lxi. 1), that the Baptist could not fail at once to see the correspondence. Hence we say it was the word of God itself, which had already found entrance into the heart and mind of John, that now served by its own power to re-

establish and confirm his faith. "And ye have not *his word abiding in you:* for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me"—John v. 38, 39. Clearly this implies that it was by having the Word of God in them that they would be able to recognize the voice of Jesus as the Messiah. The word in the Old Testament was His word as the Jehovah who then spake to His people; now the same Jehovah stood before them clothed in human flesh. The Jehovah of the Old Testament and the Messiah of the New were one and the same God. The trial and confirmation of John's faith, while they contain peculiarities which belong only to his case, involve general principles and characteristics which enter into the experience of believers in every age. It is characteristic of faith that it must determine itself in regard to a proper consciousness and conception of its object, and that it must become internalized and confirmed in our personal religious experience through the power of that which first generates it, viz., the divine Word. In the case of the great majority this process may indeed not become a clear intellectual apprehension —it may be implicit rather than explicit—but these two things are essential to all right, saving, faith, 1st, the *only true object of faith,* which is GOD IN CHRIST, and 2d, *the medium through which it is generated and confirmed,* which is THE WORD OF GOD.

It will be conceded at once that the only true object of religious faith is God. But in order to be such really for man in his fallen condition God must be revealed. In one sense God is the object of faith, in all heathen religions, but the true idea of God having been lost to them they substituted gods of their own imaginations and fell into idolatry. So also rationalism in its various forms, such as deism, pantheism etc, projects a god for the intellect, which is in the end a mere abstraction. Over against all these forms of false religion Christianity, as the only true religion, accepts the revelation made in Jesus Christ. The whole interest of Christian faith now turns upon the question, who is Christ? and this is but another form of the

question of the Baptist, "Art thou He that should come, or do we look for another?" Jesus Christ is *the Sent* of God, He is, as Nicodemus says, "a messenger come from God." So far all who bear the Christian name are agreed. But now, in order that faith may find, and rest in, its only true object, the question recurs, is Christ Himself God in full, absolute sense, or do we look for still another besides Him and beyond Him to whom we are to pay our supreme devotion and worship? Christ reveals one whom He calls the Father. Is there then for us any other form of the Godhead than is revealed in Christ? If so, faith presses on to know him, and asks with *Philip*, "show us the Father and it sufficeth us." The answer to that request is vital as our Lord gives it,—"he that hath seen me hath seen the Father. How then sayest thou, show us the Father?" Here then faith finds rest as to its object: Jesus Christ is the absolute revelation of the Godhead, in Him dwelleth all the fullness of the Godhead bodily, which means that He is the one only true and living God, the Almighty Maker of all things, the supreme Judge of angels and men.

How now is our faith to have assurance of this, so that the soul can rest its hopes for time and eternity in Jesus Christ our Lord? This is the second point brought out by the narrative concerning John the Baptist. John has been led, as we have seen, by the Word of God through the Spirit, to declare to others that Jesus of Nazareth was the Son of God. We have seen also how the Lord confirmed his faith in the message he had declared to others. So now believers have been taught and have accepted the faith that Christ is God. As the early Christians, according to the account given by Pliny, prayed to Christ as God, so now they do the same. How does this faith anthenticate itself in their religious experience so that they may be delivered from all shadow of doubt? Confirmed in certitude at this point, all else becomes clear and plain for them. This then is the second vital point for Christian faith. How do believers know assuredly that Christ is God, and that therefore they are *not to look for another?* In the following

remarks we shall consider more fully these two points as brought by the case of John the Baptist.

I. What is the true object of Christian faith?

II. How is this faith confirmed in us as certitude?

GOD IN CHRIST.

I. The first question is opened up by the question of John the Baptist, "Art thou He that should come, or do we look for another?" In order to determine the meaning of this question we must know who is meant in the Old Testament itself by *Him that should come*, the Messiah promised from the foundation of the world. The Old Testament revelation, for all who have ears to hear, utters no uncertain sound on this point.

It is sometimes said by those who would lower the character of the Old Testament revelation that, in answering such a question, we should not carry the New Testament back and read its sense into the Old Testament, but merely consider what meaning it had for the Jews from its own standpoint, and in that way obtain its true, independent sense. We might be willing to accept that, if we are to go to the Old Testament Scriptures to ascertain, not what the Jews in their short-sightedness and unbelief *thought* they taught—that of course would be a poor standard—nor even what the human agents and human writers there understood of the revelation made through them—that also would be insufficient—but to ascertain what God meant in that revelation, what His Word there means. Judged in that light the Old Testament needs no addition nor substraction, for it is a full and complete revelation of the Word of God, the full counterpart, we may say, of what was actualized in our flesh by Him who was the Lord of the Old Testament revelation. The Old Testament is no less independent in this respect than the New. If the New authenticates the Old, it is no less true that the Old authenticates the New. So our Lord and the New Testament writers continually regard it. If our space allowed we might easily show this. But we who believe the revelation of the Old and New Testaments to be organically

one are not limited by these restrictions. We do find the Old Testament illumined in the light of the New, and the New mysteriously veiled in the divine symbolism of the Old, both constituting the one Word of God.

Rather do we need to be on our guard that we do not carry into the Old Testament the definitions and formulas of theology which are *not* inspired, and substitute them in the place of the Word of God which *is* inspired. And we mean by this no reflection on theology in its own place and for its own purposes. Here is a real danger, when men take the feeble torch of the theological system and modern doctrinology and attempt to light up the Word of God with their obscurity. Scripture may indeed be interpreted in the light of Scripture, but the ignorance of man's puny thoughts and feeble words should not be confounded with the infinitely grand and glorious Word of God, which illumes heaven and earth with its celestial light.

Whom then does the Old Testament mean by Him that was to come as the expected Messiah? On the very face of it the Old Testament is revelation *monotheistic*. "Hear O Israel, the Lord thy God is *One God*. Thou shalt have no other gods before me." From beginning to end it knows no emanations from the Deity, no higher and lower gods as in the heathen world. It knows only one God, and, as distinguished from Him, the creature whom He has made. There can be no question, now, but that the Old Testament proclaims the coming of Him whom the chosen people from the beginning worshipped as God, their Jehovah. Holding the first and second coming as one event, the prophecies represent God as the one who in the end of the ages is to come into the world. To save space we refer the reader here to such passages as *Malachi* iii. 1–6. Indeed the case is perhaps weakened by referring to single passages, when the whole Old Testament has the Messiah as its burden. The Messiah is indeed at times distinguished from Jehovah, being referred to as the Son of God, the Angel of the Covenant, etc., indicating a distinction in the Godhead; and He is also referred to as the Son of Man, pointing to His human nature. But His divinity is unmis-

takably taught, and sometimes in such fulness of description that he who runs may read, as for instance in Isaiah—"He shall be called Wonderful, Counselor, the Prince of Peace, the Everlasting Father, the Great and Mighty God." We may refer also to the argument of our Lord drawn from the Old Testament Scriptures with which He confronts the Jews in John, chapters v. vi. vii. viii. and the argument of the epistle to the Hebrews where the writer shows that according to the teaching of the Old Testament itself Christ is above the angels, therefore above all creatures, and consequently no other than the one only true and living God of the Old Testament.

The answer to the question of the Baptist means that we are not to look *for another beyond Christ* as God, not even in the sense of forming a conception of *the Father* as in any sense for us out of Christ. He contains in Himself all the fullness of the Godhead bodily. When we pray, "Our Father which art in heaven," we pray to our Lord Jesus Christ, for the Father is in Him. When we say, "I believe in God the Father Almighty, Maker of heaven and earth," we express our faith in the Father who is in the Son and not out of or apart from Him. For, "all things were made by Him, and without Him was not anything made that was made." Hence when Philip, urged, as it would seem, by a desire to know the Father as in some way apart from Christ, said unto Him, "Show us the Father and it sufficeth us," the Lord replied, "Have I been so long time with you and yet has thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou show us the Father?"

The question of the Baptist, which we have already considered, presses to this issue in its widest scope. That the final, absolute revealer would come he had no doubt, and he knew that himself was his messenger; but the question arose in his mind whether perhaps there might not be another link that was to connect God with His creation. Perhaps Jesus might be, like himself, still only a creature, a messenger, though far higher and greater than he. Was the absolute revelation then still waiting to be made? In the same way true faith in God

now presses this inquiry, and cannot be satisfied until it reaches the last link in the chain, that is until it goes beyond all finite creatures and lays hold of the great I Am, the absolute God. So long as the question remains, "do we look for another?" faith has not found its true object. If it must halt here it is really of no more value than the superstition of the heathen; it might as well rest in a fetish. This is plain, if it does not reach to the absolute God it lays hold only of the finite, and without spanning the gulf that separates the finite from the infinite it is really a matter of no account, where it stops, it is lost—forever lost. Here is the awful delusion of any faith which does not embrace Christ as the absolute God, having in Himself all the fullness of the Godhead bodily.

But why, it may be asked, is this so absolutely necessary? Why may not faith rest in some secondary or intermediate messenger and take his report to satisfy all our spiritual wants? The child learns of God through its parents and is satisfied, why may not such be the case with adults? In all such cases faith is only embryonic—it cannot remain in that stage. When our being comes to self-completion in the way of full self-consciousness faith realizes that it must stand directly in God. The time must come in the unfolding of every created personal being when he feels himself so directly confronted with Deity, with God, as though there were no other created person or thing in the universe; and if that God is to him an unrevealed, unknown God, then he is lost in the darkness of eternal death. If Christ is not God, then faith cannot rest as directed merely to Him. It may take His word, so far as it goes, but in that case it can only serve to lead to still another, and so faith passes beyond Christ, pressing on, as in the deceptive Gnostic system, through the awful depths of illimitable being, and its doleful wail as it wanders on forever as a lost soul would ever be, "Art thou he that should come, or do we look for another?" It comes at last to this, that all faith which denies that Christ is God denies at the same time the only true and living God, and is no better than atheism. To look for another, or to another, is to turn the

Christian religion into a miserable deception and a sham. Christ as the object of faith is everything or nothing.

We have said that the true object of faith is Christ the Lord in such sense as not in any way to disturb the monotheism of the Old Testament. It is just on this point that even the orthodox Trinitarian faith needs to be guarded against dangerous error.

The introduction of the word *person* in definitions of the Trinity, a word which if not *anti*-scriptural is at least *un*-scriptural, has no doubt contributed much to the danger here referred to. It is universally conceded by orthodox theologians that this word is inadequate to express the distinctions in the Godhead, and yet it has contributed much to mould the faith of the people, who do not distinguish between its technical and its popular sense. The result is that confusion and contradiction have been introduced into the Christian faith. The effort is made to conceive of and figure for the mind three distinct persons in the ordinary sense of the word. In the Middle Ages there were even outward representations of the Father. This tendency has permeated our hymns and prayers to such an extent that one needs almost to keep in mind constantly a sort of trinitarian arithmetic in order to follow them in worship. Some sort of explanation seems to be needed at every point when the words Lord and God are used in order to determine to which of the three persons they are addressed. And some are puzzled to see how the Lord's Prayer can be a Christian prayer because the name Christ is not found in it, as though we may not address Him as Our Father lest we might derogate from the honour of the first person of the holy Trinity. Yet the Old Testament declares that He shall be called the everlasting Father.

Now over against this manner of thinking of God, we are to find in Christ the Lord the absolute object and end of all faith in God, in such sense that we are not to form any other conception of God than what is revealed to us in Him. Thus it is, and thus only, that we find the Father. It seems to us there is

no such loving, soul-satisfying meaning in that word Father, Abba-Father, Our Father which art in heaven, as when we find Father *in* Christ our Lord. Instead of taking away the Father it rather restores Him to our faith. There is an infinite satisfaction in that one word of our Lord to Philip, "He that hath seen me hath seen the Father." There is now no need of wandering on in further unknown realms of the abyss of infinite being as philosophy attempts in vain to do in order to frame for our thought the absolute God. He is before us in His absolute fullness in the person of our Lord Jesus Christ, whose birth into our humanity the angel choirs heralded over Bethlehem's plain—EMMANUEL,—*God with us.*

ASSURANCE OF FAITH THROUGH THE WORD OF GOD.

II.—The second point presented for consideration by the case of John the Baptist is, the manner in which faith is confirmed, the way in which we may have assurance that our faith is indeed rooted in the truth. This, we have seen in his case, was not by a mere external assertion of His Messiahship by our Saviour, nor was it by suggesting an argument for reason drawn from His miracles merely. For among the marks of His Messianic office which He names is one, viz: "the poor have the gospel preached to them," which does not fall within the range of miracles. It was rather by bringing to the consciousness of John the Word of God in the Old Testament, and placing this in connection with His own mission and work.

The truth does not authenticate itself for faith by a mere external declaration. It was only on one or two occasions that our Lord made the declaration that He was the Messiah, the Son of God. Such an assertion is of little or no effect unless there is a spiritual power to apprehend the truth, as it were intuitively, when it confronts us. A mere declaration of the Church, (ecclesiasticism), for instance, is not sufficient to convey such assurance. The mere assertion of Papal infallibility, in itself amounts to nothing for this purpose. The declaration of the Vatican Council to that effect can have no force unless we

believe that it (the Council) is infallible. If the decree comes from the Pope and Council combined, then we must first believe that these acting together are infallible. And if the decree comes from the Pope alone, and the assent of the Council is only a condition, then again we must first believe that the Pope himself is infallible before we can be assured that the decree proclaiming his own infallibility is beyond question or doubt. In other words there must be faith in the infallibility of the authority making the declaration in order that the declaration may carry assurance with it, and in that case the external declaration is unnecessary.

Nor can assurance be reached through any mere process of ratiocination, for in that case mere reason would be the umpire to stand in judgment upon the truth of revelation, which in the end is pure rationalism. The argument based upon prophecy and miracles, as it was employed by the Apologetics of the seventeenth century, for instance, or the argument in any of its forms at the present day for the truth of revelation, so far as it rests ultimately upon an appeal to the mere natural reason, is utterly inadequate for this purpose. It is perfectly plain that all such arguments rest on the assumption that reason is above revelation. We do not mean to say that they have no value or place, but that place is not the commanding one that is given such arguments by those who would make reason in this way the final test or umpire. Even questions of ethics are not determined in that way. You cannot prove in that way that it is right to forgive our enemies, and to love them, to one who denies the proposition. There is a moral judgment in man which in the sphere of morality is higher than merely an intellectual argumentation resting on such a principle, for instance, as utilitarianism or endaimonism. Right must authenticate itself intuitively to the moral sense. How much more then must the self-authenticating power of the *Word of God* itself claim an authority above man's puny intellect, especially when that intellect, as is the case in our fallen life, is divorced from our moral and religious nature.

This brings us to the point that the assurance of faith comes from the Word of God, authenticating itself to our religious nature, carrying with it at the same time the power of a divine revelation and a divine inspiration. His *word* or His *voice* is the medium of His communication to man. As the word of man is the expression of his thought, and the human voice the most living and spiritual externalization of his life, so the Word of God to man carries with it the presence and power of God Himself. The human voice is that by which we can most readily and enduringly identify an individual. Friends long separated, and changed beyond recognition in every other respect, identify and recognize each other by the well-known voice. When the Lord appeared to Mary after His resurrection, and she failed to recognize Him in any other way, the familiar voice as it pronounced the name *Mary,* falling upon her ear, carried with it at once the power of recognition, and she responded, *Rabboni.*

A little reflection will make it plain that it cannot be otherwise but that the most direct, the most intimate and spiritual, the only absolutely assuring method possible of God's communication with man is through His own word. If man can no longer recognize His Maker in His word, he can certainly recognize Him nowhere else. "In the beginning was the Word, and the Word was with God, and the Word was God." The whole possibility of our salvation holds in our ability to identify that Word in Jesus Christ, who is the Word, or God, incarnate.

It was that Word which our first parents heard as the *voice* of the Lord God walking in the garden in the cool of the day, which carried with it for their conscience-smitten hearts a sense of the divine presence. It spake amid the raging waters of the deluge, it sounded forth from Mt. Sinai amid blackness and darkness and the sound of a trumpet, outward emblems of the spiritual presence and power of the Lord in the decalogue for all who had spiritual ears to hear. It spake to Abraham and the patriarchs, to Moses, the great lawgiver, to the prophets,

to the Baptist. And when the incarnate Word stood upon the earth it spake with healing power to the lame, the blind, the deaf at the bier, and at the sepulchre. On the day of Pentecost that same divine Word now became the inward power of truth in the heart as the Spirit of our Lord, by which the law was now written inwardly upon the mind and heart. The Holy Ghost is called the Spirit of Truth, and when He comes, it was said, He will lead you into all truth.

The assurance of faith comes from recognizing this Word as the Word of God, and apprehending its inward spiritual sense. Though in the form of human speech as to its external, it is nevertheless divine and heavenly. From Genesis to Revelation it has to do with the realities of the spiritual world. It is the ushering in of the new creation in which the first creation is to be glorified. Those who have ears to hear recognize it as the word of God and there is no need of argument beyond itself to authenticate and establish it for faith. "He that is of God heareth God's words." "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: *for they know his voice.*" "My sheep hear *my voice*, and I know them, and they follow me." "Behold I stand at the door and knock: if any man *hear my voice*, and open the door, I will come in to him, and will sup with him, and he with me."

RECENT PUBLICATIONS.

MANUAL OF UNIVERSAL CHURCH HISTORY. By the Rev. Dr. John Alzog, Professor of Theology at the University of Freiberg. Translated with additions, from the Ninth and last German Edition. By F. J. Pabisch and Thos. S. Byrne. In three volumes, with Chronological Tables and Ecclesiastic Geographical Maps. Vol. III. Cincinnati, O.: Robert Clarke & Co. 1878.

This handsome volume of over 1,000 pages completes this work of Dr. Alzog on Church History. Of the three volumes the freshest and most interesting to a Protestant reader, in our judgment, is the second volume on the Mediæval Age. That age is specially interesting to a Roman Catholic historian, and until recently it did not much engage the interest of Protestant Church historians. Yet we were interested also to see how a Roman Catholic historian would approach and treat the Reformation, and this led us to wait with some expectation for the

appearance of this third volume. The *preparation* for the Reformation is treated in the close of the second volume.

The present volume opens directly with Luther and his work; then follows the work in Switzerland under Zwingli, and so on through the other countries in which the Reformation prevailed. The whole is brought down to the present time, giving the history of the Council of the Vatican, and the recent movements in the Christian world, with a brief section on American Church History.

The whole work is written in a clear style, and manifests skill in grouping the topics. The author is evidently at home in the department of Church history, and may be commended for the calm and kindly spirit which pervades his work. In this respect he clearly reveals the German spirit. Though decided in his views, there is no bitter partizan spirit manifested, and his treatment of Protestantism we regard as generous and liberal.

Of course one could hardly expect anything new in the facts, in a department which has been studied so assiduously by modern Church historians, but we were prepared to expect a wider difference in their treatment, as compared with Protestant histories, than appears in this volume. With few modifications here and there the general treatment is very much the same one finds in the better class of Protestant histories.

The Reformers are of course treated as heretical, and sometimes Luther is charged with being and acting hypocritically, but their work is narrated generally with the fairness and candor of an unprejudiced historian. The Protestant movement has precedence given it in the history, followed by an account of the measures taken to meet it by the Catholic Church. So much we can say in this general way in favor of the work, without attempting now any critical notice.

We were somewhat disappointed, however, in the author's ability to grapple with the great issue of the Reformation. The merit of a Protestant history of the Reformation lies in its ability to apprehend clearly the Protestant principle, and to show its claims over against the claims of Romanism on the main points in dispute. While we do not expect a history to be just a polemic, yet a philosophical historian is expected to show some strength and originality in treating fundamental principles, in order to give character and meaning to the facts. The author evidently sees the necessity that existed for Reformation in the Church, and he candidly admits it, but he seems to us to fail to grasp the magnitude and depth of the general question which underlies the whole Protestant movement. Hence a Protestant reader finds little to challenge earnest thought in his treatment of the subject as a whole. What makes it a Roman Catholic history is to be found simply in the turn and coloring given here and there at particular points in the course of the history. It is very evident in this, as is the case to some extent in the former volumes, that the author follows pretty closely in the track beaten for him by Protestant historians. Hence his work lacks that freshness and originality which one might expect from one who gives the history from his standpoint. There would be no danger, we think, from placing this work in the hands of students who are studying Church history in a Protestant Seminary. In some respects it complements Protestant histories by giving a fuller history of the Roman Catholic Church, especially during and since the Reformation.

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